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REFERENCE

**Thayer's Greek-English
Lexicon**

**Volume 1 -
Alpha-Kappa**

By Joseph Thayer

To the Students of the Words, Works and Ways of God:

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PREFACE

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

An arrangement was made early with Professor Grimm and his publisher to reproduce the book in English, and an announcement of the same was given in the *Bibliotheca Sacra* for October, 1864 (p. 886). The work of translating was promptly begun; but it was protracted by engrossing professional duties, and in particular by the necessity — as it seemed — of preparing the authorized translation of Lünemann’s edition of Winer’s New Testament Grammar, which was followed by a translation of the New Testament Grammar of Alexander Buttmann. Meantime, a new edition of Professor Grimm’s work was called for. To the typographical accuracy of this edition liberal contributions were made from this side of the water. It appeared in its completed form in 1879. “Admirable,” “unequaled,” “invaluable,” are some of the epithets it elicited from eminent judges in England; while as representing the estimate of the book by competent critics in Germany a few sentences may be quoted from Professor Schürer’s review of it in the *Theologische Literaturzeitung* for January 5, 1878: “The use of Professor Grimm’s book for years has convinced me

that it is not only unquestionably the best among existing New Testament Lexicons, but that, apart from all comparisons, it is a work of the highest intrinsic merit, and one which is admirably adapted to initiate a learner into an acquaintance with the language of the New Testament. It ought to be regarded by every student as one of the first and most necessary requisites for the study of the New Testament, and consequently, for the study of Theology in general.”

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

Some of the leading objectives with the editor in his work of revision were stated in connection with a few specimen pages privately printed and circulated in 1881, and may here be repeated in substance as follows: to verify all references (Biblical, classical, and — so far as practicable — modern); to note more generally the extra-Biblical usage of words; to give the derivation of words in cases where it is agreed upon by the best etymologists and is of interest to the general student; to render complete the enumeration of (representative) verbal forms actually found in the New Testament (and exclude all others); to append to every verb a list of those of its compounds which occur in the Greek Testament; to supply the New Testament passages accidentally omitted in words marked at the end with an asterisk; to note more fully the variations in the Greek text of current editions; to introduce brief discussions of New Testament synonyms; to

give the more noteworthy renderings not only of the “Authorized Version” but also of the Revised New Testament; to multiply cross-references; references to grammatical works, both sacred (Winer, Buttmann, Green, etc.) and classical (Kühner, Krüger, Jelf, Donaldson, Goodwin, etc.); also to the best English and American Commentaries (Lightfoot, Ellicott, Westcott, Alford, Morison, Beet, Hackett, Alexander, The Speaker’s Commentary, The New Testament Commentary, etc.), as well as to the latest exegetical works that have appeared on the Continent (Weiss, Heinrici, Keil, Godet, Oltramare, etc.); and to the recent Bible Dictionaries and Cyclopaedias (Smith, Alexander’s Kitto, McClintock and Strong, the completed Riehm, the new Herzog, etc.), besides the various Lives of Christ and of the Apostle Paul.

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

One of the most prominent and persistent embarrassments encountered by the New Testament lexicographer is occasioned by the diversity of readings in the current editions of the Greek text. A slight change in the form or even in the punctuation of a passage may entail a change in its construction, and, consequently, in its classification in the Lexicon. In the absence of an acknowledged consensus of scholars in favor of any one of the extant printed texts to the exclusion of its rivals, it is incumbent on any Lexicon which aspires after general currency to reckon alike with them all. Professor Grimm originally took account of the text of the ‘Receptus,’ together with that of Griesbach, of Lachmann, and of Tischendorf. In his second edition, he made occasional reference also to the readings of Tregelles. In the present work, not only have the textual statements of Grimm’s second edition undergone thorough revision (see, for example, “Griesbach” in the list of “Explanations and Abbreviations”), but the readings (whether in the text or the margin) of the editions of Tregelles and of Westcott and Hort have also been carefully noted.

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

measured. When so employed, the information given will often start suggestions, interesting and instructive alike.

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

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

Professor Grimm, in his Preface, with reason calls attention to the labor he has expended upon the explanation of doctrinal terms, while yet guarding himself against encroaching upon the province of the dogmatic theologian. In this particular, the editor has endeavored to enter into his labors. Anyone who consults such articles as **aiwn aiwnoiv basileia tou qeou**, etc., **dikaiov** and its cognates, **doxa, el pi, zwh, qanatov, Qeov, kosmov, kuriov, pistiv, pneuma, sarx, sofia, swzw** and its cognates, **uiov tou anqrwpou, uiov tou Qeou, Cristov**, and the like, will find, it is believed, all the materials needed for a complete exposition of the Biblical contents of those terms. On the comparatively few points respecting which doctrinal opinions still differ, references have been added to representative discussions on both sides, or to authors whose views may be regarded as supplementing or correcting those of Professor Grimm.

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

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

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

Moreover, in the case of a literature so limited in compass as the New Testament, it seems undesirable that even a beginner should be subjected to the inconvenience, expense, and especially the loss of facility, incident to a change of textbooks. He will accordingly find that not only have his wants been heeded in the body of the Lexicon, but that at the close of the Appendix a list of verbal forms has been added especially for his benefit.

The other portions of the Appendix will furnish students interested in the history of the New Testament vocabulary, or investigating questions — whether of criticism, authorship, or Biblical theology — which involve its word lists, with fuller and more trustworthy collections than can be found elsewhere.

Should I attempt, in conclusion, to record the names of all those who during the many years in which this work has been in the process of being prepared have encouraged or assisted me by word or pen, by counsel or book, the list would be a long one. Express acknowledgments, however, must be made to GEORGE B. JEWETT, D.D., of Salem, and to Professor W.W. EATON now of Middlebury College, Vermont. The former has verified and re-verified all the Biblical and classical references, besides noting in the main the various readings of the critical texts, and rendering valuable aid in correcting many of the proofs; the latter has gathered the passages omitted from words marked with a final asterisk, completed and corrected the enumeration of verbal forms, catalogued the compound verbs, had an eye to matters of etymology and accentuation, and, in many other particulars, given the work the benefit of his conscientious and scholarly labor. To these names, one other would be added if it were written any longer on earth. If the lamented Dr. ABBOT had been spared to make good his generous offer to read the final proofs, every user of the book would doubtless have had occasion to thank him. He did, however, go through the manuscript and add with his own hand the variant versenotation, in accordance with the results of investigation subsequently given to the learned world in his *Excursus* on the subject published in the First Part of the *Prolegomena* to Tischendorf's *Editio Octava Critica Major*.

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

No one can have a keener sense than the editor has of the shortcomings of the present volume. But he is convinced that whatever supersedes it must be the joint product of several laborers, having at their command larger resources than he has enjoyed, and ampler leisure than falls to the lot of the average teacher. Meantime, may the present work so approve itself to

students of the Sacred Volume as to enlist their cooperation with him in ridding it of every remaining blemish

— **ida oJl ogov tou kuriou trech kai doxaztai.**

— *J. H. THAYER*

CAMBRIDGE, MASSACHUSETTS

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

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

— **atel ev ouden oudenosv metron.**

APRIL 10, 1889

LIST OF ANCIENT AUTHORS

QUOTED OR REFERRED TO IN THE LEXICON

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

Achilles Tattius (500 A.D.?)

Acts of Paul and Thecla, of Pilate, of Thomas, of Peter and Paul, of Barnabas, etc., at the earliest from. (2nd century A.D. on)

Aelian (c. 180 A.D.)

Aeschines (345 B.C.)

Aeschylus (born 525 B.C., died 456 B.C.)

Aesop (570 B.C.) (But the current Fables are not his; on the History of Greek Fable, see Rutherford, Babrius, Introd. ch. ii.)

Aetius (c. 500 A.D.)

Agatharchides (117 B.C.?)

Alcaeus Mytilenaeus (610 B.C.)

Alciphron (200 A.D.?)

Alcman (610 B.C.)

Alexander Aphrodisiensis (200 A.D.)

Alexis (350 B.C.)

Ambrose, Bishop of Milan (374 A.D.)

Ammianus Marcellinus (died c. 400 A.D.)

Ammonius, the grammarian (390 A.D.)

Anacreon (530 B.C.) Only a few fragments of the odes ascribed to him are genuine.

Anaxandrides (350 B.C.)

- Anaximander** (580 B.C.)
- Andocides** (405 B.C.)
- Antiphanes** (380 B.C.)
- Antiphon** (412 B.C.)
- Antoninus, M. Aurelius** (died 180 A.D.)
- Apollodores Of Athens** (140 B.C.)
- Apollonius Dyscolus** (140 A.D.)
- Apollonius Rhodius** (200 B.C.)
- Appian** (150 A.D.)
- Appuleius** (160 A.D.)
- Aquila** (translator of the O.T.) (2nd century A.D. (under Hadrian.))
- Aratus** (270 B.C.)
- Archilochus** (700 B.C.)
- Archimedes**, the mathematician (250 B.C.)
- Archytas** (c. 400 B.C.)
- Aretaeus** (80 A.D.?)
- Aristaenetus** (450 A.D.?)
- Aristeas** (270 B.C.) But his letter is spurious; see Hody, De Bibl. text. orig. 1. i.; A. Kurz, Arist. ep. etc. (Bern 1872).
- Aristides, P. Aelius** (160 A.D.)
- Aristophanes** (born 444, died 380 B.C.)
- Aristophanes**, the grammarian (200 B.C.)
- Aristotle** (born 384, died 322 B.C.)
- Arrian** (pupil and friend of Epictetus) (born c. 100 A.D.)
- Artemidorus Daldianus** (oneirocritica) (160 A.D.)
- Athanasius** (died 373 A.D.)
- Athenaeus**, the grammarian (228 A.D.)
- Athenagoras Of Athens** (177 A.D.?)
- Augustine**, Bishop of Hippo (died 430 A.D.)
- Ausonius, Decimus Magnus** (died c. 390 A.D.)

Babrius (see Rutherford, Babrius, Intr. ch. i.) (some say 50 B.C.?) (c. 225 A.D.)

Barnabas, Epistle written (c. 100 A.D.?)

Baruch, Apocryphal Book of (c. 75 A.D.?)

Basilica, the (c. 900 A.D.) The law-book of the Byzantine Empire, founded upon the work of Justinian and consisting of sixty books. It was begun under the emperor Basil of Macedonia (died 886 A.D.), completed under his son Leo, and revised in 945 A.D. under Constantine Porphyrogenitus; (ed. Helmbach, 6 vols. 1833-1870)

Basil The Great, Bishop of Caesarea (died 379 A.D.)

Basil of Seleucia (450 A.D.)

Bel And The Dragon (2nd century B.C.?)

Bion (200 B.C.)

Caesar, Gaius Julius (died March 15, 44 B.C.)

Callimachus (260 B.C.)

Canons And Constitutions, Apostolic. (3rd and 4th century A.D.)

Capitolinus, Julius (one of the "Hist. August. scriptores sex") (c. 310 A.D.)

Cebes (399 B.C.)

Cedrenus (1050 A.D.)

Celsus, A. Cornelius, the medical writer (20 A.D.)

Chares (320 B.C.)

Chariton (450 A.D.?)

Chrysippus Of Tyana (in Athenaeus) A.D.?

Chrysostom, Dio, the orator, see Dio Chrysostom.

Chrysostom, John, Bishop of Constantinople (died 407 A.D.)

Cicero (died Dec. 7, 43 B.C.)

Clemens Alexandrinus (200 A.D.)

Clemens Romanus, (Epistle written 93-97 A.D.)

Cleomedes (100 A.D.?)

Columella (50 A.D.)

- Constantinus Porphyrogenitus**, (emperor from 911-959 A.D.)
- Constitutiones** apostolicae (3rd and 4th century A.D.)
- Cratinus** (died 423 B.C.)
- Critias** (411 B.C.)
- Ctesias** (401 B.C.)
- Curtius** (50 A.D.)
- Cyprian** (died 257 A.D.)
- Cyril** of Alexandria (died 444 A.D.)
- Cyril** of Jerusalem (died 386 A.D.)
- Democritus** (430 B.C.)
- Demosthenes** (born 385, died 322 B.C.)
- Dexippus**, the historian (c. 270 A.D.)
- Didymus** of Alexandria (c. 395 A.D.)
- Dio Cassius** (200 A.D.)
- Dio Chrysostom** (100 A.D.)
- Diocles** (470 B.C.)
- Diodorus Siculus** (40 B.C.)
- Diogenes Laertius** (c. 200 A.D.)
- Diognetus**, Epistle to (2nd or 3rd century A.D.)
- Dionysius Pseudo-Areopagita** (500 A.D.?)
- Dionysius Of Halicarnassus** (30 B.C.)
- Dionysius Periegetes** (300 A.D.?)
- Dioscorides** (100 A.D.?)
- Diphilus** (300 B.C.)
- Ecclesiasticus** (Wisdom of Jesus, the Son of Sirach; Greek translation) (c. 132 B.C.?)
- Ennius** (died 169 B.C.)
- Enoch**, Book of (2nd century on B.C.)
- Ephrem Syrus** (c. 375 A.D.)
- Epicharmus** (480 B.C.)

Epictetus (100 A.D.)

Epicurus (born 342, died 270 B.C.)

Epimenides (600 B.C.)

Epiphanius, Bishop of Salamis (died 403 A.D.)

Eratosthenes (died c. 196 B.C.)

Esdras, First Book of (Vulgate: Third) (1st century B.C.?)

Esdras, Second Book of (Vulgate: Fourth) (1st century A.D.?)

Esther, Additions to (2nd century B.C.?)

Etymologicum Magnum (1000 A.D.?)

Eubulus (350 B.C.)

Euclid (300 B.C.)

Eupolis (429 B.C.)

Euripides (born 480, died 406 B.C.)

Eusebius, Bishop of Caesarea (died c. 340 A.D.) Called Pamphili (as friend of the martyr Pamphilus).

Eustathius of Constantinople, grammarian (1160 A.D.)

Euthymius Zigabenus or Zigadenus (Zygadenus) (1100 A.D.)

Florus, Julius (c. 125 A.D.)

Galen (born 131, died c. 197 A.D.)

Gellius, Aulus (author of *Noctes Atticae*) (150 A.D.)

Genesius (950 A.D.)

Geoponica (20 books on agriculture compiled by Cassianus Bassus) (c. 925 A.D.)

Germanus of Constantinople, the younger (c. 1230 A.D.)

Gorgias of Leontini (430 B.C.)

Gregory of Nazianzus (died 390 A.D.)

Gregory of Nyssa (died 395 A.D.)

Harpocration (lexicon to the Ten Attic Orators) (350 A.D.?)

Hecataeus (510 B.C.)

Hegesippus (quoted in Eusebius) (c. 175 A.D.)

- Heliodorus**, Bishop of Tricca in Thessaly (390 A.D.?)
- Heraclides Ponticus** (but the Alleg. Homer are spurious) (390 B.C.)
- Heraclitus** (500 B.C.)
- Hermas** (140 A.D.?)
- Hermippus** (432 B.C.)
- Hermogenes** (170 A.D.)
- Hero Alexandrinus** (250 B.C.)
- Herodian**, the grammarian (160 A.D.)
- Herodian**, the historian (died 240 A.D.)
- Herodotus** (born 484, died 408 B.C.)
- Hesiod** (850 B.C.?)
- Hesychius** of Alexandria, the lexicographer (600 A.D.?)
- Hierocles** (450 A.D.)
- Hieronimus**, see Jerome.
- Himerius** (360 A.D.)
- Hippocrates** (430 B.C.)
- Hippolytus** (225 A.D.)
- Hipponax** (540 B.C.)
- Hirtius** (the continuator of Caesar's Commentaries) (died 43 B.C.)
- Homer** (900 B.C.?)
- Horapollo**, grammarian (400 A.D.?)
- Horace** (died 8 B.C.)
- Hyperides** (died 322 B.C.)
- Ignatius** (c. 110 A.D.)
- Irenaeus**, Bishop of Lyons (178 A.D.)
- Isaeus** (370 B.C.)
- Isidorus Hispalensis**, Bishop of Seville (died 636 A.D.)
- Isocrates** (born 436, died 338 B.C.)
- Jamblichus** (300 A.D.)
- Jeremiah**, Epistle of (6th chapter of Baruch) (1st century A.D.?)

- Jerome** (Sophronius (?) Eusebius Hieronymus) (died 420 A.D.)
- Joannes Damascenus** (730 A.D.)
- Joannes Moschus** (died 620 A.D.)
- Josephus** (75 A.D.)
- Judith** (175-100 B.C.)
- Julian** (Roman emperor from 361-363 A.D.)
- Justinian** (Roman emperor from 527-565 A.D.)
- Justin**, the historian (150 A.D.?)
- Justin Martyr** (150 A.D.)
- Juvenal** (100 A.D.)
- Lactantius** (310 A.D.)
- Lampridius**, the historian (310 A.D.)
- Leo** ‘Philosophus’ (emperor 886 A.D.)
- Libanius**, the rhetorician (350 A.D.)
- Livy** (born 59 B.C., died 17 A.D.)
- Longinus** (250 A.D.)
- Longus** (400? A.D.)
- Lucan**, the epic poet (died 65 A.D.)
- Lucian Of Samosata**, the satirist (160 A.D.?)
- Lucilius**, the Roman satirist (died 103 B.C.)
- Lucretius**, the Roman poet (died 55 B.C.)
- Lycophron** (c. 270 B.C.)
- Lycurgus** of Athens, the orator (died 329 B.C.)
- Lynceus** (300 B.C.)
- Lysias**, the Athenian orator (opened his school 410 B.C.)
- Lysippus** (434 B.C.)
- Macarius** (c. 350 A.D.)
- Maccabees**, First Book of (105-63 B.C.?)
- Maccabees**, Second Book of (c. 75 B.C.?)
- Maccabees**, Third Book of (c. 40 A.D.?)

Maccabees, Fourth Book of (1st century B.C.?)

Machon (280 B.C.)

Macrobius (420 A.D.)

Malalas, John, the annalist (600 A.D.?)

Manasses, Prayer of (1st century B.C.?)

Manetho, the Egyptian priest (300 B.C.)

Marcion (140 A.D.)

Maximus Tyrius (150 B.C.)

Mela, Pomponius, the Roman geographer (45 A.D.)

Meleager, the founder of the epigrammatic anthologies (60 B.C.)

Melito, Bishop of Sardis (c. 175 A.D.)

Menander, the poet (325 B.C.)

Menander, the Byzantine historian (583 A.D.)

Mimnermus, the poet (c. 600 B.C.)

Moeris, the “Atticist” and lexicographer (2nd century A.D.)

Moschion (110 A.D.?)

Moschus (200 B.C.)

Musonius Rufus (66 A.D.)

Nemesius (400 A.D.?)

Nepos (born 90 B.C., died 24 B.C.)

Nicander (160 B.C.?)

Nicephorus, patriarch of Constantinople (died 828 A.D.)

Nicephorus Bryennius, the historian (died 1137 A.D.)

Nicephorus Gregoras, Byzantine historian (died 1359 A.D.)

Nicetas Acominatus (also Choniates), Byzantine historian (1200 A.D.)

Nicodemus, Gospel of, see Acts of Pilate

Nicolaus Damascenus (14 B.C.)

Nicomachus Gerasenus (50 A.D.)

Nilus, the pupil and friend of John Chrysostom (420 A.D.)

Nonnus of Panopolis in Upper Egypt, the poet (500 A.D.?)

Numenius of Apameia, the philosopher (as quoted by Origen) (c. 150 A.D.)

Numenius (as quoted by Athen.) (c. 350 B.C.)

Ocellus Lucanus (400 B.C.?)

Oecumenius, Bishop of Tricca (950 A.D.?)

Olympiodorus, the Neo-Platonic philosopher (525 A.D.)

Oppian of Anazarbus in Cilicia (author of the **alJieutika**) (180 A.D.?)

Oppian of Apameia in Syria (author of the **kunhgetika**) (210 A.D.?)

Origen (died c. 254 A.D.)

Orosius Paulus (415 A.D.)

Orphica, the (A.D.?)

Ovid (died 17 A.D.)

Palaephatus (B.C.?)

Papias, Bishop of Hierapolis, (first half of 2nd century A.D.)

Pausanias (160 A.D.)

Petrus Alexandrinus (died 311 A.D.)

Phalaris, spurious epistles of (A.D.?)

Phavorinus, Varinus. The Latin name of the Italian Guarino Favorino, who died in 1537, and was the author of a Greek Lexicon compiled mainly from Suidas, Hesychius, Harpocration, Eustathius, and Phrynichus. 1st edition, Rome, 1523, and often elsewhere since.

Philemon, Comicus (330 B.C.)

Philo (39 A.D.)

Philodemus (50 B.C.)

Philostratus (237 A.D.)

Phocylides (540 B.C.)

Pseudo-Phocylides (in the Sibylline Oracles, which see) (1st century A.D.?)

Photius (Patriarch of Constantinople) (850 A.D.)

Phrynichus, the grammarian (180 A.D.)

Phylarchus (210 B.C.)

- Pindar** (born 521 B.C. (4 years after Aeschylus), died 441 B.C.)
- Plato, Comicus**, contemporary of Aristophanes (427 B.C.)
- Plato**, the philosopher (born 427, died 347 B.C.)
- Plautus** (died 184 B.C.)
- Pliny** the elder, the naturalist (died 79 A.D.)
- Pliny** the younger, the nephew and adopted son of Pliny the elder (died 113 A.D.)
- Plotinus**, the philosopher (died 270 A.D.)
- Plutarch** (died 120 A.D.)
- Pollux**, author of the **onomastikon** (180 A.D.)
- Polyaenus**, author of the **strathghmata** (*163 A.D.)
- Polybius** (died 122 B.C.)
- Polycarp** (died Feb. 23, 155 A.D.)
- Porphyry**, a pupil of Plotinus (270 A.D.)
- Posidippus** (280 B.C.)
- Posidonius**, philosopher (teacher of Cicero and Pompey) (78 B.C.)
- Proclus**, philosopher (450 A.D.)
- Propertius** (born 48, died 16 B.C.)
- Protevangelium** Jacobi (2nd century A.D.)
- Psalter** of Solomon (63-48? B.C.)
- Psellus The Younger**, philosopher (1050 A.D.)
- Ptolemy**, the geographer (160 A.D.)
- Pythagoras** (531 B.C.)
- Quintilian**, rhetorician, teacher of Pliny the younger (died 95 A.D.)
- Quintus Smyrnaeus** (380 A.D.?)
- Sallust** (born 86, died 35 B.C.)
- Sapientia** (Sal.), see Wisdom of Solomon.
- Sappho** (610 B.C.)
- Seneca, L. Annaeus**, the philosopher (son of the rhetorician) (died 65 A.D.)

Septuagint, Greek translation of O.T. (c. 280-150 B.C.)

Sextus Empiricus (225 A.D.?)

Sibylline Oracles (of various dates, ranging perhaps from 170 B.C. to the 4th century A.D.)

Silius Italicus, poet (died 101 A.D.)

Simonides of Amorgos, "Iambographus" (693 B.C.)

Simonides of Ceos (author of the epitaph on the Spartans that fell at Thermopylae) (525 B.C.)

Simplicius, the commentator on Aristotle and Epictetus (500 A.D.)

Sirach, see Ecclesiasticus.

Socrates 'Scholasticus', of Constantinople, historian (439 A.D.)

Socrates (in Stobaeus)

Solinus, surnamed Polyhistor (300? A.D.)

Solomon, Psalms of, see Psalter, etc.

Solomon, Wisdom of, see Wisdom, etc.

Solon, the lawgiver and poet (594 B.C.)

Song of the Three Children (2nd century B.C.?)

Sophocles (born 496, died 406 B.C.)

Sophronius of Damascus (638 A.D.)

Sotades (B.C.?)

Sozomen, historian (450 A.D.)

Stattius, the Roman poet (died 96 A.D.)

Stobaeus, i. e. John of Stobi in Macedonia (compiler of Anthol.) (500 A.D.?)

Strabo, the geographer (born 66 B.C., died 24 A.D.)

Straton, the epigrammatist (150? A.D.)

Strattis, comic poet (407 B.C.)

Suetonius, the historian, friend of Pliny the younger (died 160 A.D.)

Suidas, the lexicographer (1100 A.D.?)

Susanna (1st century B.C.?)

Symmachus (translator of the O.T. into Greek) (200 A.D.?)

- Synesius**, pagan philosopher and bishop of Ptolemais (410 A.D.)
- Tacitus** (died c. 117 A.D.)
- Tatian** (c. 160 A.D.)
- Teaching of the Twelve Apostles (2nd century A.D.?)
- Terence** (died 159 B.C.)
- Tertullian** (died 220 A.D.?)
- Testaments of the Twelve Patriarchs (c. 125 A.D.?)
- Theages** (B.C.?)
- Themistius** (355 A.D.)
- Theocritus** (280 B.C.)
- Theodoret** (420 A.D.)
- Theodorus Metochita** (1300 A.D.)
- Theodotion** (translator of O.T. into Greek) (before 160 A.D.)
- Theognis** (540 B.C.)
- Theophilus**, Bishop of Antioch (180 A.D.)
- Theophrastus**, pupil and successor of Aristotle (322 B.C.)
- Theophylact**, Archbishop of Bulgaria (1078 A.D.)
- Theophylact Simocatta** (610 A.D.)
- Thomas Magister**, lexicographer and grammarian (1310 A.D.)
- Thucydides** (423 B.C.)
- Tibullus** (died 18 B.C.)
- Timaeus**, the historian of Sicily (260 B.C.)
- Timaeus** the Sophist, author of Lexicon to Plato (250 A.D.?)
- Timaeus** of Locri, Pythagorean philosopher (375 B.C.?)
- Timon**, the “Sillographus” or satirist (c. 279 B.C.)
- Timocles** (350 B.C.)
- Tobit** (c. 200 B.C.?)
- Tryphiodorus**, a versifier (400 A.D.?)
- Tzetzes**, Byzantine grammarian and poet (1150 A.D.)
- Valerius Maximus** (30 A.D.)

Varro, “vir Romanorum eruditissimus” (Quintil.) (died 26 B.C.)

Vegetius, on the art of war (420 A.D.?)

Vergil (died 19 B.C.)

Vitruvius, the only Roman writer on architecture (30 B.C.)

Vopiscus, historian (cf. Capitolinus) (c. 310 A.D.)

Wisdom of Solomon (abbreviated, Sap.) (c. 100 B.C.?)

Xenophanes, founder of the Eleatic philosophy (540 B.C.)

Xenophon (Anabasis) (401 B.C.)

Xenophon of Ephesus, romancer (400 A.D.?)

Zeno of Citium (290 B.C.)

Zenodotus, first librarian at Alexandria (280 B.C.)

Zonaras, the chronicler (1118 A.D.)

Zosimus, Roman historian (490 A.D.)

LIST OF BOOKS

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

- Alberti** = Joannes Alberti, *Observationes Philologicae in sacros Novi Foederis Libros*. Lugd. Bat., 1725.
- Aristotle**: when pages are cited, the reference is to the edition of the Berlin Academy (edited by Bekker and Brandis; index by Bonitz) 5 vols. 4to, 1831-1870. Of the *Rhetoric*, Sandy's edition of Cope (3 vols., Cambridge, 1877) has been used.
- Bäumlein** = W. Bäumlein, *Untersuehungen über griechische Partikeln*. Stuttgart, 1861.
- B. D.** = Dr. William Smith's *Dictionary of the Bible*, 3 vols. London, 1860-1864. The American edition (4 vols., N.Y. 1868-1870), revised and edited by Professors Hackett and Abbot, has been the edition used, and is occasionally referred to by the abbreviation "Am. ed."
- BB. DD.** = *Bible Dictionaries*: — comprising especially the work just named, and the third edition of Kitto's *Cyclopaedia of Biblical Literature*, edited by Dr. W. L. Alexander: 3 vols., Edinburgh, 1870.
- Bnhdy.** = G. Bernhardy, *Wissenschaftliche Syntax der Griechischen Sprache*. Berlin, 1829.
- B.** = Alexander Buttmann, *Grammar of the New Testament Greek*. (Authorized Translation with numerous Additions and Corrections by the Author: Andover, 1873.) Unless otherwise indicated, the reference is to the page of the translation, with the corresponding page of the German original added in a parenthesis.
- Btm. Ausf. Spr. or Sprchl.** = Philipp Buttmann, *Ausführliche Griechische Sprachlehre*. (2nd ed., 1st vol. 1830, 2nd vol. 1839.)
- Btm. Gram.** = Philipp Buttmann's *Griechische Grammatik*. The edition used (though not the latest) is the twenty-first (edited by Alexander Buttmann: Berlin, 1863). Its sections agree with those of the eighteenth edition, translated by Dr. Robinson and published by Harper and Brothers, 1851. When the page is given, the translation is referred to.

Bttm. Lexil. = Philipp Buttmann's *Lexilogus* u. s. w. (1st vol. 2nd ed. and 2nd vol. Berlin, 1825.) The work was translated and edited by J. R. Fishlake, and issued in one volume by John Murray, London, 1836.

"Bible Educator" = a collection (with the preceding name) of miscellaneous papers on biblical topics by various writers under the editorship of Professor E. H. Plumptre, and published in 4 vols. (without date) by Cassell, Petter, and Galpin.

Chandler = Henry W. Chandler, *A Practical Introduction to Greek Accentuation*. Second edition, revised: Oxford, 1881.

Cremer = Hermann Cremer, *Biblich-theologisches Wörterbuch der Neutestamentlichen Gräcität*. `Third greatly enlarged and improved Edition': Gotha, 1883. Of the `Fourth enlarged and improved Edition' nine parts (comprising nearly two-thirds of the work) have come to hand, and are occasionally referred to. A translation of the second German edition was published in 1878 by the Messrs. Clark.

Curtius = Georg Curtius, *Grundzüge der Griechischen Etymologie*. Fifth edition, with the cooperation of Ernst Windisch: Leipzig, 1879.

Dict. of Antiq. = *Dictionary of Greek and Roman Antiquities*. Edited by Dr. William Smith. Second edition: Boston and London, 1869, also 1873.

Dict. of Biog. = *Dictionary of Greek and Roman Biography and Mythology*. Edited by Dr. William Smith. 3 vols. Boston and London, 1849.

Dict. of Chris. Antiq. = *A Dictionary of Christian Antiquities, being a Continuation of the Dictionary of the Bible*. Edited by Dr. William Smith and Professor Samuel Cheetham. 2 vols. 1875-1880.

Dict. of Chris. Biog. = *A Dictionary of Christian Biography, Literature, Sects and Doctrines; etc.* Edited by Dr. William Smith and Professor Henry Wace: vol. i. 1877; vol. ii. 1880; vol. iii. 1882.

Dict. of Geogr. = *Dictionary of Greek and Roman Geography*. Edited by Dr. William Smith. 2 vols. 1854-1857.

Edersheim = Alfred Edersheim, *The Life and Times of Jesus the Messiah*. 2 vols. Second edition, stereotyped. London and New York, 1884.

Elsner = J. Elsner. *Observationes sacrae in Novi Foederis libros etc.* 2 vols., Traj. ad Rhen. 1720, 1728.

- Etym. Magn.** = the Etymologicum Magnum (see List of Ancient Authors, etc.) Gaisford's edition (1 vol. folio, Oxford, 1848) has been used.
- Fick:** August Fick, Vergleichendes Wörterbuch der Indogermanischen Sprachen. Third edition. 4 vols. Göttingen, 1874-1876.
- Göttling** = Carl Goettling, Allgemeine Lehre vom Accent der griechischen Sprache. Jena, 1835.
- Goodwin** = W. W. Goodwin, Syntax of the Moods and Tenses of the Greek Verb. 4th edition revised. Boston and Cambridge, 1871.
- Graecus Venetus** = the Greek version of the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Daniel, according to a unique manuscript in the Library of St. Mark's, Venice; edited by O. v. Gebhardt. Lips. 1875, 8vo pp. 592.
- Green** = Thomas Sheldon Green, A Treatise on the Grammar of the New Testament, etc., etc. A new Edition. London, Samuel Bagster and Sons, 1862. Also, by the same author, "Critical Notes on the New Testament, supplementary to his Treatise on the Grammar of the New Testament Dialect." London, Samuel Bagster and Sons, 1867.
- Hamburger** = J. Hamburger, Real-Encyclopädie für Bibel und Talmud. Strelitz. First Part 1870; Second Part 1883. Herm. ad Vig., see Vig. ed. Herm.
- Herzog** = Real-Encyclopädie für Protestantische Theologie und Kirche. Edited by Herzog. 21 vols. with index, 1854-1868.
- Herzog 2 or ed. 2** = a second edition of the above (edited by Herzog, Plitt, and Hauck), begun in 1877 and not yet complete.
- Hesych.** = Hesychius (see List of Ancient Authors, etc.) The edition used is that of M. Schmidt (5 vols. Jena, 1858-1868).
- Jelf** = W. E. Jelf, A Grammar of the Greek Language. Third edition. Oxford and London, 2 vols. 1861. (Subsequent editions have been issued, but without, it is believed, material alteration.)
- Kautzsch** = E. Kautzsch, Grammatik des Biblisch-Aramäischen. Leipzig, 1884.
- Keim** = Theodor Keim, Geschichte Jesu von Nazara u. s. w. 3 vols. Zürich, 1867-1872.

- Klotz ad Devar.** = Matthaëus Devarius, Liber de Graecae Linguae Particulis, ed. R. Klotz, Lips., vol. i. 1835, vol. ii. sect. 1, 1840, vol. ii. sect. 2, 1842.
- Krebs, Observv.** = J. T. Krebsii Observationes in Nov. Test. e Flavio Josepho. Lips. 1755.
- Krüger** = K. W. Krüger, Griechische Sprachlehre für Schulen. Fourth improved and enlarged edition, 1861 sq.
- Kypke, Observv.** = G. D. Kypke, Observationes sacrae in Novi Foedoris libros ex auctoribus potissimum Graecis et antiquitatibus. 2 vols. Wratisl. 1755.
- L. and S.** = Liddell and Scott, Greek-English Lexicon, etc. Seventh edition, 1883.
- Lob.** ad Phryn., see Phryn. ed. Lob.
- Loesner** = C. F. Loesneri Observationes ad Novum Test. e Philone Alexandrino. Lips. 1777.
- Lghtft.** = Dr. John Lightfoot, the learned Hebraist of the 17th century.
- Lghtft.** = J. B. Lightfoot, D.D., Bishop of Durham; the 8th edition of his commentary on the Epistle to the Galatians is the one referred to, the 7th edition of his commentary on Philippians, the 7th edition of his commentary on Colossians and Philemon.
- Lipsius** = K. H. A. Lipsius, Grammatiche Untersuchungen über die Biblische Gräcität (edited by Prof. R. A. Lipsius, the author's son). Leipzig, 1863.
- Matthiae** = August Matthiä, Ausführlich Griechische Grammatik. Third edition, 3 Pts., Leipz. 1835.
- McC. and S.** = McClintock and Strong's Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature. 10 vols. 1867-1881; with Supplement, vol. i. (1885), vol. ii. with Addenda (1887). New York: Harper and Brothers.
- Meisterhans** = K. Meisterhans, Grammatik der Attischen Inschriften. Berlin, 1885. (2nd edition, 1888.)
- Mullach** = F. W. A. Mullach, Grammatik der Griechischen Vulgarsprache u. s. w. Berlin, 1856.
- Munthe** = C. F. Munthe, Observationes philolog. in sacros Nov. Test. libros ex Diod. Sic. collectae etc. (Hafn. et Lips. 1755.)

- PalaiRET** = E. PalaiRET, *Observationes philol.-crit. in sacros Novi Foedoris libros etc.* Lugd. Bat. 1752.
- Pape** = W. Pape, *Griechisch-Deutsches Handwörterbuch*. Second edition. 2 vols. Brunswick, 1866. A continuation of the preceding work is the “*Wörterbuch der Griechischen Eigennamen.*” Third edition, edited by G. E. Benseler. 1863-1870.
- Passow** = Franz Passow’s *Handwörterbuch der Griechischen Sprache* as re-edited by Rost, Palm, and others. Leipz. 1841-1857.
- Phryn. ed. Lob.** = Phrynichi *Eclogae Nominum et Verborum Atticorum* etc. as edited by C. A. Lobeck. Leipzig, 1820. (Compare Rutherford.)
- Poll.** = Pollux (see List of Ancient Authors, etc.) The edition used is that published at Amsterdam, 1 vol. folio, 1706. (The most serviceable is that of William Dindorf, 5 vols. 8vo, Leipzig, 1824.)
- Pss. of Sol.** = Psalter of Solomon; see List of Ancient Authors, etc.
- Raphel** = G. Raphelii *annotationes in Sacram Scripturam ... ex Xen., Polyb., Arrian., et Herodoto collectae*. 2 vols. Lugd. Bat. 1747.
- Riddell, Platonic Idioms** = A Digest of Idioms given as an Appendix to “The Apology of Plato” as edited by the James Riddell, M. A.; Oxford, 1867.
- Riehm (or Riehm, HWB.)** = *Handwörterbuch des Biblischen Altertums u. s. w.* edited by Professor Edward C. A. Riehm in nineteen parts (2 vols.) 1875-1884.
- Rutherford, New Phryn.** = The New Phrynichus, being a revised text of the *Ecloga* of the Grammarian Phrynichus, etc., by W. Gunion Rutherford. London, 1881.
- Schaff-Herzog** = *A Religious Encyclopaedia, etc.* by Philip Schaff and associates. 3 vols. 1882-1884. Funk and Wagnalls, New York. Revised edition, 1887.
- Schenkel (or Schenkel, BL.)** = *Bibel-Lexikon u. s. w.* edited by Professor Daniel Schenkel. 5 vols. Leipz. 1869-1875.
- Schmidt** = J. H. Heinrich Schmidt, *Synonymik der Griechischen Sprache*. 4 vols. Leipz. 1876, 1878, 1879, 1886.
- Schöttgen** = *Christiani Schoettgenii Horae Hebraicae et Talmudicae etc.* 2 vols. Dresden and Leipzig. 1733, 1742.

Schürer = Emil Schürer, *Lehrbuch der Neutestamentlichen Zeitgeschichte*. Leipzig, 1874. The “Second Part” of a new and revised edition has already appeared under the title of *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi*, and to this new edition (for the portion of the original work which it covers) the references have been made, although for convenience the title of the first edition has been retained. An English translation is appearing at Edinburgh (T. and T. Clark).

Scrivener, F. H. A.: — *A Plain Introduction to the Criticism of the New Testament* etc. Third Edition. Cambridge and London, 1883. *Bezae Codex Cantabrigiensis*, etc. Cambridge and London, 1864. *A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament*, etc. Second Edition, Revised. Cambridge and London, 1867. *Six Lectures on the Text of the New Testament*, etc. Cambridge and London, 1875.

Sept. = the translation of the Old Testament into Greek known as the Septuagint. Unless otherwise stated, the sixth edition of Tischendorf’s text (edited by Nestle) is referred to; 2 vols. (with supplement), Leipzig, 1880. The double verse-notation occasionally given in the Apocryphal books has reference to the edition of the Apocrypha and select Pseudepigrapha by O. F. Fritzsche; Leipzig, 1871. Readings peculiar to the Complutensian, Aldine, Vatican, or Alexandrian form of the text are marked respectively by an appended Comp., Ald., Vat., Alex. For the first two the testimony of the edition of Lambert Bos, Franck. 1709, has been relied on. The abbreviations Aq., Symm., Theod. or Theodot., appended to a reference to the O. T. denote respectively the Greek versions ascribed to Aquila, Symmachus, and Theodotion; see List of Ancient Authors, etc. “Lag.” designates the text as edited by Paul Lagarde, of which the first half appeared at Göttingen in 1883.

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

Steph. Thes. = the “*Thesaurus Graecae Linguae*” of Henry Stephen as edited by Hase and the Dindorfs. 8 vols. Paris, 1831-1865.

Occasionally the London (Valpy's) edition (1816-1828) of the same work has been referred to.

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

'Teaching' = The Teaching of the Twelve Apostles (**Didach twn dwdeka apostol wn.**) The edition of Harnack (in Gebhardt and Harnack's *Texte und Untersuchungen u. s. w.* Second vol., Pts. i. and ii., Leipzig 1884) has been followed, together with his division of the chapters into verses.

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

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

Vanicek = Alois Vanicek, *Griechisch-Lateinisches Etymologisches Wörterbuch*. 2 vols. Leipz. 1877. By the same author is "Fremdwörter im Griechischen und Lateinischen." Leipzig, 1878.

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

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

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

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

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

Win. R W B. = G. B. Winer, *Biblisches Realwörterbuch u. s. w.* Third edition. 2 vols., Leipzig and New York, 1849.

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

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

EXPLANATIONS AND ABBREVIATIONS

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

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

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

(...) Parentheses have been used to mark additions by the American editor. To avoid, however, a complexity which might prove to the reader confusing, they have been occasionally dispensed with when the editorial additions serve only to complete a statement already made in part by Professor Grimm (as, in enumerating the forms of verbs, the readings of the critical editors, the verbs compounded with **sun** which observe assimilation, etc. etc.); but in no instance have they been intentionally omitted where the omission might seem to attribute to Professor Grimm an opinion for which he is not responsible.

* An asterisk at the close of an article indicates that all the instances of the word's occurrence in the New Testament are noticed in the article. Of the 5,594 words composing the vocabulary of the New Testament 5,300 are marked with an asterisk. To this extent, therefore, the present work may serve as a concordance as well as a lexicon.

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

respectively the first, second, third, columns of that page. A small a., b., c., etc., after a page-numeral designates the subdivision of the page.

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

R or Rec. = what is commonly known as the *Textus Receptus*. Dr. F. H. A. Scrivener's last edition (Cambridge and London 1877) has been taken as the standard. (Respecting the edition issued by the Bible Society, which was followed by Professor Grimm, see Carl Bertheau in the *Theologische Literaturzeitung* for 1877, No. 5, pp. 103-106.) To designate a particular form of this "Protean text" an abbreviation has been appended in superior type; as, ^{elz} for Elzevir, st for Stephenus, ^{bez} for Beza, ^{eras} for Erasmus.

G or Grsb. = the Greek text of Griesbach as given in his manual edition, 2 vols., Leipzig, 1805. Owing to a disregard of the signs by which Griesbach indicated his judgment respecting the various degrees of probability belonging to different readings, he is cited not infrequently, even in critical works, as supporting readings which he expressly questioned, but was not quite ready to expel from the text.

L or Lchm. = Lachmann's Greek text as given in his larger edition, 2 vols., Berlin, 1842 and 1850. When the text of his smaller or stereotyped edition (Berlin, 1831) is referred to, the abbreviation "min." or "ster." is added to his initial.

T or Tdf. = the text of Tischendorf's "Editio Octava Critica Major" (Leipzig, 1869-1872).

Tr or Treg. = "The Greek New Testament," etc. by S. P. Tregelles (London, 1857-1879).

WH = "The New Testament in the Original Greek. The Text Revised by Brooke Foss Westcott, D. D. and Fenton John Anthony Hort, D. D. Cambridge and London, Macmillan and Company, 1881."

KC = "Novum Testamentum ad Fidem Codicis Vaticani" as edited by Professors Kuenen and Cobet (Leyden, 1860).

The textual variations noticed are of course mainly those which affect the individual word or construction under discussion. Where an extended passage or entire section is textually debatable (as, for example, Mark

16:9-20; John 5:3b-4; 7:53b—8:11), that fact is assumed to be known, or at least it is not stated under every word contained in the passage.

As respects the NUMBERING OF THE VERSES — the edition of Robert Stephen, in 2 vols. 16 degrees, Geneva 1551, has been followed as the standard (as it is in the critical editions of Tregelles, Westcott and Hort, etc.). Variations from this standard are indicated by subjoining the variant verse-numeral within marks of parenthesis. The similar addition in the case of references to the Old Testament indicates the variation between the Hebrew notation and the Greek.

In quotations from the ENGLISH BIBLE —

A. V. = the current or so-called “Authorized Version” (the King James Version);

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

A. S. = Anglo-Saxon

absol. = absolutely

acc. or accus. = accusative

acc. to = according to

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

al. = others or elsewhere

al. al. = others otherwise

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

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

ap. = (quoted) in

App. = Appendix

appos. = apposition

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

art. = article

augm. = augment

auth. or **author.** = author or authorities

B. or Bttm. see List of Books

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

betw. = between

Bibl. = Biblical

br. = brackets or enclose in brackets

c. before a date = about

Cantabr. = Cambridge

cf. = compare

ch. = chapter

cl. = clause

cod., codd. = manuscript, manuscripts

Com., Comm. = commentary, commentaries

comp. = compound, compounded, etc.

compar. = comparative

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

contr. = contracted, contract

dim. or dimin. = diminutive

dir. disc. = direct discourse

e. g. = for example

esp. = especially

ex., exx. = example, examples

exc. = except

excrpt. = an excerpt or extract

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

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

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

i. e. = that is

ib. or ibid. = in the same place

indir. disc. = indirect discourse

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

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

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

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

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

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

l. or lib. = book

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

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

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

Opp. = Works

opp. to = opposed to

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

Pt. or pt. = part

q. v. = which see

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

r. = root

rel. or relat. = relative

sc. = namely, to wit

Skr. = Sanskrit

sq., sqq. = following

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

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

s. v. = under the word

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

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

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

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

u. i. = as below

u. s. = as above

v. = see

var. = variant or variants (various readings)

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

Vulg. = the Vulgate (see List of Books)

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

writ. = writer, writers, writings

WH = Westcott and Hort's Greek text (see above) Other abbreviations will, it is hoped, explain themselves.

A

{1} Alfa **A, a, al fa, to**, the first letter of the Greek alphabet, opening the series which the letter omega **w** closes. Hence, the expression **egw eimi to A** (L T Tr WH **al fa**) **kai to W W L WH**), ^{<6108>}Revelation 1:8,11 Rec., which is explained by the appended words **hJarch kai to tel ov**, ^{<6216>}Revelation 21:6, and by the further addition **o.prwto kai o.bscatov**, ^{<6213>}Revelation 22:13. On the meaning of the phrase cf. ^{<6117>}Revelation 11:17; ^{<2404>}Isaiah 41:4; 44:6; 48:12; (especially B. D. American edition, p. 73). **A**, when prefixed to words as an inseparable syllable, is:

1. privative (**sterhtikon**), like the Latin *in-*, the English *un-*, giving a negative sense to the word to which it is prefixed, as **abarhv**; or signifying what is contrary to it, as **atimov, atimow**; before vowels generally **an-**, as in **anaitiov**.

2. copulative (**aqroistikon**), akin to the particle **ada** (cf. Curtius, section 598), indicating community and fellowship, as in **adel fov, akol ouqov**. Hence, it is:

3. intensive (**epitatikon**), strengthening the force of terms, like the Latin *con* in composition; as **atenizw** from **atenhv** (yet cf. Winer's Grammar, 100 (95)). This use, however, is doubted or denied now by many (*e.g.* Lob. Path. Element. i. 34f). Cf. Kühner, i. 741, section 339 Anm. 5; (Jelf, section 342 [**d.**]); Alexander Buttmann (1873) Gram. section 120 Anm. 11; (Donaldson, Gram., p. 334; New Crat. sections 185, 213; Liddell and Scott, under the word).*

{2} **Aarwn**, indeclinable proper name (**oJAarwn, Aarwnov** in Josephus), ^{~rbææ}from the unused Hebrew radical **rhæ**— Syriac ... *libidinosus, lascivus* — enlightened, Furst; according to Dietrich “wealthy,” or “fluent,” like **rmwθ**, according to Philo, de ebriet. section 32, from **rhæ** “mountain” and equivalent to **oreinov**), “Aaron,” the brother of Moses, the first high priest of the Israelites and the head of the whole sacerdotal order: ^{<2105>}Luke 1:5; ^{<4074>}Acts 7:40; ^{<8704>}Hebrews 5:4; 7:11; 9:4.*

{3} **Abaddwn**, indeclinable, ^{~wDnaa}}

1. “ruin, destruction” (from **dbæto** to perish), ^{<8812>}Job 31:12.

2. “the place of destruction” equivalent to Orcus, joined with **l wəv]** ^{<830>}Job 26:6; ^{<2051>}Proverbs 15:11.

3. as a proper name it is given to the angel-prince of the infernal regions, the minister of death and author of havoc on earth, and is rendered in Greek by **Apol l uwn** “Destroyer,” ^{<6111>}Revelation 11:11.*

{4} **abarhv, abarev (barov** weight), “without weight, light”; tropically, “not burdensome”: **abarh uḏin, emauton ethrḥsa** I have avoided burdening you with expense on my account, ^{<4710>}2 Corinthians 11:9; see ^{<330>}1 Thessalonians 2:9, cf. 6. (From Aristotle down.)*

{5} **Abba** (WH **Abba**), Hebrew **ba** “father,” in the Chaldean emphatic state, **aBāæ. oḵpathr**, a customary title of God in prayer. Whenever it occurs in the N.T. (^{<1146>}Mark 14:36; ^{<6815>}Romans 8:15; ^{<8016>}Galatians 4:6) it has the Greek interpretation subjoined to it; this is apparently to be explained by the fact that the Chaldee **aBāæ** through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek-speaking Jews added the appellative from their own tongue.*

{6} **Abel** (WH **Abel** (see their Introductory section 408)), indeclinable proper name (in Josephus (*e.g.* Antiquities 1, 2, 1) **Abel ov, Abel ou**), **l bh**, (breath, vanity), “Abel,” the second son born to Adam (^{<1002>}Genesis 4:2ff), so called from his short life and sudden death (cf. B. D. American edition, p. 5), (^{<1876>}Job 7:16; ^{<3916>}Psalms 39:6): ^{<435>}Matthew 23:35; ^{<2151>}Luke 11:51; ^{<8104>}Hebrews 11:4; 12:24.*

{7} **Abia**, indeclinable proper name (Josephus, Antiquities 7, 10, 3; 8, 10, 1 **oḵAbiav** (Winer’s Grammar, section 6, 1 m.), **Abia**), **hybā}** and **WhYbā}** (my father is Jehovah), “Abia” (or Abijah, cf. B. D. under the word),

1. a king of Judah, son of Rehoboam: ^{<1007>}Matthew 1:7 (^{<1143>}1 Kings 14:31; 15:1).

2. a priest, the head of a sacerdotal family, from whom, when David divided the priests into twenty-four classes (^{<1340>}1 Chronicles 24:10), the class “Abia,” the eighth in order, took its name: ^{<806>}Luke 1:5.*

{8} **Abiaqar**, indeclinable proper name (though in Josephus, Antiquities 6, 14, 6 **Abiaqarov, Abiaqarou**), **r tybā}**, (father of abundance),

Abiaqar, a certain Hebrew high priest: <4026>Mark 2:26 — where he is by mistake confounded with Ahimelech his father (<9201>1 Samuel 21:1ff); (yet cf. <9221>1 Samuel 22:20 with <3816>1 Chronicles 18:16; 24:6,31; also <1053>2 Samuel 15:24-29; <1126>1 Kings 2:26,27 with <10817>2 Samuel 8:17; <1316>1 Chronicles 24:6,31. It would seem that double names were especially common in the case of priests (cf. 1 Macc. 2:1-5; Josephus, Vit. sections 1, 2) and that father and son often bore the same name (cf. <4005>Luke 1:5,59; Josephus, the passage cited and Antiquities 20, 9, 1). See McClellan at the passage and B. D. American edition, p. 7).*

{9} **Abil hnh** (WH **Abeil hnh** (see under the word **ei**)), **Abil hnhv, hJ** (namely, **cwra**, the district belonging to the city **Abila**). “Abilene,” the name of a region lying between Lebanon and Hermon toward Phoenicia, 18 miles distant from Damascus and 37 (according to the Itin. Anton. 38) from Heliopolis: <4001>Luke 3:1. Cf. **Lusaniav** (and B. D. under the word).*

{10} **Abioud, oJ** indeclinable proper name, **d\\whybā** (father of the Jews (others, of glory)), “Abiud,” son of Zorobabel or Zerubbabel: <1013>Matthew 1:13.*

{11} **Abraam** (Rec.st **Abraam**; cf. Tdf. Proleg., p. 106) (Josephus, **Abramov, Abramou**), **μhrbāā** (father of a multitude, cf. <1176>Genesis 17:5), “Abraham,” the renowned founder of the Jewish nation: <1001>Matthew 1:1f; <1232>Matthew 22:32; <2809>Luke 19:9; <4083>John 8:33; <4425>Acts 3:25; <8007>Hebrews 7:1ff, and elsewhere. He is extolled by the apostle Paul as a pattern of faith, <6001>Romans 4:1ff; <6047>Romans 4:17ff; <8016>Galatians 3:6 (cf. <8108>Hebrews 11:8), on which account all believers in Christ have a claim to the title sons or posterity of Abraham, <8007>Galatians 3:7,29; cf. <6041>Romans 4:11.

{12} **abussov**, in classic Greek an adjective, **abussov, abusson** (from **obussov** equivalent to **buqov**), “bottomless” (so perhaps in Sap. 10:19), “unbounded” (**pl outov abussov**, Aeschylus the Septuagint (931) 950). In the Scriptures **habussov** (the Septuagint for **μωδΤ**) namely, **cwra**, “the pit,” the immeasurable depth, “the abyss”. Hence, of ‘the deep’ sea: <1002>Genesis 1:2; 7:11; <6002>Deuteronomy 8:7; Sir. 1:3; 16:18, etc.; of Orcus (a very deep gulf or chasm in the lowest parts of the earth: <1972>Psalm 70:21 (<1972>Psalm 71:21) **ek twn abusswn thv ghv**, Euripides, Phoen. 1632 (1605) **tartarou abussa casmata**, Clement of Rome, 1 Corinthians

20, 5 **abusswn anexicniasta kl imata**, *ibid.* 59, 3 **oĵepibl epwn en taiv abussoiv**, of God; (Act. Thom. 32 **oĵhn abusson tou tartarou oikwn**, of the dragon)), both as the common receptacle of the dead, ^{<500>}Romans 10:7, and especially as the abode of demons, ^{<483>}Luke 8:31; ^{<600>}Revelation 9:1f; ^{<601>}Revelation 9:11; 11:7; 17:8; 20:1,3. Among secular authors used as a substantive only by Diogenes Laërtius 4 (5) 27 **kath qev eiv mel ainan Pl outeww abusson**. Cf. Knapp, *Scripta var.* Arg., p. 554f; (J. G. Müller, *Philo's Lehre von der Weltschöpfung*, p. 173f; B. D. American edition under the word Deep).*

{13} Agabov (on the breathing see WH. Introductory sec. 408), **Agabou**, **oĵ** the name of a Christian prophet, “Agabus”: ^{<412>}Acts 11:28; 21:10. (Perhaps from **bgfe** to love (cf. B. D. under the word).)*

{14} agaqoergew, agaqoergw; (from the unused **ERGW** — equivalent to **erdw, ergazomai** — and **agaqon**); “to be” **agaqoergov**, “beneficent” (toward the poor, the needy): ^{<508>}1 Timothy 6:18 (A.V. “do good”). Cf. **agaqourgew**. Found besides only in ecclesiastical writings, but in the sense “to do well,” “act rightly”.*

{15} agaqopoiew, agaqopoiw; 1 aorist infinitive **agaqopoihsai**; (from **agaqopoiouv**);

1. “to do good, do something which profits others”: ^{<406>}Mark 3:4 (Tdf. **agaqon poihsai**; ^{<409>}Luke 6:9); “to show oneself beneficent,” ^{<447>}Acts 14:17 Rec.; **tina**, “to do some one a favor, to benefit,” ^{<463>}Luke 6:33, 35, (equivalent to **byfyhe** ^{<302>}Zephaniah 1:12; ^{<402>}Numbers 10:32; Tobit 12:13, etc.).

2. “to do well, do right”: ^{<625>}1 Peter 2:15,20 (opposed to **amartanw**); 3:6,17; ^{<601>}3 John 1:11. (Not found in secular authors, except in a few of the later in an astrological sense, “to furnish a good omen”.)*

{16} agaqopoiia (WH [agathopoiia] (see Iota), **agaqopoiiaiv, hĵ** “a course of right action, well-doing”: **en agaqopoiia**, ^{<649>}1 Peter 4:19 equivalent to **agaqopoiountev** acting uprightly (cf. xii. Patr. Jos. sec. 18); if we read here with L Tr marginal reading **en agaqopoiiaiv** we must understand it of single acts of rectitude (cf. Winer’s Grammar, sec. 27, 3; Buttman, sec. 123, 2). (In ecclesiastical writings **agaqopoiia** denotes “beneficence”).*

{17} **agaqopoiov, agaqopoion**, “acting rightly, doing well”: ^{<6124>}1 Peter 2:14. (Sir. 42:14; Plutarch, de Isaiah et Osir. sec. 42.)*

{18} **agaqov, agaqh, agaqon** (akin to **agamai** to wonder at, think highly of, **agastov** admirable, as explained by Plato, Crat., p. 412 c. (others besides; cf. Donaldson, New Crat. sec. 323)), in general denotes “*perfectus, ... qui habet in se ac facit omnia quae habere et facere debet pro notione nominis, officio ac lege*” (Irmisch ad Herodian, 1, 4, p. 134), “excelling in any respect, distinguished, good”. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons. To this general significance can be traced back all those senses which the word gathers from the connection in which it stands;

1. “of a good constitution or nature”: **gh**, ^{<6388>}Luke 8:8; **dendron**, ^{<6078>}Matthew 7:18, in sense equivalent to ‘fertile soil,’ ‘a fruitful tree,’ (Xenophon, oec. 16, 7 **gh agaqh**, ... **gh kakh**, an. 2, 4, 22 **cwraḅ pol l hv kai agaqhv oushv**). In ^{<6385>}Luke 8:15 **agaqh kardia** corresponds to the figurative expression “good ground,” and denotes a soul inclined to goodness, and accordingly eager to learn saving truth and ready to bear the fruits (**karpouv agaqouv**, ^{<6187>}James 3:17) of a Christian life.

2. “useful, salutary”: **dosiv agaqh** (joined to **dwrhma tele eion**) a gift which is truly a gift, salutary, ^{<6017>}James 1:17; **domata agaqa**, ^{<6071>}Matthew 7:11; **entol h agaqov** a commandment profitable to those who keep it, ^{<6072>}Romans 7:12, according to a Greek scholium equivalent to **eiv to sumferon eishgoumenh**, hence, the question in ^{<6073>}Romans 7:13: **to oun agaqon emoi gegone qanatov**; **agaqov meriv** the ‘good part,’ which insures salvation to him who chooses it, ^{<6102>}Luke 10:42; **ergon agaqon** (differently in ^{<6107>}Romans 2:7, etc.) the saving work of God, *i.e.* substantially, the Christian life, due to divine efficiency, ^{<6006>}Philippians 1:6 (cf. the commentaries at the passage); **eiv agaqon** “for good,” to advantage, ^{<6188>}Romans 8:28 (Sir. 7:13; **panta toiv eusebesi eiv agaqa ... toiv aḅartwl oiv eiv kaka**, Sir. 39:27; **to kakon ... gignetai eiv Agaqon**, Theognis 162); “good for, suited to something”: **prov oikodomhn**, ^{<6109>}Ephesians 4:29 (cf. Winer’s Grammar, 363 (340)) (Xenophon, mem. 4, 6, 10).

3. of the feeling awakened by what is good, “pleasant, agreeable, joyful, happy”: **hḅerai agaqav** ^{<6181>}1 Peter 3:10 (^{<6383>}Psalms 33:13 (^{<6343>}Psalms 34:13); Sir. 14:14; 1 Macc. 10:55); **el piv**, ^{<6216>}2 Thessalonians 2:16

(**makaria el piv**, ^{<4123>}Titus 2:13); **suneidhsiv**, a peaceful conscience, equivalent to consciousness of rectitude, ^{<4231>}Acts 23:1; ^{<5005>}1 Timothy 1:5,19; ^{<4086>}1 Peter 3:16; reconciled to God, ^{<4082>}1 Peter 3:21.

4. “excellent, distinguished”: so **ti agaƆon**, ^{<4046>}John 1:46 (^{<4047>}John 1:47).

5. “upright, honorable”: ^{<4024>}Matthew 12:34; 19:16; ^{<4065>}Luke 6:45; ^{<4412>}Acts 11:24; ^{<4081>}1 Peter 3:11, etc.; **ponhroi kai agaƆoi**, ^{<4055>}Matthew 5:45; 22:10; **agaƆov kai dikaiov**, ^{<4250>}Luke 23:50; **kardia agaƆh kai kal h**, ^{<4085>}Luke 8:15 (see **kal ov**, b.); fulfilling the duty or service demanded, **doul e agaƆe kai piste**, ^{<4152>}Matthew 25:21,23; upright, free from guile, particularly from a desire to corrupt the people, ^{<4072>}John 7:12; preeminently of God, as consummately and essentially good, ^{<4097>}Matthew 19:17 (^{<4108>}Mark 10:18; ^{<4189>}Luke 18:19); **agaƆov qhsaurov** in ^{<4025>}Matthew 12:35; ^{<4065>}Luke 6:45 denotes the soul considered as the repository of pure thoughts which are brought forth in speech; **pistiv agaƆov** the fidelity due from a servant to his master, ^{<4120>}Titus 2:10 (WH marginal reading omits); on **agaƆon ergon**, **agaƆa erga**, see **ergon**. In a narrower sense, “benevolent, kind, generous”: ^{<4005>}Matthew 20:15; ^{<4028>}1 Peter 2:18; **mneia**, ^{<5006>}1 Thessalonians 3:6 (cf. 2 Macc. 7:20); “beneficent” (Xenophon, Cyril 3, 3, 4; **bwŦ**, ^{<4331>}Jeremiah 33:11; ^{<4340>}Psalms 34:9; Cicero, nat. deor. 2, 25, 64 “*optimus i.e. beneficentissimus*“), ^{<4007>}Romans 5:7, where the meaning is, Hardly for an innocent man does one encounter death; for if he even dares hazard his life for another, he does so for a benefactor (one from whom he has received favors); cf. Winer’s Grammar, 117 (111); (Gifford in the Speaker’s Commentary, p. 123). The neuter used substantively denotes:

1. “a good thing, convenience, advantage,” and in partic.

a. in the plural, external “goods, riches”: ^{<4053>}Luke 1:53; 12:18f. (Sir. 14:4; Sap. 7:11); **ta agaƆa sou** comforts and delights which thy wealth procured for thee in abundance, ^{<4065>}Luke 16:25 (opposed to **kaka**, as in Sir. 11:14); outward and inward good things, ^{<4006>}Galatians 6:6, cf. Wieseler at the passage.

b. “the benefits of the Messianic kingdom”: ^{<5005>}Romans 10:15; **ta mel lonta agaƆwn**, ^{<5001>}Hebrews 9:11; 10:1.

2. “what is upright, honorable, and acceptable to God”: ^{<5012>}Romans 12:2; **ergazesqai to agaƆon** ^{<4010>}Romans 2:10; ^{<4008>}Ephesians 4:28; **prassein**,

<491>Romans 9:11; (<750>2 Corinthians 5:10); **diwkein**, <315>1 Thessalonians 5:15; **mimeisqai**, <601>3 John 1:11; **kol lasqai tw agaqqw** <513>Romans 12:9; **ti me erwtav peri tou agaqqou**, <1017>Matthew 19:17 G L T Tr WH, where the word expresses the general idea of right. Specifically, what is “salutary, suited to the course of human affairs”: in the phrase **diakonov eiv to agaqqon** <513>Romans 13:4; of rendering service, <460>Galatians 6:10; <512>Romans 12:21; **to agaqqon sou** the favor thou conferrest, <5014>Philemon 1:14.

(“It is to be regarded as a peculiarity in the usage of the Septuagint that **bw** good is predominantly (?) rendered by **kal ov**.... The translator of Genesis uses **agaqqov** only in the neuter, good, goods, and this has been to a degree the model for the other translators. ... In the Greek O.T., where **oj dikaioi** is the technical designation of the pious, **oj agaqqoi** or **oj agaqqov** does not occur in so general a sense. The **anhr agaqqov** is peculiar only to the Proverbs (<1032>Proverbs 13:22,24; 15:3); cf. besides the solitary instance in <1022>1 Kings 2:32. Thus, even in the usage of the O.T. we are reminded of Christ’s words, <4108>Mark 10:18, **oudeiv agaqqov ei mh ejv oj Qeov**. In the O.T. the term ‘righteous’ makes reference rather to a covenant and to one’s relation to a positive standard; **agaqqov** would express the absolute idea of moral goodness” (Zeutschwitz, Profangraec. u. Biblical Sprachgeist, Leipz. 1859, p. 60). Cf. Tittm., p. 19. On the comparison of **agaqqov** see B. 27 (24).)

{14} agaqqourgew, agaqqourgw; <4447>Acts 14:17 L T Tr WH for R **agaqqopoiw**. The contracted form is the rarer (cf. WH’s Appendix, p. 145), see **agaqqoergew**; but cf. **kakourgov, idrourgew**.*

{19} agaqqwsunh, agaqqwsunhv, hJ(on its formation see Winer’s Grammar, 95 (90); WH’s Appendix, p. 152), found only in Biblical and ecclesiastical writings, “uprightness of heart and life” (A.V. “goodness”): <5011>2 Thessalonians 1:11; <482>Galatians 5:22 (unless here it denote “kindness, beneficence”); <514>Romans 15:14; <489>Ephesians 5:9. (Cf. Trench, sec. lxiii.; Ellicott and Lightfoot on Galatians, the passage cited.)*

{21} agal liaomai, see **agal liaw**.

{20} agal liasiv, agal liaseww, hJagal liaw), not used by secular writers but often by the Septuagint; “exultation, extreme joy”: <4014>Luke 1:14,44; <426>Acts 2:46; <612>Jude 1:24; <509>Hebrews 1:9 (from <448>Psalm 44:8

(^{<1918>}Psalm 45:8)) oil of gladness with which persons were anointed at feasts (^{<1215>}Psalm 23:5), and which the writer, alluding to the inaugural ceremony of anointing, uses as an emblem of the divine power and majesty to which the Son of God has been exalted.*

{21} agal liaw, agal liw, and agal liaomai (but the active is not used except in ^{<1047>}Luke 1:47 (**hgal liasa**), in ^{<6907>}Revelation 19:7 (**agal liwmen**) L T Tr WH (and in ^{<1008>}1 Peter 1:8 WH Tr marginal reading (**agal liate**), cf. WH's Appendix, p. 169)); 1 aorist **hgal liasamhn**, and (with a middle significance) **hgal liaqhn** (^{<1855>}John 5:35; Rec. **hgal liasqhn**); a word of Hellenistic coinage (from **agal lomai** to rejoice, glory (yet cf. Buttmann, 51 (45))), often in the Septuagint (for **l ygi xl ꝥæ ñnæ vllv**), “to exult, rejoice exceedingly”: ^{<1052>}Matthew 5:12; ^{<1021>}Luke 10:21; ^{<1125>}Acts 2:26; 16:34; ^{<1008>}1 Peter 1:8; 4:13; **en tini**, ^{<1016>}1 Peter 1:6, dative of the thing in which the joy originates (cf. Winer's Grammar, sec. 33 a.; B. 185 (160)); but ^{<1855>}John 5:35 means, ‘to rejoice while his light shone’ (*i.e.* “in” (the midst of) etc.). **epi tini**, ^{<1047>}Luke 1:47; followed by **ida**, ^{<1855>}John 8:56 “that he should see,” rejoiced because it had been promised him that he should see. This divine promise was fulfilled to him at length in paradise; cf. Winer's Grammar, 339 (318); B. 239 (206). On this word see Gelpke in the Studien und Kritiken for 1849, p. 645f.*

{22} agamov, agamon (gamov), “unmarried”: ^{<1078>}1 Corinthians 7:8,32; used even of women, ^{<1071>}1 Corinthians 7:11, 34 (Euripides, Hel. 690 (and elsewhere)), where the Greeks commonly said **anandrov**.*

{23} aganaktew, aganaktw; 1 aorist **hganakthsa**; (as **pl eonektew** comes from **pl oenekthv**, and this from **pl eon** and **ecw**, so through a conjectural **aganakthv** from **agan** and **acomai** to feel pain, grieve (others besides)); “to be indignant, moved with indignation”: ^{<1215>}Matthew 21:15; 26:8; ^{<1014>}Mark 10:14; 14:4; **peri tinov** (cf. with sec. 33 a.), ^{<1024>}Matthew 20:24; ^{<1014>}Mark 10:41; followed by **ofji**, ^{<1214>}Luke 13:14. (From Herodotus down.)*

{24} aganakthsisv, aganakthsewv, h “indignation”: ^{<1071>}2 Corinthians 7:11. ((From Plato on.))*

{25} agapaw, agapw; (imperfect **hgapwn**); future **agaphsw**; 1 aorist **hgaphsa**; perfect active (1 person plural **hgaphkamen**, ^{<1010>}1 John 4:10

WH text), participle **hgaphkwv** (⁵⁰⁰⁸2 Timothy 4:8); passive (present **agapwmai**); perfect participle **hgaphmenov**; 1 future **agaphqhsomai**; (akin to **agamai** (Fick, Part 4:12; see **agaqov**, at the beginning)); “to love,” to be full of good-will and exhibit the same: ⁴⁰⁷⁷Luke 7:47; ⁶⁰¹⁷1 John 4:7f; with the accusative of the person, “to have a preference for, wish well to, regard the welfare of”: ⁴⁰⁸³Matthew 5:43ff; ⁴⁰⁸⁹Matthew 19:19; ⁴⁰⁷⁶Luke 7:5; ⁴⁹¹⁶John 11:5; ⁴⁹³⁸Romans 13:8; ⁴⁷¹¹2 Corinthians 11:11; 12:15; ⁴⁸¹⁴Galatians 5:14; ⁴⁰²⁵Ephesians 5:25,28; ⁴⁰²²1 Peter 1:22, and elsewhere; used often in the First Epistle of John of the love of Christians toward one another; of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death, ⁴³¹⁶John 3:16; ⁴⁸³⁷Romans 8:37; ⁵⁰²⁶2 Thessalonians 2:16; ⁶⁰⁴¹1 John 4:11,19; (noteworthy is ⁴⁹⁰⁰Jude 1:1 L T Tr WH **toiv en Qew patri hgaphmenoiv**; see **en**, I. 4, and cf. Lightfoot on ⁵⁰⁸²Colossians 3:12); of the love which led Christ, in procuring human salvation, to undergo sufferings and death, ⁴⁰²⁰Galatians 2:20; ⁴⁰⁸²Ephesians 5:2; of the love with which God regards Christ, ⁴⁰⁸⁵John 3:35; (v. 20 L marginal reading); 10:17; 15:9; ⁴⁰⁰⁶Ephesians 1:6. When used of love to a master, God or Christ, the word involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received: ⁴⁰⁶⁴Matthew 6:24; 22:37; ⁴⁸³⁸Romans 8:28; ⁴⁰¹⁹1 Corinthians 2:9; 8:3; ⁵⁰¹²James 1:12; ⁶⁰⁰⁸1 Peter 1:8; ⁶⁰⁴⁰1 John 4:10,20, and elsewhere. With an accusative of the thing **agapaw** denotes “to take pleasure in the thing, prize it above other things, be unwilling to abandon it or do without it”: **dikaiosunh**, ⁴⁰⁰⁹Hebrews 1:9 (*i.e.* steadfastly to cleave to); **thn doxan**, ⁴⁰²⁴John 12:43; **thn prwtokaqedrian**, ⁴⁰⁴³Luke 11:43; **to skotov**; and **to fwv**, ⁴⁰⁸⁹John 3:19; **ton kosmon**. ⁴⁰²⁵1 John 2:15; **ton nun aiwna**, ⁵⁰⁴⁰2 Timothy 4:10, — both which last phrases signify to set the heart on earthly advantages and joys; **thn yuchn autwn**, ⁶⁰²¹Revelation 12:11; **zwhn**, ⁴⁰⁸⁰1 Peter 3:10 (to derive pleasure from life, render it agreeable to himself); “to welcome with desire, long for”: **thn epi faneian autou**, ⁵⁰⁰⁸2 Timothy 4:8 (Sap. 1:1; 6:13; Sir. 4:12, etc.; so of a person: **hgaphqh**, Sap. 4:10, cf. Grimm at the passage). Concerning the unique proof of love which Jesus gave the apostles by washing their feet, it is said **hgaphsen autouv**, ⁴⁰³⁰John 13:1, cf. Lücke or Meyer at the passage (but others take **agaphsav** here more comprehensively, see Weiss’s Meyer, Godet, Westcott, Keil). The combination **agaphn agapan tina** occurs, when a relative intervenes, in ⁴⁰⁷⁶John 17:26; ⁴⁰⁰⁴Ephesians 2:4 (⁴⁰³⁵2 Samuel 13:15 where **to misov oj emishsen authn** is contrasted; cf. ⁴⁰²⁵Genesis 49:25 **eul oghse se**

eul ogian; Psalm Sal. 17:35 (in manuscript Pseudepig. Vet. Test. edition Fabric. i., p. 966; Libri Apocr. etc., edition Fritzsche, p. 588) **doxan hū edoxasen authn**); cf. Winer's Grammar, sec. 32, 2; (Buttmann, 148f (129)); Grimm on 1 Macc. 2:54.

On the difference between **agapaw** and **filew**, see **filew**. Cf. **agaph**, 1 at the end

{26} agaph, agaphv, hJ a purely Biblical and ecclesiastical word (for Wytttenbach, following Reiske's conjecture, long ago restored **agaphswn** in place of **agaphv, wū** in Plutarch, sympos. quaest. 7, 6, 3 (vol. viii., p. 835, Reiske edition)). Secular authors from (Aristotle), Plutarch on used **agaphsv**. "The Septuagint use **agaph** for **hḅhḅæ**²⁷¹⁴ Song of Solomon 2:4,5,7; 3:5,10; 5:8; 7:6; 8:4,6,7; ("It is noticeable that the word first makes its appearance as a current term in the Song of Solomon; — certainly no undesigned evidence respecting the idea which the Alexandrian LXX translators had of the love in this Song" (Zezschwitz, Profangraec. u. Biblical Sprachgeist, p. 63)); ²¹¹²Jeremiah 2:2; ²¹⁰¹Ecclesiastes 9:1,6; (¹⁰¹⁵2 Samuel 13:15). It occurs besides in Sap. 3:9; 6:19. In Philo and Josephus, I do not remember to have met with it. Nor is it found in the N.T. in Acts, Mark, or James; it occurs only once in Matthew and Luke, twice in Hebrews and Revelation, but frequently in the writings of Paul, John, Peter, Jude" (Bretschn. Lex. under the word); (Philo, deus immut. sec. 14).

In signification it follows the verb **agapaw**; consequently it denotes

1. "affection, good-will, love, benevolence": ⁶¹⁵¹John 15:13; ⁶¹³⁰Romans 13:10; ⁶¹⁴⁸1 John 4:18. Of the love of men to men; especially of that love of Christians toward Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed: ¹²¹²Matthew 24:12; ⁶¹⁰¹1 Corinthians 13:1-4,8; 14:1; ⁶¹⁰⁴2 Corinthians 2:4; ⁸¹¹⁶Galatians 5:6; ⁵⁰⁰⁵Philemon 1:5,7; ⁵⁴⁰⁵1 Timothy 1:5; ⁸⁰⁶⁰Hebrews 6:10; 10:24; ⁶¹³⁵John 13:35; ⁶¹⁴⁷1 John 4:7; ⁶¹⁰⁴Revelation 2:4,19, etc. Of the love of men toward God: **hJagaph tou Qeou**; (obj. genitive (Winer's Grammar, 185 (175))), ⁶¹¹²Luke 11:42; ⁶¹⁵²John 5:42; ⁶¹²⁵1 John 2:15 (**tu patrov**); 3:17; 4:12; 5:3. Of the love of God toward men: ⁶¹¹⁸Romans 5:8; 8:39; ⁴⁷¹³2 Corinthians 13:13 (14). Of the love of God toward Christ: ⁶¹⁵⁰John 15:10; 17:26. Of the love of Christ toward men: ⁶¹⁵⁰John 15:9f; ⁴⁷⁵⁴2 Corinthians 5:14; ⁶¹³⁵Romans 8:35; ⁴⁰¹⁹Ephesians 3:19. In construction: **agaphn eiv tina**, ⁶¹¹⁸2 Corinthians 2:8 (?); ⁶⁰¹⁵Ephesians

1:15 (L WH omit; Tr marginal reading brackets **thn agaphn**); **th ex uðwn en** [heemin] *i.e.* love going forth from your soul and taking up its abode as it were in ours, equivalent to your love to us, ^{<600>}2 Corinthians 8:7 (Winer's Grammar, 193 (181f); B. 329 (283)); **meq' uðwn** *i.e.* is present with (embraces) you, ^{<616>}1 Corinthians 16:24; **meq' hðwn** *i.e.* seen among us, ^{<617>}1 John 4:17. Phrases: **ecein agaphn eiv tina**, ^{<604>}2 Corinthians 2:4; ^{<5104>}Colossians 1:4 (L T Tr, but WH brackets); ^{<608>}1 Peter 4:8; **agaphn didonai** to give a proof of love, ^{<610>}1 John 3:1; **agapan agaphn tina**, ^{<6176>}John 17:26; ^{<6004>}Ephesians 2:4 (see in **agapaw**, under the end); **agaphv tou pneumatov**, *i.e.* enkindled by the Holy Spirit, ^{<6153>}Romans 15:30; **oJ uJov thv agaphv** the Son who is the object of love, equivalent to **agaphtov**, ^{<5113>}Colossians 1:13 (Winer's Grammar, 237 (222); (Buttmann, 162 (141))); **oJeov thv agaphv** the author of love, ^{<6131>}2 Corinthians 13:11; **kopov thv agaphv** troublesome service, toil, undertaken from love, ^{<5108>}1 Thessalonians 1:3; **agaphn thv al hqeiav** love which embraces the truth, ^{<5120>}2 Thessalonians 2:10; **oJeov agaph estin** God is wholly love, his nature is summed up in love, ^{<608>}1 John 4:8,16; **filhma agaphv** a kiss as a sign among Christians of mutual affection, ^{<6154>}1 Peter 5:14; **dia thn agaphn** that love may have opportunity of influencing thee ('in order to give scope to the power of love,' DeWette, Wies.), ^{<5109>}Philemon 1:9, cf. ^{<5114>}Philemon 1:14; **en agaph** lovingly, in an affectionate spirit, ^{<601>}1 Corinthians 4:21; on love as a basis (others, in love as the sphere or element), ^{<6045>}Ephesians 4:15 (where **en agaph** is to be connected not with **al hqeuntev** but with **auxhswmen**), ^{<6046>}Ephesians 4:16; **ex agaphv** influenced by love, ^{<5117>}Philippians 1:17 (16); **kata agaphn** in a manner befitting love, ^{<6145>}Romans 14:15. Love is mentioned together with faith and hope in ^{<6133>}1 Corinthians 13:13; ^{<5103>}1 Thessalonians 1:3; 5:8, ^{<5104>}Colossians 1:4f; ^{<5812>}Hebrews 10:22-24. On the words **agaph**, **agapan**, cf. Gelpke in the Studien und Kritiken for 1849, p. 646f; on the idea and nature of Christian love see Köstlin, Lehrbgr. des Ev. Joh. etc., p. 248ff, 332ff; Rückert, Theologie, ii. 452ff; Lipsius, Paulin. Rechtfertigungsl., p. 188ff; (Reuss, Theol. Chret. livr. vii. chap. 13).

2. plural, **agapai**, **agapwn**, agapae, "love-feasts," feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy: ^{<6012>}Jude 1:12 (and in ^{<6023>}2 Peter 2:13 L Tr text WH marginal reading), cf. ^{<6117>}1 Corinthians 11:17ff;

^{<402>}Acts 2:42, 46; 20:7; Tertullian, Apology c. 39, and ad Martyr. c. 3; Cypr. ad Quirin. 3, 3; Drescher, Deuteronomy vet. christ. Agapis. Giess. 1824; Mangold in Schenkel 1:53f; (B. D. under the word Love-Feasts; Dict. of Christ. Antiq. under the word Agapae; more fully in McClintock and Strong, under the word Agape).

{27} **agaphtov, agaphth, agaphton (agapaw)**, “beloved, esteemed, dear, favorite”; (opposed to **ecqrov**, ^{<6128>}Romans 11:28): **oJiJov mou (tou Qeou) oJagaphtov**, of Jesus, the Messiah, ^{<4017>}Matthew 3:17 (here WH marginal reading take **oJagaphtov** absolutely, connecting it with what follows); ^{<4028>}Matthew 12:18; 17:5; ^{<4011>}Mark 1:11; 9:7; ^{<4022>}Luke 3:22; 9:35 (where L marginal reading T Tr WH **oJekl el egmenov**); ^{<6017>}2 Peter 1:17, cf. ^{<4016>}Mark 12:6; ^{<4013>}Luke 20:13; (cf. Ascensio Isaiah (edited by Dillmann) ^{<4023>}Luke 7:23f; 8:18, 25, etc.). **agaphtoi Qeou** (Winer’s Grammar, 194 (182f); B. 190 (165)) is applied to Christians as being reconciled to God and judged by him to be worthy of eternal life: ^{<6007>}Romans 1:7, cf. ^{<6128>}Romans 11:28; ^{<3004>}1 Thessalonians 1:4; ^{<5032>}Colossians 3:12 (the Septuagint, ^{<4907>}Psalms 59:7 (^{<6017>}Psalms 60:7); ^{<4907>}Psalms 107:7 (^{<4907>}Psalms 108:7); ^{<6012>}Psalms 126:2 (^{<6012>}Psalms 127:2), **agaphtoi sou** and **autou**, of pious Israelites). But Christians, bound together by mutual love, are **agaphtoi** also to one another (^{<5016>}Philemon 1:16; ^{<5012>}1 Timothy 6:2); hence, they are dignified with this epithet very often in tender address, both indirect (^{<6165>}Romans 16:5,8; ^{<5044>}Colossians 4:14; ^{<6021>}Ephesians 6:21, etc.) and direct (^{<6129>}Romans 12:19; ^{<6044>}1 Corinthians 4:14; (^{<5002>}Philemon 1:2, Rec.); ^{<6010>}Hebrews 6:9; ^{<5016>}James 1:16; ^{<4021>}1 Peter 2:11; ^{<6001>}2 Peter 3:1; (^{<6017>}1 John 2:7 G L T Tr WH, etc.). Generally followed by the genitive; once by the dative **agaphtoi hmin**, ^{<5018>}1 Thessalonians 2:8 (yet cf. Winer’s Grammar, sec. 31, 2; B. 190 (163)). **agaphtov en kuriw** beloved in the fellowship of Christ, equivalent to dear fellow-Christian, ^{<6168>}Romans 16:8. (Not used in the Fourth Gospel or the Book of Revelation. In classical Greek from Homer, Iliad 6, 401 on; cf. Cope on Aristotle, rhet. 1, 7, 41.)

{28} **Agar** (WH **Agar** (see their Introductory sec. 408)), **hJ** indeclinable, (in Josephus, **Agara, Agarhv**), **rgH**;(flight), “Hagar,” a bondmaid of Abraham, and by him the mother of Ishmael (Genesis 16): ^{<4024>}Galatians 4:24 (25 L text T omit; Tr brackets). Since the Arabians according to Paul (who had formerly dwelt among them, ^{<4017>}Galatians 1:17) called the rocky Matthew Sinai by a name similar in sound to **rgH** (... *i.e.* rock), the apostle

in the passage referred to employs the name Hagar allegorically to denote the servile sense of fear with which the Mosaic economy imbued its subjects. (Cf. B. D. American edition, pp. 978, 2366 note {a}; Lightfoot's remarks appended to his Commentary on Galatians, the passage cited.)*

{29} aggareuw; future **aggareusw**; 1 aorist **hggareusa**; “to employ a courier, despatch a mounted messenger.” A word of Persian origin (used by Menander, Sicyon. 4), but adopted also into Latin (Vulgate *angariare*). **Aggaroi** were public couriers (*tabellarii*), stationed by appointment of the king of Persia at fixed localities, with horses ready for use, in order to transmit royal messages from one to another and so convey them the more speedily to their destination. See Herodotus 8, 98 (and Rawlinson's note); Xenophon, Cyril 8, 6, 17 (9); cf. Gesenius, Thesaurus under the word **trgai** (B. D. under the word **Aggareuo**; Vanicek, Fremdwörter under the word **aggarov**). These couriers had authority to press into their service, in case of need, horses, vessels, even men they met (cf. Josephus, Antiquities 13, 2, 3). Hence, **aggareuein tina** denotes to compel one to go a journey, to hear a burden, or to perform any other service: ^{<4054>}Matthew 5:41 (**ostiv se aggareusei mil ion ed** *i.e.* whoever shall compel thee to go one mile); ^{<4073>}Matthew 27:32 (**hggareusan ida arh** *i.e.* they forced him to carry), so ^{<4152>}Mark 15:21.*

{30} aggeion, aggeiou, to (equivalent to **to aggov**), “a vessel, receptacle”: ^{<4038>}Matthew 13:48 (R G L); 25:4. (From Herodotus down.)*

{31} aggel ia, aggel iav, hJaggel ov, “a message, announcement, thing announced”; precept declared, ^{<6005>}1 John 1:5 (where Rec. has **epaggel ia**) (cf. ^{<2380>}Isaiah 28:9); 3:11. (From Homer down.)*

aggel lw; (1 aorist **hggeil a**, ^{<4051>}John 4:51 T (for **aphggel lw** R G L Tr brackets)); (**aggel ov**); “to announce”: **aggel lousa**, ^{<4008>}John 20:18 L T Tr WH, for R G **apaggel lw**. (From Homer down. Compare: **anaggel lw, apaggel lw, diaggel lw, exaggel lw, epaggel lw, proepaggel lw, kataggel lw, prokataggel lw, paraggel lw**.)*

{32} aggel ov, aggel ou, oJ

1. “a messenger, envoy,” one who is sent: ^{<4010>}Matthew 11:10; ^{<4074>}Luke 7:24,27; 9:52; ^{<4002>}Mark 1:2; ^{<5025>}James 2:25. (From Homer down.)

2. In the Scriptures, both of the Old Testament and of the New Testament, one of that host of heavenly spirits that, according alike to Jewish and Christian opinion, wait upon the monarch of the universe, and are sent by him to earth, now to execute his purposes (^{<4006>} Matthew 4:6,11; 28:2; ^{<4013>} Mark 1:13; ^{<2162>} Luke 16:22; 22:43 (L brackets WH reject the passage); ^{<4075>} Acts 7:35; 12:28; ^{<8389>} Galatians 3:19, cf. ^{<3014>} Hebrews 1:14), now to make them known to men (^{<4011>} Luke 1:11,26; 2:9ff; ^{<4008>} Acts 10:3; 27:23; ^{<4021>} Matthew 1:20; 2:13; 28:5; ^{<6312>} John 20:12f); hence, the frequent expressions **aggel ov** (angel, messenger of God, **Ēal ĩna**) and **aggel oi kuriou** or **aggel oi tou Qeou**. They are subject not only to God but also to Christ (^{<3004>} Hebrews 1:4ff; ^{<6122>} 1 Peter 3:22, cf. ^{<6021>} Ephesians 1:21; ^{<8044>} Galatians 4:14), who is described as hereafter to return to judgment surrounded by a multitude of them as servants and attendants: ^{<4034>} Matthew 13:41,49; 16:27; 24:31; 25:31; ^{<5007>} 2 Thessalonians 1:7, cf. ^{<6014>} Jude 1:14. Single angels have the charge of separate elements; as fire, ^{<6448>} Revelation 14:18; waters, ^{<6045>} Revelation 16:5, cf. ^{<6003>} Revelation 7:1f; ^{<6034>} John 5:4 (R L). Respecting the **aggel ov thv abussou**, ^{<6091>} Revelation 9:11, see **Abaddwn**,

3. Guardian angels of individuals are mentioned in ^{<0830>} Matthew 18:10; ^{<4125>} Acts 12:15. ‘The angels of the churches’ in ^{<6012>} Revelation 1:20; 2:1,8,12,18; 3:1,7,14 are not their presbyters or bishops, but heavenly spirits who exercise such a superintendence and guardianship over them that whatever in their assemblies is worthy of praise or of censure is counted to the praise or the blame of their angels also, as though the latter infused their spirit into the assemblies; cf. DeWette, Düsterdieck (Alford) on ^{<6012>} Revelation 1:20, and Lücke, Einl. in d. Offenb. d. Johan. ii., p. 429f, edition 2; (Lightfoot on Philip., p. 199f). **dia touv aggel ouv** “that she may show reverence for the anqels,” invisibly present in the religious assemblies of Christians, “and not displease them,” ^{<6110>} 1 Corinthians 11:10. **wfqh aggel oiv** in ^{<54816>} 1 Timothy 3:16 is probably to be explained neither of angels to whom Christ exhibited himself in heaven, nor of demons triumphed over by him in the nether world, but of the apostles, his “messengers,” to whom he appeared after his resurrection. This appellation, which is certainly extraordinary, is easily understood from the nature of the hymn from which the passage **efanerwqh ... en doxh** seems to have been taken; cf. Winer’s Grammar, 639f (594) (for other interpretations see Ellicott, at the passage). In ^{<6051>} John 1:51 (52) angels are employed, by a beautiful image borrowed from ^{<0282>} Genesis 28:12, to

represent the divine power that will aid Jesus in the discharge of his Messianic office, and the signal proofs to appear in his history of a divine superintendence. Certain of the angels have proved faithless to the trust committed to them by God, and have given themselves up to sin, ^{<6006>}Jude 1:6; ^{<6004>}2 Peter 2:4 (Enoch c. vi. etc., cf. ^{<0002>}Genesis 6:2), and now obey the devil, ^{<4254>}Matthew 25:41; ^{<6007>}Revelation 12:7, cf. ^{<4003>}1 Corinthians 6:3 (yet on this last passage cf. Meyer; he and others maintain that **aggel oi** without an epithet or limitation never in the N.T. signifies other than good angels). Hence, **aggel ov Satan** is tropically used in ^{<7002>}2 Corinthians 12:7 to denote a grievous bodily malady sent by Satan. See **daimwn**; (Sophocles' Lexicon, under the word **aggel ov**; and for the literature on the whole subject B. D. American edition under the word Angels — and to the references there given add G. L. Hahn, *Theol. des N.T.*, i., pp. 260-384; Delitzsch in Riehm under the word Engel; Kübel in Herzog edition 2, *ibid.*).

aggov, aggeov, to (plural **aggh**), equivalent to **aggeion**, which see: ^{<4038>}Matthew 13:48 T Tr WH. (From Homer down; (cf. Rutherford, *New Phryn.*, p. 23).)*

{33} age (properly, imperative of **agw**), “Come! Come now!” used, as it often is in the classics (Winer's Grammar, 516 (481)), even when more than one is addressed: ^{<5043>}James 4:13; 5:1.*

{34} agel h, agel hv, hJagw to drive), “a herd”: ^{<4080>}Matthew 8:30ff; ^{<4051>}Mark 5:11, 13; ^{<4082>}Luke 8:32f. (From Homer down.)*

{35} ageneal oghtov, ageneal oghtou, oJgeneal ogew), “of whose descent there is no account” (in the O.T.) (R. V. “without genealogy”): ^{<8003>}Hebrews 7:3 (^{<8006>}Hebrews 7:6 **mh geneal ogoumenov**). Nowhere found in secular authors.*

{36} agenhv, ageneov (agenouv), oJhJgenov), opposed to **eugenhv**, “of no family,” a man of base birth, a man of no name or reputation; often used by secular writers, also in the secondary sense “ignoble, cowardly, mean, base”. In the N.T. only in ^{<4003>}1 Corinthians 1:28, **ta agenhv tou kosmou** *i.e.* those who among men are held of no account; on the use of a neuter adjective in reference to persons, see Winer's Grammar, 178 (167); (Buttmann, 122 (107)).*

{37} **agjazw**; 1 aorist **hgiasa**; passive (present **agjazomai**); perfect **hgiasmai**; 1 aorist **hgiasqhn**; a word for which the Greeks use **agizein**, but very frequent in Biblical (as equivalent to **vDəḡ vȳdḡḡ**) and ecclesiastical writings; “to make **agjion**, render or declare sacred or holy, consecrate”. Hence, it denotes:

1. “to render or acknowledge to be venerable, to hallow”: **to onoma tou Qeou**, ^{<4169>}Matthew 6:9 (so of God, ^{<2393>}Isaiah 29:23; ^{<3341>}Ezekiel 20:41; 38:23; Sir. 33:4 (Sir. 36:4)); (^{<2110>}Luke 11:2); **ton Criston**, ^{<4185>}1 Peter 3:15 (R G **Qeon**). Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, **agjazein** denotes
2. “to separate from things profane and dedicate to God, to consecrate” and so render inviolable; a. things (**pan prwtotokon, ta arsenika**, ^{<659>}Deuteronomy 15:19; **hūeran**, ^{<2118>}Exodus 20:8; **oikon**, ^{<476>}2 Chronicles 7:16, etc.); **ton cruson**, ^{<1217>}Matthew 23:17; **to dwron**, ^{<1219>}Matthew 23:19; **skeuov**, ^{<5121>}2 Timothy 2:21. b. persons. So Christ is said by undergoing death to consecrate himself to God, whose will he in that way fulfills, ^{<3179>}John 17:19; God is said **agjiasai** Christ, *i.e.* to have selected him for his service (cf. **aforizein**, ^{<8115>}Galatians 1:15) by having committed to him the office of Messiah, ^{<3136>}John 10:36, cf. ^{<3106>}Jeremiah 1:5; Sir. 36:12 (**ex autwn hgiase, kai prov auton hggisen**, of his selection of men for the priesthood); Sir. 45:4; 49:7. Since only what is pure and without blemish can be devoted and offered to God (^{<1221>}Leviticus 22:20; ^{<6521>}Deuteronomy 15:21; 17:1), **agjazw** signifies
3. “to purify” (**apo twn akaqarsiwn** is added in ^{<1819>}Leviticus 16:19; ^{<1114>}2 Samuel 11:4); and a. “to cleanse externally” (**prov thn thv sarkov kaqarothta**), “to purify levitically”: ^{<3113>}Hebrews 9:13; ^{<5145>}1 Timothy 4:5. b. “to purify by expiation,” free from the guilt of sin: ^{<4161>}1 Corinthians 6:11; ^{<4155>}Ephesians 5:26; ^{<3100>}Hebrews 10:10,14,29; 13:12; 2:11 (equivalent to **rpki** ^{<1233>}Exodus 29:33,36); cf. *Pfleiderer*, Paulinismus, p. 340ff (English translation 2:68f). c. “to purify internally by reformation of soul”: ^{<3177>}John 17:17,19 (through knowledge of the truth, cf. ^{<1832>}John 8:32); ^{<5123>}1 Thessalonians 5:23; ^{<4102>}1 Corinthians 1:2 (**en Cristw Ihsou** in the fellowship of Christ, the Holy One); ^{<5156>}Romans 15:16 (**en pneumatī agjiv** imbued with the Holy Spirit, the divine source of holiness); ^{<6101>}Jude 1:1 (L T Tr WH **hgaphmenoiv** (which see)); ^{<6211>}Revelation 22:11. In

general, Christians are called **hgiasmenoi** (cf. ^{<631B>}Deuteronomy 33:3), as those who, freed from the impurity of wickedness, have been brought near to God by their faith and sanctity, ^{<40B>}Acts 20:32; 26:18. In ^{<407A>}1 Corinthians 7:14 **agjazesqai** is used in a peculiar sense of those who, although not Christians themselves, are yet, by marriage with a Christian, withdrawn from the contamination of heathen impiety and brought under the saving influence of the Holy Spirit displaying itself among Christians; cf. Neander at the passage.*

{38} agjasmov, agjasmou, oJ a word used only by Biblical and ecclesiastical writings (for in Diodorus 4, 39; Dionysius Halicarnassus 1, 21, **agjismov** is the more correct reading), signifying:

1. “consecration, purification,” **to agjazein**.

2. the effect of consecration: sanctification of heart and life, ^{<403D>}1 Corinthians 1:30 (Christ is he to whom we are indebted for sanctification); ^{<347D>}1 Thessalonians 4:7; ^{<4669>}Romans 6:19,22; ^{<525>}1 Timothy 2:15; ^{<8214>}Hebrews 12:14; **agjasmov pneumatov** sanctification wrought by the Holy Spirit, ^{<52B>}2 Thessalonians 2:13; ^{<6002>}1 Peter 1:2. It is opposed to lust in ^{<34B>}1 Thessalonians 4:3f. (It is used in a ritual sense, ^{<077B>}Judges 17:3 (Alexandrian LXX); ^{<6604>}Ezekiel 45:4; (^{<3021>}Amos 2:11); Sir. 7:31, etc.) (On its use in the N.T. cf. Ellicott on ^{<34B>}1 Thessalonians 4:3; 3:13.)*

{39} agjiov, agja, agjion (from **to agjov** religious awe, reverence; **azw, azomai**, to venerate, revere, especially the gods, parents (Curtius, sec. 118)), rare in secular authors; very frequent in the sacred writings; in the Septuagint for **vωθq**;

1. properly “reverend, worthy of veneration”: **to onoma tou Qeou**, ^{<404D>}Luke 1:49; God, on account of his incomparable majesty, ^{<600B>}Revelation 4:8 (^{<204B>}Isaiah 6:3, etc.), equivalent to **endoxov**. Hence, used:

a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, ^{<407B>}Acts 7:33; **topov agjiov** the temple, ^{<4045>}Matthew 24:15 (on which passage see **Bdel ugma**, c.); ^{<404B>}Acts 6:13; 21:28; the holy land or Palestine, 2 Macc. 1:29; 2:18; **to agjion** and **ta agja** (Winer’s Grammar, 177 (167)) the temple, ^{<8001>}Hebrews 9:1,24 (cf. Bleek on Hebrews vol. ii. 2, p. 477f); specifically that part of the temple or tabernacle which is called ‘the holy place’ (**vDqjñi** ^{<667B>}Ezekiel 37:28;

45:18), ^{<8002>}Hebrews 9:2 (here Rec.st reads **agja**); **agja agjwn** (Winer’s Grammar, 246 (231), cf. ^{<0287>}Exodus 29:37; 30:10, etc.) the most hallowed portion of the temple, ‘the holy of holies,’ (^{<0263>}Exodus 26:33 (cf. Josephus, Antiquities 3, 6, 4)), ^{<8003>}Hebrews 9:3, in reference to which the simple **ta agja** is also used: ^{<8008>}Hebrews 9:8,25; 10:19; 13:11; figuratively of heaven, ^{<8082>}Hebrews 8:2; 9:8,12; 10:19; **agja pol iv** Jerusalem, on account of the temple there, ^{<4045>}Matthew 4:5; 27:53; ^{<6102>}Revelation 11:2; 21:2; 22:19 (^{<2380>}Isaiah 48:2; ^{<6100>}Nehemiah 11:1,18 (Complutensian LXX), etc.); **to orov to agjon**, because Christ’s transfiguration occurred there, ^{<6018>}2 Peter 1:18;

hJQeou agja diaqhkh *i.e.* which is the more sacred because made by God himself, ^{<4072>}Luke 1:72; **to agjon**, that worshipful offspring of divine power, ^{<4035>}Luke 1:35; the blessing of the gospel, ^{<4006>}Matthew 7:6; **agjwath pistiv**, faith (quae creditur *i.e.* the object of faith) which came from God and is therefore to be heeded most sacredly, ^{<6101>}Jude 1:20; in the same sense **agja entol h**, ^{<4021>}2 Peter 2:21; **kl hsiv agja**, because it is the invitation of God and claims us as his, ^{<8009>}2 Timothy 1:9; **agjai grafai (ta bibl ia ta agja**, 1 Macc. 12:9), which came from God and contain his Words, ^{<8002>}Romans 1:2.

b. of persons whose services God employs; as for example, apostles, ^{<4085>}Ephesians 3:5; angels, ^{<8083>}1 Thessalonians 3:13; ^{<0251>}Matthew 25:31 (Rec.); ^{<640>}Revelation 14:10; ^{<6014>}Jude 1:14; prophets, ^{<4021>}Acts 3:21; ^{<4070>}Luke 1:70 (Sap. 11:1); (**oj agjoi (tou Qeou anqrwpoi**, ^{<6021>}2 Peter 1:21 (R G L Tr text); worthies of the O.T. accepted by God for their piety, ^{<4072>}Matthew 27:52; ^{<4085>}1 Peter 3:5.

2. “set apart for God, to be, as it were, exclusively his”; followed by a genitive or a dative: **tw kuriw**, ^{<4023>}Luke 2:23; **tou Qeou** (equivalent to **ekl ektov tou Qeou**) of Christ, ^{<4024>}Mark 1:24; ^{<4064>}Luke 4:34, and according to the true reading in ^{<4069>}John 6:69, cf. ^{<4066>}John 10:36; he is called also **oJagiov paiv tou Qeou**, ^{<4063>}Acts 4:30, and simply **oJagiov**, ^{<6121>}1 John 2:20. Just as the Israelites claimed for themselves the title **oj agjoi**, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection (^{<2078>}Daniel 7:18,22; 2 Esdr. 8:28), so this appellation is very often in the N.T. transferred to Christians, as those whom God has selected **ek tou kosmou** (^{<4074>}John 17:14,16), that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God:

<101>1 Peter 2:9 (<1296>Exodus 19:6), cf. <1295>Exodus 19:5; <4913>Acts 9:13,32,41; 26:10; <8107>Romans 1:7; 8:27; 12:13; 16:15; <4101>1 Corinthians 6:1,2; <1021>Philippians 4:21f; <51012>Colossians 1:12; <8101>Hebrews 6:10; <6103>Jude 1:3; <6188>Revelation 5:8, etc.; (cf. B. D. American edition under the word Saints).

3. of sacrifices and offerings; “prepared for God with solemn rite, pure, clean” (opposed to **akaqartov**): <4374>1 Corinthians 7:14 (cf. <4188>Ephesians 5:3); connected with **amwmov**, <41016>Ephesians 1:4; 5:27; <51012>Colossians 1:22; **aparch**, <5116>Romans 11:16; **Ousia**, <5121>Romans 12:1. Hence,

4. in a moral sense, “pure, sinless, upright, holy”: <10116>1 Peter 1:16 (<8192>Leviticus 19:2; 11:44); <4374>1 Corinthians 7:34; **dikaiov kai agiov**, of John the Baptist, <10610>Mark 6:20; **agiov kai dikaiov**, of Christ, <4184>Acts 3:14; distinctively of him, <6188>Revelation 3:7; 6:10; of God pre-eminently, <10115>1 Peter 1:15; <43711>John 17:11; **agiai anastrofai**, <60311>2 Peter 3:11; **nomov** and **entol h**, *i.e.* containing nothing exceptionable, <8172>Romans 7:12; **filhma**, such a kiss as is a sign of the purest love, <3136>1 Thessalonians 5:26; <61610>1 Corinthians 16:20; <47132>2 Corinthians 13:12; <51616>Romans 16:16. On the phrase **to agion pneuma** and **to pneuma to agion**, see **pneuma**, 4 a. Cf. Diestel, *Die Heiligkeit Gottes*, in *Jahrbb. f. deutsch. Theol.* iv., p. 1ff; (Baudissin, *Stud. z. Semitisch. Religionsgesch.* Heft ii., p. 3ff; Delitzsch in Herzog edition 2, see 714ff; especially) Cremer, *Wörterbuch*, 4te Aufl., p. 32ff (translation of 2nd edition, p. 84ff; Oehler in Herzog 19:618ff; Zetzschwitz, *Profangräticität* as above with, p. 15ff; Trench, *sec. lxxxviii*; Campbell, *Dissertations, diss. vi.*, part iv.; especially Schmidt, chapter 181).

{41} **agiothv, agiothtov, hJ** “sanctity,” in a moral sense; “holiness”: <4012>2 Corinthians 1:12 L T Tr WH; <8120>Hebrews 12:10. (Besides only in 2 Macc. 15:2; (cf. Winer’s *Grammar*, 25, and on words of this termination *Lob. ad Phryn.*, p. 350).)*

{42} **agiwsunh** (on the omega **w** see references in **agaqwsunh**, at the beginning), **agiwsunhv, hJ** a word unknown to secular authors (Buttmann, 73 (64));

1. (God’s incomparable) “majesty” (joined to **megal oprepeia**, <19816>Psalm 95:6, (<39816>Psalm 96:6), cf. <14315>Psalm 144:5 (<14315>Psalm 145:5)): **pneuma agiwsunhv** a spirit to which belongs **agiwsunh**, not equivalent to

pneuma agjon, but the divine (?) spiritual nature in Christ as contrasted with his **sarx**, ^{<4004>}Romans 1:4; cf. Rückert at the passage, and Zeller in his *Theol. Jahrb. for 1842*, p. 486 ff; (yet cf. Meyer at the passage; Gifford (in the *Speaker's Commentary*). Most commentators (cf. *e.g.* Ellicott on *Thessalonians* as below) regard the word as uniformly and only signifying “holiness”).

2. “moral purity”: ^{<5183>}1 Thessalonians 3:13; ^{<4006>}2 Corinthians 7:1.*

{43} **agkal h, agkal hv, hJagkh, agkav** (from the root *ak* to bend, curve, cf. Latin *uncus*, *angulus*, English *angle*, etc.; cf. Curtius, sec. 1; Vanicek, p. 2f)), “the curve” or “inner angle of the arm”: **dexasqai eiv tav agkal av**, ^{<4028>}Luke 2:28. The Greeks also said **agkav labein en agkal aiv periferein**, etc., see **enagkal izomai**. ((From *Aeschylus* and *Herodotus* down.))*

{44} **agkistron, agkistrou, to** (from an unused **agkizw** to angle (see the preceding word)), “a fish-hook”: ^{<4072>}Matthew 17:27.*

{45} **agkura, agkurav, hJ**(see **agkal h**), “an anchor” — (ancient anchors resembled modern in form: were of iron, provided with a stock, and with two teeth-like extremities often but by no means always without flukes; see Roschach in *Daremberg and Saglio's Dict. des Antiq.* (1873), p. 267; Guhl and Koner, p. 258): **riptein** to cast (Latin *jacere*), ^{<4273>}Acts 27:29; **ekteinein**, ^{<4273>}Acts 27:30; **periairein**, ^{<4274>}Acts 27:40. Figuratively, any stay or safeguard: as hope, ^{<3069>}Hebrews 6:19; Euripides, *Hec.* 78 (80); *Heliodorus* vii., p. 352 (350).*

{46} **agnafov, agnafou, oJhJgnaptw** to dress or full cloth, cf. **arrafov**, “unmilled, unfulled, undressed”: ^{<4016>}Matthew 9:16; ^{<4021>}Mark 2:21. (Cf. *Moeris* under the word **aknaptōn**; *Thomas Magister*, p. 12, 14.)*

{47} **agneia** (WH **agnia** (see *Iota*)), **agneiav, hJ**(**agneuw**), “purity, sinlessness of life”: ^{<5412>}1 Timothy 4:12; 5:2. (Of a *Nazarite*, ^{<4012>}Numbers 6:2,21.) (From *Sophocles* *O.T.* 864 down.)*

{48} **agnizw**; 1 aorist **hgnisa**; perfect participle active **hgnikwv**; passive **hgnismenov**; 1 aorist passive **hgnisqhn** (*Winer's Grammar*, 252 (237)); (**agnov**); “to purify”;

1. ceremonially: **emauton**, ^{<615>}John 11:55 (to cleanse themselves from levitical pollution by means of prayers, abstinence, washings, sacrifices); the passive has a reflexive force, “to take upon oneself a purification,” ^{<424>}Acts 21:24,26; 24:18 (**rzne** ^{<448>}Numbers 6:3), and is used of Nazarites or those who had taken upon themselves a temporary or a life-long vow to abstain from wine and all kinds of intoxicating drink, from every defilement and from shaving the head (cf. BB. DD. under the word Nazarite).

2. morally: **tav kardiav**, ^{<508>}James 4:8; **tav yucav**, ^{<602>}1 Peter 1:22; **eauton**, ^{<618>}1 John 3:3. (Sophocles, Euripides, Plutarch, others).*

{49} **agnismov, agnismou, oj** “purification, lustration,” (Dionysius Halicarnassus 3, 22, i., p. 469, 13; Plutarch, de defect. orac. 15): ^{<425>}Acts 21:26 (equivalent to **rzne** ^{<448>}Numbers 6:5), Nazarite; see **agnizw**, 1.*

{50} **agnoew (GNO** (cf. **ginwskw**)), **agnow** (imperative, **agnoeitw** ^{<648>}1 Corinthians 14:38 R G Tr text WH marginal reading); imperfect **hgnwun**; 1 aorist **hgnohsa**; (passive, present **agnwumai**, participle **agnwumenov**; from Homer down); a. “to be ignorant, not to know”: absolutely, ^{<503>}1 Timothy 1:13; **tina, ti**, ^{<447>}Acts 13:27; 17:23; ^{<508>}Romans 10:3; **en tini** (as in (Test. Jos. sec. 14) Fabricii Pseudepigr. ii., p. 717 (but the reading **hgnwun epi pasi toutoiv** is now given here; see Test. xii. Patr. ad fid. manuscript Song of Solomon etc., Sinker edition, Cambr. 1869)), ^{<602>}2 Peter 2:12, unless one prefer to resolve the expression thus: **en toutoiv, aj agnwusi bl asfhmuntev**, Winer’s Grammar, 629 (584) (cf. Buttmann, 287 (246)); followed by **oji**, ^{<604>}Romans 2:4; 6:3; 7:1; ^{<648>}1 Corinthians 14:38 (where the antecedent clause **oji k.t.l.** is to be supplied again); **ou qel w uhav agnoein**, a phrase often used by Paul (an emphatic *scitote*: followed by an accusative of the object, ^{<512>}Romans 11:25; **uper tinov, oji**, ^{<708>}2 Corinthians 1:8; **peri tinov**, ^{<620>}1 Corinthians 12:1; ^{<503>}1 Thessalonians 4:13; followed by **oji**, ^{<603>}Romans 1:13; ^{<601>}1 Corinthians 10:1; in the passive **agnoeitai** ‘he is not known’ *i.e.* according to the context ‘he is disregarded,’ ^{<648>}1 Corinthians 14:38 L T Tr marginal reading WH text; **agnwumenoi** (opposed to **epiginwskomenoi** men unknown, obscure, ^{<708>}2 Corinthians 6:9; **agnwumenov tini** unknown to one, ^{<802>}Galatians 1:22; **ouk agnoein** to know very well, **ti**, ^{<621>}2 Corinthians 2:11 (Sap. 12:10). b. “not to understand”: **ti**, ^{<102>}Mark 9:32; ^{<895>}Luke 9:45. c. “to err, sin through mistake,” spoken mildly of those who

are not high-handed or willful transgressors (Sir. 5:15; 2 Macc. 11:31): ^{<38RD>}Hebrews 5:2, on which see Delitzsch.*

{51} agnohma agnohtov to, “a sin” (strictly, that committed through ignorance or thoughtlessness (A.V. “error”)): ^{<3907>}Hebrews 9:7 (1 Macc. 13:39; Tobit 3:3; Sir. 23:2); cf. **agnoew**, c. (and Trench, sec. lxvi.).*

{52} agnoia, agnoiav, hJ(from Aeschylus down), “want of knowledge, ignorance,” especially of divine things: ^{<4173>}Acts 17:30; ^{<4014>}1 Peter 1:14; such as is inexcusable, ^{<4008>}Ephesians 4:18 (Sap. 14:22); of moral blindness, ^{<4487>}Acts 3:17. (Cf. **agnoew**.)*

{53} agnov, agnh, agnon (aʒomai, see **agjiov**);

1. “exciting reverence, venerable, sacred”: **pur kai hJspodov**, 2 Macc. 13:8; Euripides, El. 812.

2. “pure” (Euripides, Or. 1604 **agnov gar eimi ceirav, al l’ ou tav frenav**, Hipp. 316f, **agnav ... miasma**); a. “pure from carnality, chaste, modest”: ^{<3015>}Titus 2:5; **parqenov** an unsullied virgin, ^{<4112>}2 Corinthians 11:2 (4 Macc. 18:7). b. “pure from every fault, immaculate”: ^{<4071>}2 Corinthians 7:11; ^{<3008>}Philippians 4:8; ^{<3462>}1 Timothy 5:22; ^{<4012>}1 Peter 3:2; ^{<4183>}1 John 3:3 (of God (yet cf. **ekeinov** 1 b.)); ^{<3017>}James 3:17. (From Homer down.) (Cf. references under the word **agjiov**, at the end; Westc. on ^{<4183>}1 John 3:3.)*

{54} agnothv, agnohtov, hJ(agnov), “purity,” uprightness of life ^{<4016>}2 Corinthians 6:6; in ^{<4118>}2 Corinthians 11:3 some critical authorities add **kai thv agnohtov** after **apl othtov** (so L Tr text, but Tr marginal reading WH brackets), others read **thv agnohtov kai** before **apl othtov** Found once in secular authors, see Boeckh, Corp. Inscriptions i., p. 583 no. 1133 1. xv. **dikaiousunhv edeken kai agnohtov**.*

{55} agnww, adv, “purely, with sincerity”: ^{<3016>}Philippians 1:16 (17).*

{56} agnwsia, agnwsjav, hJ(gnwsiv), “want of knowledge, ignorance”: ^{<4025>}1 Peter 2:15; ^{<4654>}1 Corinthians 15:34 (Sap. 13:1).*

{57} agnwstov, agnwston (from Homer down), “unknown”: ^{<4473>}Acts 17:23 (cf. B. D. American edition under the word Altar).*

{58} agora, agorav, h(ageirw, perfect hgora, to collect) (from Homer down);

1. “any collection of men, congregation, assembly.”

2. “place where assemblies are held”; in the N.T. the forum or public place, where trials are held, ^{<4169>}Acts 16:19; and the citizens resort, ^{<4177>}Acts 17:17; and commodities are exposed for sale, ^{<4074>}Mark 7:4 (**ap’ agorav** namely, **el qontev** on returning from the market if they have not washed themselves they eat not; Winer’s Grammar, sec. 66, 2 d. note); accordingly, the most frequented part of a city or village: ^{<0116>}Matthew 11:16 (^{<0172>}Luke 7:32); ^{<4066>}Mark 6:56; ^{<4018>}Matthew 20:3; 23:7; ^{<4128>}Mark 12:38; (^{<0148>}Luke 11:43); ^{<0246>}Luke 20:46. (See B. D. American edition under the word Market.)*

{59} agorazw; (imperfect **hgorazon;** future **agorasw**); 1 aorist **hgorasa;** passive, perfect participle **hgorasmenov;** 1 aorist **hgorasqhn;** (**agora**);

1. “to frequent the marketplace.”

2. “to buy” (properly, in the marketplace) (Aristophanes, Xenophon, others); used a. literally: absolutely, ^{<0212>}Matthew 21:12; ^{<4115>}Mark 11:15; ^{<0295>}Luke 19:45 (not G T Tr WH); **ti**, ^{<4134>}Matthew 13:44, 46; 14:15 and parallel passage, ^{<4048>}John 4:8; 6:5; with **para** and the genitive of the person from whom, ^{<4688>}Revelation 3:18 (the Septuagint, Polybius); **ek** and the genitive of price, ^{<4277>}Matthew 27:7; simple genitive of price, ^{<4067>}Mark 6:37. b. figuratively: Christ is said to have purchased his disciples *i.e.* made them, as it were, his private property, ^{<4101>}1 Corinthians 6:20 (this is commonly understood of God; but cf. ^{<4170>}John 17:9,10); ^{<4173>}1 Corinthians 7:23 (with the genitive of price added; see **timh**, 1); ^{<6001>}2 Peter 2:1. He is also said to have bought them for God **en tw ajmati autou**, by shedding his blood, ^{<4100>}Revelation 5:9; they, too, are spoken of as purchased **apo thv ghv**, ^{<4143>}Revelation 14:3, and **apo tw n anqrwpwn**, ^{<4144>}Revelation 14:4, so that they are withdrawn from the earth (and its miseries) and from (wicked) men. But **agorazw** does not mean “redeem” (**exagorazw**) — as is commonly said. (Compare: **exagorazw**.)

{60} agoraiov (rarely **agoraia**), **agoraion** (**agora**), “relating to the marketplace”;

1. “frequenting the market-place” (either transacting business, as the **kaphloi**, or) “sauntering idly” (Latin *subrostranus*, *subbasilicanus*, German *Pfiastertreter*, our “loafer”): ^{<417>}Acts 17:5 (Plato, Prot. 347 c. **agoraioi kai fauloi**, Aristophanes ran. 1015, others).

2. “of affairs usually transacted in the marketplace”: **agoraioi** (namely, **hderai** (Winer’s Grammar, 590 (549)) or **sunodoi** (Meyer and others)) **agontai**, judicial days or assemblies (A.V. marginal reading “court-days”), ^{<418>}Acts 19:38 (**tav agoraiouv poieisqai**, Strabo 13, p. 932), but many think we ought to read **agoraioi** here, so G L cf. Winer’s Grammar, 53 (52); but see (Alford and Tdf. at the passage; Lipsius, Gram. Untersuch., p. 26;) Meyer on ^{<417>}Acts 17:5; Götting, p. 297; (Chandler edition 1, p. 269).*

{61} **agra, agrav, h(agw)**;

1. “a catching, hunting”: ^{<419>}Luke 5:4.

2. “the thing caught”: **h(agra tw n icquwn** ‘the catch or haul of fish’ *i.e.* the fishes taken (A.V. “draught”), ^{<419>}Luke 5:9.*

{62} **agrammatov, agrammaton (gramma)**, “illiterate, without learning”: ^{<413>}Acts 4:13 (*i.e.* unversed in the learning of the Jewish schools; cf. ^{<415>}John 7:15 **grammata mh memaqhkwn**).*

{63} **agraul ew, agraul w**; “to be an **agraul ov**” (**agrov, aul h**), *i.e.* “to live in the fields, be under the open sky,” even by night: ^{<418>}Luke 2:8 (Strabo, p. 301 a.; Plutarch, Numbers 4).*

{64} **agreuw**: 1 aorist **hgreusa**; (**agra**); “to catch” (properly, wild animals, fishes): figurative, ^{<413>}Mark 12:13 **ida auton agreuswsi logw** in order to entrap him by some inconsiderate remark elicited from him in conversation, cf. ^{<419>}Luke 20:20. (In Anthol. it often denotes “to ensnare in the toils of love, captivate”; cf. **pagideuw**, ^{<415>}Matthew 22:15; **saghneuw**, Lucian, Tim. 25).*

{65} **agriel aiov, agriel aion (agriov and el aiov or el aia**, like **agriampel ov**);

1. “of” or “belonging to the oleaster, or wild olive” (**skutal hn agriel aion**, Anthol. 9, 237, 4; (cf. Lob. Paralip., p. 376)); spoken of a scion, ^{<5117>}Romans 11:17.

2. As a substantive **hǰagriel aiov** “the oleaster, the wild olive”; (opposed to **kal iiel aiov** (cf. Aristotle, plant. 1, 6)), also called by the Greeks **kotinov**, ^{<6124>}Romans 11:24; cf. Fritzsche on Romans, vol. ii. 495ff (See B. D. under the word Olive, and Tristram, Nat. Hist. of the Bible, under the word Olive. The latter says, p. 377, ‘the wild olive must not be confounded with the Oleaster or Oil-tree’).*

{66} agriov, agria, agrion (agrov) (from Homer down);

1. “living or growing in the fields or the woods,” used of animals in a state of nature, and of plants which grow without culture: **mel i agrion** “wild honey,” either that which is deposited by bees in hollow trees, clefts of rocks, on the bare ground (^{<0425>}1 Samuel 14:25 (cf. ^{<0426>}1 Samuel 14:26)), etc., or more correctly that which distils from certain trees, and is gathered when it has become hard (Diodorus Siculus 19, 94 at the end, speaking of the Nabathæan Arabians says **fuetai par’ autoiv mel i pol u to kal oumenon agrion, wǰrwntai potw meq’ udatov**; cf. Suidas and especially Suicer under the word **akriv**): ^{<4004>}Matthew 3:4; ^{<4006>}Mark 1:6.

2. “fierce, untamed”: **kumata qal asshv**, ^{<6013>}Jude 1:13 (Sap. 14:1).*

{67} Agrippav, Agrippa (respecting this genitive see Winer’s Grammar, sec. 8, 1, p. 60 (59); Buttmann, 20 (18)), **oǰ** sec **Hǰwdhv** (3 and) 4.

{68} agrov, agrou, oǰ (from **agw**; properly, a drove or driving-place, then, pasturage; cf. Latin *ager*, German *Acker*, English “acre”; Fick, Part i., p. 8);

a. “a field, the country”: ^{<4068>}Matthew 6:28; 24:18; ^{<2155>}Luke 15:15; (^{<4108>}Mark 11:8 T Tr WH), etc.

b. equivalent to **cwrion**, “a piece of land, bit of tillage”: ^{<4467>}Acts 4:37; ^{<4109>}Mark 10:29; ^{<0134>}Matthew 13:24,27, etc.

c. **oǰ agroï** “the farms, country-seats, neighboring hamlets”: ^{<4054>}Mark 5:14 (opposed to **pol iv**); ^{<4066>}Mark 6:36; ^{<4192>}Luke 9:12. ((From Homer on.))

{69} agrupnew, agrupnw; (**agrupnov** equiv. to **aupnov**); “to be sleepless, keep awake, watch” (equivalent to **grhgorew** (see below)); (from Theognis down); tropically, “to be circumspect, attentive, ready”: ^{<4133>}Mark 13:33; ^{<2236>}Luke 21:36; **eiv ti**, to be intent upon a thing, ^{<4068>}Ephesians 6:18; **uǰper tinov**, to exercise constant vigilance over

something (an image drawn from shepherds), ^{<3837>}Hebrews 13:17. (Synonyms: **agrupnein**, **grhgorein**, **nhfein**: “**agrupnein** may be taken to express simply ... absence of sleep, and, pointedly, the absence of it when due to nature, and thence a wakeful frame of mind as opposed to listlessness; while **grhgorein** (the offspring of **egrhgora**) represents a waking state as the effect of some arousing effort ... *i.e.* a more stirring image than the former. The group of synonyms is completed by **nhfein**, which signifies a state untouched by any slumberous or beclouding influences, and thence, one that is guarded against advances of drowsiness or bewilderment. Thus it becomes a term for wariness (cf. **nafē kai memnav’ apistein**) against spiritual dangers and beguilements, ^{<108>}1 Peter 5:8, etc.” Green, Critical Notes on the N.T. (note on ^{<1133>}Mark 13:33f).*)

{70} agrupnia, agrupniav, hJ“sleeplessness, watching”: ^{<106>}2 Corinthians 6:5; 11:27. (From Herodotus down).*

{71} agw; imperfect **hgōn**; future **axw**; 2 aorist **hgagon**, infinitive **agagein** (more rarely 1 aorist **hxa**, in **epagw** ^{<115>}2 Peter 2:5); passive, present **agomai**; imperfect **hgomhn**; 1 aorist **hcqhn**; 1 future **acqhsomai**; (from Homer down); “to drive, lead”.

1. properly (A.V. ordinarily, “to bring”);

a. “to lead by laying hold of,” and in this way to bring to the point of destination: of an animal, ^{<107>}Matthew 21:7; ^{<105>}Luke 19:35; ^{<1107>}Mark 11:7 (T Tr WH **ferousin**); (^{<103>}Luke 19:30); **tina** followed by **eiv** with the accusative of place, ^{<109>}Luke 4:9 (others refer this to 2 c.); ^{<108>}Luke 10:34; (**hgagon kai eishgagon**, ^{<125>}Luke 22:54); ^{<108>}John 18:28; ^{<102>}Acts 6:12; 9:2; 17:5 (R G); 21:34; 22:5,24 Rec.; 23:10,31; **epi** with the accusative, ^{<117>}Acts 17:19; **ewv**, ^{<103>}Luke 4:29; **prov tina**, to persons, Luke (^{<104>}Luke 4:40); 18:40; ^{<102>}Acts 9:27; ^{<108>}John 8:3 (Rec.).

b. “to lead by accompanying” to (into) any place: **eiv**, ^{<112>}Acts 11:26 (^{<112>}Acts 11:25); **ewv**, ^{<117>}Acts 17:15; **prov tina**, to persons, ^{<102>}John 1:42 (^{<104>}John 1:43); 9:13; ^{<103>}Acts 23:18; followed by the dative of person to whom, ^{<116>}Acts 21:16 on which see Winer’s Grammar, 214 (201) at length (cf. Buttman, 284 (244)) (1 Macc. 7:2 **agein autouv autw**).

c. “to lead with oneself,” attach to oneself as an attendant: **tina**, ^{<101>}2 Timothy 4:11; ^{<104>}1 Thessalonians 4:14 (Josephus, Antiquities 10, 9, 6 **aphren eiv thn Aigupton agwn kai lðremian**). Some refer ^{<116>}Acts

21:16 to this head, resolving it **agontev Mnaswna par' wkenisqwmn**, but incorrectly, see Winer's Grammar (and Buttman) as above.

d. “to conduct, bring”: **tina** (^{<D127>}Luke 19:27); (^{<B75>}John 7:45; (^{<B80>}John 19:4,13); (^{<A62>}Acts 5:21,26,(27); 19:37; 20:12; 25:6,23; **pwl on**, (^{<A102>}Mark 11:2 (where T Tr WH **ferete**); (^{<D130>}Luke 19:30, see a. above); **tina tini** or **ti tini**, (^{<D122>}Matthew 21:2; (^{<A133>}Acts 13:23 G L T Tr WH.

e. “to lead away,” to a court of justice, magistrate, etc.: simply, (^{<A131>}Mark 13:11; (^{<A57>}Acts 25:17); **epi** with the accusative, (^{<A008>}Matthew 10:18; (^{<D122>}Luke 21:12 (T Tr WH **apagomenouv**; (^{<D231>}Luke 23:1); Acts (^{<A402>}Acts 9:21); (^{<A482>}Acts 18:12; (often in Attic); (**prov** with the accusative, (^{<B183>}John 18:13 L T Tr WH); to punishment: simply (2 Macc. 6:29; 7:18, etc.), (^{<B196>}John 19:16 Griesbach (R **kai aphygagon**, which L T Tr WH have expunged); with the telic infinitive, (^{<D232>}Luke 23:32; (followed by **ida**, (^{<A150>}Mark 15:20 Lachmann); **epi sfaghn**, (^{<A482>}Acts 8:32 (**epi qanatw**, Xenophon, mem. 4, 4, 3; an. 1, 6, 10).

2. tropically,

a. “to lead, guide, direct”: (^{<B016>}John 10:16; **eiv metanoian**, (^{<B14>}Romans 2:4.

b. “to lead through, conduct,” to something, become the author of good or of evil to some one: **eiv doxan**, (^{<S020>}Hebrews 2:10 (**eiv** (others, **epi**) **kal okagaqian**, Xenophon, mem. 1, 6, 14; **eiv douleian**, Demosthenes, p. 213, 28).

c. “to more, impel,” of forces and influences affecting the mind: (^{<D01>}Luke 4:1 (where read **en th erhmw** (with L text T Tr WH)); **pneumati Qeou agesqai**, (^{<B144>}Romans 8:14; (^{<B158>}Galatians 5:18; **epiqumiaiv**, (^{<S186>}2 Timothy 3:6; simply, “urged on by blind impulse,” (^{<A122>}1 Corinthians 12:2 — unless “impelled by Satan's influence” be preferable, cf. (^{<B100>}1 Corinthians 10:20; (^{<B102>}Ephesians 2:2; (Buttmann, 383f (328f)).

3. “to pass” a day, “keep” or “celebrate” a feast, etc.: **trithn hōeran agei** namely, **oJsrahl**, (^{<D221>}Luke 24:21 (others (see Meyer) supply **autov** or **oJhsouv**; still others take **agei** as impersonal, “one passes,” Vulgate *tertia dies est*; see Buttman, 134 (118)); **genesiwn agomenwn**, (^{<D146>}Matthew 14:6 R G; **agoraioi** (which see, 2), (^{<A498>}Acts 19:38; often in the O.T. Apocrypha (cf. Wahl, Claris Apocr. under the word **agw**, 3), in Herodotus and Attic writers.

4. intransitive, “to go, depart” (Winer’s Grammar, sec. 38, 1, p. 251 (236); (Buttmann, 144 (126))): **agwmen** “let us go,” ^{<4056>}Matthew 26:46; ^{<4144>}Mark 14:42; ^{<4141>}John 14:31; **prov tina**, ^{<4115>}John 11:15; **eiv** with the accusative of place, ^{<4013>}Mark 1:38; ^{<4107>}John 11:7 (Epictetus diss. 3, 22, 55 **agwmen**, **epi ton anqpaton**); (followed by **ida**, ^{<4116>}John 11:16. Compare: **anagw**, **epanagw**, **apagw**, **sunapagw**, **diagw**, **eisagw**, **pareisagw**, **exagw**, **epagw**, **katagw**, **metagw** **paragw**, **periagw**, **proagw**, **prosagw**, **sunagw**, **episunagw**, **upagw**. Synonym: cf. Schmidt, chapter 105.)*

{72} **agwgh**, **agwghv**, **hJ**(from **agw**, like **edwdh** from **edw**);

1. properly, “a leading.”

2. figuratively,

a. transitive, “a conducting, training, education, discipline.”

b. intransitive, “the life led, way” or “course of life” (a use which arose from the fuller expression **agwgh tou biou**, in Polybius 4, 74, 1, 4; cf. German *Lebensführung*): ^{<4010>}2 Timothy 3:10 (R. V. “conduct”) (^{<4020>}Esther 2:20; 2 Macc. 4:16; **hJn Cristw agwgh**, Clement of Rome, 1 Corinthians 47, 6; **agnh agwgh**, *ibid.* 48, 1). Often in secular authors in all these senses.*

{73} **agwn**, **agwnov**, **oJagw**);

1. “a place of assembly” (Homer, *Iliad* 7, 298; 18, 376); specifically, the place in which the Greeks assembled to celebrate solemn games (as the Pythian, the Olympian); hence,

2. “a contest,” of athletes, runners, charioteers. In a figurative sense,

a. in the phrase (used by the Greeks, see **trecw**, b.) **trecein ton agwna**, ^{<4011>}Hebrews 12:1, that is to say ‘Amid all hindrances let us exert ourselves to the utmost to attain to the goal of perfection set before the followers of Christ’; any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel: ^{<4012>}1 Thessalonians 2:2; ^{<4013>}Philippians 1:30; ^{<4014>}1 Timothy 6:12; ^{<4015>}2 Timothy 4:7.

b. “intense solicitude, anxiety”: **peri tinov**, ^{<4016>}Colossians 2:1 (cf. Euripides, *Ph.* 1350; Polybius 4, 56, 4). On the ethical use of figures

borrowed from the Greek Games cf. Grimm on Sap. 4:1; (Howson, Metaphors of St. Paul, Essay iv.; Conyb. and Hows. Life and Epistles of St. Paul, chapter xx.; McClintock and Strong's Cyclopaedia iii. 733bf; BB. DD. under the word Games).*

{74} agwnia, agwniav, hĵ

1. equivalent to **agwn**, which see.

2. It is often used, from Demosthenes (on the Crown, p. 236, 19 **hn oJ Fil ippov en fobw kai pol l h agwnia**) down, of severe mental struggles and emotions, “agony, anguish”: ^{<4224>}Luke 22:44 (L brackets WH reject the passage); (2 Macc. 3:14, 16; 15:19; Josephus, Antiquities 11, 8, 4 **oJarciereuv hn en agwnia kai dhi**. (Cf. “Field,” Otium Norv. iii. on Luke, the passage cited.)*

{75} **agwnizomai**; imperfect **hgwnizomhn**; perfect **hgwnismai**; a deponent middle verb (cf. Winer's Grammar, 260 (244)); (**agwn**);

1. “to enter a contest; contend in the gymnastic games”: ^{<4025>}1 Corinthians 9:25.

2. universally, “to contend with adversaries, fight”: followed by **ida mh**, ^{<61836>}John 18:36.

3. figuratively “to contend, struggle, with difficulties and dangers” antagonistic to the gospel: ^{<5102>}Colossians 1:29; ^{<5410>}1 Timothy 4:10 (L T Tr text WH text; for Rec. **oneidizomeqa**); **agwnizomai agwna** (often used by the Greeks also, especially the Attic), ^{<5462>}1 Timothy 6:12; ^{<5907>}2 Timothy 4:7.

4. “to endeavor with strenuous zeal, strife,” to obtain something; followed by an infinitive, ^{<4134>}Luke 13:24; **uper tinov en taiv proseucaiv, ida**, ^{<5102>}Colossians 4:12. (Compare: **antagwnizomai, epagwnizomai, katagwnizomai, sunagwnizomai**.)*

{76} **Adam**, indeclinable proper name (but in Josephus, **Adamov, Adamou**), **mda**; (*i.e.* according to Philo, de leg. alleg. 1:29, Works, i., p. 62, Mang. edition, **ghinov**; according to Eusebius, Prep. Ev. 7:8 **ghgenhv**; according to Josephus, Antiquities 1, 1, 2 **purrov**, with which Gesenius agrees, see his Thesaurus i., p. 25);

1. “Adam,” the first man and the parent of the whole human race: <4183> Luke 3:38; <4154> Romans 5:14; <4152> 1 Corinthians 15:22,45; <5423> 1 Timothy 2:13f; <4014> Jude 1:14. In accordance with the rabbinic distinction between the former Adam (μδα; ᾠ0arh), the first man, the author of ‘all our woe,’ and the latter Adam (μδα; ᾠ0j ᾗᾗ), the Messiah, the redeemer, in <4155> 1 Corinthians 15:45 Jesus Christ is called **oḅscatov Adam** (see **escatov**, 1) and contrasted with **oḅprwtov anqrwpov**; <4154> Romans 5:14 **oḅmel l wn** namely, **Adam**.

2. one of the ancestors of Jesus: <4183> Luke 3:33 WH marginal reading (cf. **Admein**).*

{77} **adapanov, adapanon (dapanh)**, “without expense, requiring no outlay”: <4018> 1 Corinthians 9:18 (**iḏa adapanon qhsw to euaggel ion**, ‘that I may make Christian instruction gratuitous’).*

{78} **Addi** or **Addei** T Tr WH (see WH’s Appendix, p. 155, and under the word **ei i**), **oḅ** the indeclinable proper name of one of the ancestors of Christ: <4183> Luke 3:28.*

{79} **adel fh, adel fhv, hḷ** (see **adel fov**) (from Aeschylus down), “sister”;

1. a “full, own” sister (*i.e.* by birth): <4162> Matthew 19:29; <4108> Luke 10:39f; <4100> John 11:1,3,5; 19:25; <4165> Romans 16:15, etc.; respecting the sisters of Christ, mentioned in <4156> Matthew 13:56; <4103> Mark 6:3, see **adel fov**, 1.

2. “one connected by the tie of the Christian religion”: <4175> 1 Corinthians 7:15; 9:5; <5002> Philemon 1:2 L T Tr WH; <5015> James 2:15; with a subjective genitive, a Christian woman especially dear to one, <4161> Romans 16:1.

{80} **adel fov, adel fou, oḷ** (from **a** copulative and **del fuv**, “from the same womb”; cf. **agastwr**) (from Homer down);

1. “a brother” (whether born of the same two parents, or only of the same father or the same mother): <4100> Matthew 1:2; 4:18, and often. That ‘the brethren of Jesus,’ <4126> Matthew 12:46,47 (but WH only in marginal reading); 13:55f; <4103> Mark 6:3 (in the last two passages also sisters); <4189> Luke 8:19f; <4122> John 2:12; 7:3; <4114> Acts 1:14; <4101> Galatians 1:19; <4105> 1 Corinthians 9:5, are neither sons of Joseph by a wife married before Mary (which is the account in the Apocryphal Gospels (cf. Thilo, Cod. Apocr.

N.T. i. 362f)), nor cousins, the children of Alphaeus or Cleophas (*i.e.* Clopas) and Mary a sister of the mother of Jesus (the current opinion among the doctors of the church since Jerome and Augustine (cf. Lightfoot's Commentary on Galatians, diss. ii.)), according to that use of language by which **adel fov** like the Hebrew **j a**; denotes any blood-relation or kinsman (^{<0146>}Genesis 14:16; ^{<0919>}1 Samuel 20:29; ^{<1203>}2 Kings 10:13; ^{<1323>}1 Chronicles 23:2, etc.), but own brothers, born after Jesus, is clear principally from ^{<4025>}Matthew 1:25 (only in R G); ^{<4017>}Luke 2:7 — where, had Mary borne no other children after Jesus, instead of **ujon prwtokon**, the expression **ujon monogenh** would have been used, as well as from ^{<4014>}Acts 1:14, cf. ^{<4075>}John 7:5, where the Lord's brethren are distinguished from the apostles. See further on this point under **lakwbov**, 3. (Cf. B. D. under the word Brother; Andrews, Life of our Lord, pp. 104-116; Bib. Sacr. for 1864, pp. 855-869; for 1869, pp. 745-758; Laurent, N.T. Studien, pp. 153-193; McClellan, note on ^{<4155>}Matthew 13:55.)

2. according to a Hebrew use of **j a**; (^{<0211>}Exodus 2:11; 4:18, etc.), hardly to be met with in secular authors, having the same national ancestor, belonging to the same people, countryman; so the Jews (as the **sperma Abraam, ujoj Israhil**, cf. ^{<4136>}Acts 13:26; (in ^{<0513>}Deuteronomy 15:3 opposed to **oal lotriov**, cf. ^{<4175>}Acts 17:15; 15:12; Philo de septen. sec. 9 at the beginning)) are called **adel foi**: ^{<0547>}Matthew 5:47; ^{<4022>}Acts 3:22 (^{<0585>}Deuteronomy 18:15); 7:23; 22:5; 28:15,21; ^{<0513>}Romans 9:3; in address, ^{<4129>}Acts 2:29; 3:17; 23:1; ^{<3075>}Hebrews 7:5.

3. just as in ^{<0597>}Leviticus 19:17 the word **j a**; is used interchangeably with [**ae** (but, as ^{<0596>}Leviticus 19:16,18 show, in speaking of Israelites), so in the sayings of Christ, ^{<4022>}Matthew 5:22,24; 7:3ff, **adel fov** is used for **oj pl hsopn** to denote (as appears from ^{<0109>}Luke 10:29ff) any fellow-man — as having one and the same father with others, viz. God (^{<3021>}Hebrews 2:11), and as descended from the same first ancestor (^{<4175>}Acts 17:26); cf. Epictetus diss. 1, 13, 3.

4. a fellow-believer, united to another by the bond of affection; so most frequently of Christians, constituting as it were but a single family: ^{<0128>}Matthew 23:8; ^{<0213>}John 21:23; ^{<4113>}Acts 6:3 (Lachmann omits); 9:30; 11:1; ^{<0102>}Galatians 1:2; ^{<4151>}1 Corinthians 5:11; ^{<0114>}Philippians 1:14, etc.; in courteous address, ^{<0513>}Romans 1:13; 7:1; ^{<4010>}1 Corinthians 1:10; ^{<4017>}1 John 2:7 Rec., and often elsewhere; yet in the phraseology of John it has

reference to the new life unto which men are begotten again by the efficiency of a common father, even God: ^{<6119>}1 John 2:9ff; 3:10, 14; etc., cf. ^{<6101>}1 John 5:1.

5. an associate in employment or office: ^{<6001>}1 Corinthians 1:1; ^{<6001>}2 Corinthians 1:1; 2:13(12); ^{<6021>}Ephesians 6:21; ^{<6001>}Colossians 1:1.

6. brethren of Christ is used of, a. his brothers by blood; see 1 above. b. all men: ^{<1254>}Matthew 25:40 (Lachmann brackets); ^{<8121>}Hebrews 2:11f (others refer these examples to d.) c. apostles: ^{<1280>}Matthew 28:10; ^{<6017>}John 20:17. d. Christians, as those who are destined to be exalted to the same heavenly **doxa** (which see, III. 4 b.) which he enjoys: ^{<6189>}Romans 8:29. **adel fothv, adel fhtov, hJ** brotherhood; the abstract for the concrete, a band of brothers, *i.e.* of Christians, Christian brethren: ^{<6127>}1 Peter 2:17; 5:9. (1 Macc. 12:10,17, the connection of allied nations; 4 Macc. 9:23; 10:3, the connection of brothers; Dio Chrysostom 2:137 (edited by Reiske); often in ecclesiastical writings.)*

{82} **adhI ov, adhI on (dhl ov)**, not manifest: ^{<2144>}Luke 11:44; indistinct, uncertain, obscure: **fwnh**, ^{<6118>}1 Corinthians 14:8. (In Greek authors from Hesiod down.) (Cf. **dhl od**, at the end; Schmidt, chapter 130.)

{83} **adhI othv, adhI othtov, hJ** uncertainty: ^{<6127>}1 Timothy 6:17 **pl outou adhI othti** equiv, to **pl outw adhI w**, cf. Winer's Grammar, sec. 34, 3 a. (Polybius, Dionysius Halicarnassus, Philo.)*

{84} **adhI wv**, adverb, uncertainly: ^{<6126>}1 Corinthians 9:26 **outw trecw, wJ ouk adhI wv** *i.e.* not uncertain whither; cf. Meyer at the passage ((Thucydides, others.))*

{85} **adhmonew, adhmonw**; (from the unused **adhmwv**, and this from the alpha privative and **dhmov**; accordingly, uncomfortable, as not at home, cf. German *unheimisch, unheimlich*; cf. Alexander Buttmann (1873) Lexil. ii. 136 (Fishlake's trans, p. 29f. But Lob. (Pathol. Proleg., p. 238, cf., p. 160) and others connect it with **adhmwv, adhsai**; see Lightfoot on ^{<1726>}Philippians 2:26)); "to be troubled, distressed": ^{<4157>}Matthew 26:37; ^{<4143>}Mark 14:33; ^{<1726>}Philippians 2:26. (Xenophon, Hell. 4, 4, 3 **adhmonhsai tav yucav**, and often in secular authors.)*

{86} **Ajdhv, Adhv, Adou, oJ**(for the older **Aidhv**, which Homer uses, and this from the alpha privative and **idein**, not to be seen (cf. Lob. Path. Element. 2:6f)); in the classics

1. a proper name, Hades, Pluto, the god of the lower regions; so in Homer always.
2. an appellative, Orcus, the nether world, the realm of the dead (cf: Theocritus, idyll. 2,159 schol. **thn tou adou krouei pul hn. Tout' estin apoqaneitai**. In the Septuagint the Hebrew **לְוַאֲוִי** is almost always rendered by this word (once by **qanatov**, ^{<4026>}2 Samuel 22:6); it denotes, therefore, in Biblical Greek Orcus, the infernal regions, a dark (^{<8101>}Job 10:21) and dismal place (but cf. **ghnna** and **paradeisov**) in the very depths of the earth (^{<8108>}Job 11:8; ^{<2570>}Isaiah 57:9; ^{<3102>}Amos 9:2, etc.; see **abussov**), the common receptacle of disembodied spirits: ^{<2163>}Luke 16:23; **eiv Adou** namely, **domon**, ^{<4127>}Acts 2:27,31, according to a very common ellipsis, cf. Winer's Grammar, 592 (550) (Buttmann, 171 (149)); (but L T Tr WH in ^{<4127>}Acts 2:27 and T WH in both verses read **eiv Adhn**; so the Septuagint ^{<1910>}Psalms 15:10 (^{<1960>}Psalms 16:10)); **pul ai Adou**, ^{<1168>}Matthew 16:18 (**pul wroi Adou**, ^{<8817>}Job 38:17; see **pul h**); **kl eiv tou adou**, ^{<6118>}Revelation 1:18; Hades as a power is personified, ^{<4155>}1 Corinthians 15:55 (where L T Tr WH read **qanate** for R G **Adh** (cf. ^{<4124>}Acts 2:24 Tr marginal reading)); ^{<6118>}Revelation 6:8; 20:13f. Metaphorically, **ewv Adou katabainein** or **katabazesqai** to (go or) be thrust down into the depth of misery and disgrace: ^{<1123>}Matthew 11:23 (here L Tr WH **katabainein**); ^{<2105>}Luke 10:15 (here Tr marginal reading WH text **katabainein**). (See especially Boettcher, Deuteronomy Inferis, under the word **Ajdhv** in Greek index. On the existence and locality of Hades cf. Greswell on the Parables, Appendix, chapter x, vol. v, part ii, pp. 261-406; on the doctrinal significance of the word see the BB. DD. and E. R. Craven in Lange on Revelation, pp. 364-377.)*

{87} **adiakritov, adiakriton (diakrinw** to distinguish);

1. undistinguished and undistinguishable: **fwnh**, Polybius 15, 12, 9; **logov**, Lucian, Jup. Trag. 25; for **WhBp** ^{<1002>}Genesis 1:2 Symmachus
2. without dubiousness, ambiguity, or uncertainty (see **diakrinw**, passive and middle 3 (others without variance, cf. **diakrinw**, 2)): **hJanwqen sofia**, ^{<5087>}James 3:17 (Ignatius ad Ephesians 3, 2 **lhsouv Cristov to**

adiakriton hōwn zhn (yet others take the word here, equivalent to inseparable, cf. Zahn in Patr. Apost. Works, edition Gebh., Ham. and Zahn, fasc. ii., p. 7; see also in general Zahn, Ignatius, p. 429 note{1}; Lightfoot on Ignatius, the passage cited; Sophocles' Lexicon, under the word. Used from Hippocrates down.)).*

{88} adialeiptov adialeipton (**dialeipw** to intermit, leave off), unintermitted, unceasing: ^{<800>}Romans 9:2; ^{<800>}2 Timothy 1:3. (Tim. Loc. 98 e.)*

{89} adialeiptwv, adverb, without intermission, incessantly, assiduously: ^{<800>}Romans 1:9; ^{<800>}1 Thessalonians 1:2 (3); 2:13; 5:17. (Polybius, Diodorus, Strabo; 1 Macc. 12:11.)*

{90} adiafqoria, adiafqoriav, h(from **adiafqorov** incorrupt, incorruptible; and this from **adiafqeirw**), incorruptibility, soundness, integrity: of mind, **en th didaskalia**, ^{<800>}Titus 2:7 (L T Tr WH **afqorian**). Not found in the classics.*

{91} adikew, adikw; (future **adikhsw**; 1 aorist **hdikhsa**; passive, (present **adikoumai**; 1 aor, **hdikhqh**; literally to be **adikov**).

1. absolutely;

a. to act unjustly or wickedly, to sin: ^{<621>}Revelation 22:11; ^{<800>}Colossians 3:25.

b. to be a criminal, to have violated the laws in some way: ^{<4251>}Acts 25:11 (often so in Greek writings (cf. Winer's Grammar, sec. 40, 2 c.)).

c. to do wrong: ^{<408>}1 Corinthians 6:8; ^{<4072>}2 Corinthians 7:12.

d. to do hurt: ^{<609>}Revelation 9:19.

2. transitively;

a. **ti**, "to do some wrong, sin in some respect": ^{<800>}Colossians 3:25 (**oj hdikhse** 'the wrong which he hath done').

b. **tina**, to wrong some one, act wickedly toward him: ^{<4076>}Acts 7:26f (by blows); ^{<4013>}Matthew 20:13 (by fraud); ^{<4002>}2 Corinthians 7:2; passive **adikeisqai** to be wronged, ^{<4072>}2 Corinthians 7:12; ^{<4074>}Acts 7:24; middle **adikoumai** to suffer oneself to be wronged, take wrong (Winer's

Grammar, sec. 38, 3; cf. Riddell, Platonic Idioms, sec. 87f): ^{<487>}1 Corinthians 6:7; **tina ouden** (Buttmann, sec. 131, 10: Winer's Grammar, 227 (213)), ^{<450>}Acts 25:10; ^{<4042>}Galatians 4:12; **tina ti**, ^{<5018>}Philemon 1:18; (**adikoumenoi misqon adikiav** (R. V. suffering wrong as the hire of wrong-doing), ^{<6023>}2 Peter 2:13 WH Tr marginal reading.) c. **tina**, to hurt, damage, harm (in this sense by Greeks of every period): ^{<2009>}Luke 10:19; ^{<686>}Revelation 6:6; 7:2f; 9:4,10; 11:5; passive **ou mh adikhqh ek tou qanatu** shall suffer no violence from death, ^{<621>}Revelation 2:11.*

{92} **adikhma, adikhmatov, to (adikew)** (from Herodotus on), a misdeed (**to adikon ... oJan pracqh, adikhma estin**, Aristotle, Eth. Nic. 5, 7): ^{<484>}Acts 18:14; 24:20; ^{<686>}Revelation 18:5.*

{93} **adikia, adikiav, h(adikov)** (from Herodotus down);

1. injustice, of a judge: ^{<286>}Luke 18:6; ^{<494>}Romans 9:14.

2. unrighteousness of heart and life;

a. universally: ^{<425>}Matthew 23:25 Griesbach; ^{<483>}Acts 8:23 (see **sundesmov**); ^{<618>}Romans 1:18,29; 2:8; 6:13; ^{<329>}2 Timothy 2:19; opposed to **hJal hqeia**, ^{<636>}1 Corinthians 13:6; ^{<522>}2 Thessalonians 2:12; opposed to **hJikaiosunh**, ^{<686>}Romans 3:5; ^{<300>}Hebrews 1:9 Tdf.; owing to the context, the guilt of unrighteousness, ^{<609>}1 John 1:9; **apath thv adikiav** deceit which unrighteousness uses, ^{<320>}2 Thessalonians 2:10; **misqov adikiav** reward (*i.e.*, penalty) due to unrighteousness, ^{<603>}2 Peter 2:13 (see **adikew**, 2 b. at the end).

b. specifically, unrighteousness by which others are deceived: ^{<378>}John 7:18 (opposed to **al hqhv**); **mamwnav thv adikiav** deceitful riches, ^{<269>}Luke 16:9 (cf. **apath tou pl outou**, ^{<432>}Matthew 13:22; others think 'riches wrongly acquired'; (others, riches apt to be used unrighteously; cf. ^{<403>}Matthew 13:8 and Meyer at the passage)); **kosmov thv adikiav**, a phrase having reference to sins of the tongue, ^{<386>}James 3:6 (cf. **kosmov**, ^{<388>}James 3:8); treachery, ^{<268>}Luke 16:8 (**oikonomov thv adikiav** (others take it generally, 'acting unrighteously'))).

3. a deed violating law and justice, act of unrighteousness: **pasa adikia amartia esti**, ^{<617>}1 John 5:17; **ergatai thv adikiav**, ^{<237>}Luke 13:27 **ai adikiiai** iniquities, misdeeds, ^{<382>}Hebrews 8:12 (from the Septuagint ^{<483>}Jeremiah 38:34 (31:34); cf. ^{<200>}Daniel 4:20 (24)); **misqov adikiav**

reward obtained by wrong-doing, ^{<4018>}Acts 1:18; ^{<6025>}2 Peter 2:15; specifically, the wrong of depriving another of what is his, ^{<4723>}2 Corinthians 12:13 (where a favor is ironically called **adikia**.*

{94} adikov, adikon (dikh) (from Hesiod down); descriptive of one who violates or has violated justice:

1. unjust (of God as judge): ^{<836>}Romans 3:5; ^{<860>}Hebrews 6:10.

2. of one who breaks God's laws, unrighteous, sinful (see **adikia**, 2): (^{<409>}1 Corinthians 6:9); opposed to **dikaiov**, ^{<155>}Matthew 5:45; ^{<4245>}Acts 24:15; ^{<4188>}1 Peter 3:18: opposed to **eusebhv**, ^{<609>}2 Peter 2:9; in this sense according to Jewish speech the Gentiles are called **adikoi**, ^{<460>}1 Corinthians 6:1 (see **adartwl ov**, b. [b.]).

3. specifically, of one who deals fraudulently with others, ^{<281>}Luke 18:11; who is false to a trust, ^{<260>}Luke 16:10 (opposed to **pistov**); deceitful, **mamnav**, *ibid.* ^{<261>}Luke 16:11 (for other interpretations see **adikia**, 2 b.).*

{95} adikwv, adverb, unjustly, undeservedly, without fault: **pascein**, ^{<409>}1 Peter 2:19 (A.V. wrongfully. (from Herodotus on.))*

Admein, oJ Admin, the indeclinable proper name of one of the ancestors of Jesus: ^{<433>}Luke 3:33, where Tdf. reads **tou Admein tou Arnei** for Rec. **tou Aram** (which see) (and WH text substitute the same reading for **tou Aminadab tou Aram** of R G, but in their marginal reading **Adam** (which see, 2) for **Admein**; on the spelling of the word see their Appendix, p. 155).*

{96} adokimov, adokimon (dokimov) (from Euripides down), not standing the test, not approved; properly of metals and coin, **argurion**, ^{<302>}Isaiah 1:22; ^{<324>}Proverbs 25:4; **nomisma**, Plato, *legg.* see p. 742 a., others; hence, which does not prove itself to be such as it ought: **gh**, of sterile soil, ^{<808>}Hebrews 6:8; in a moral sense (A.V. reprobate), ^{<4027>}1 Corinthians 9:27; ^{<4736>}2 Corinthians 13:5-7; **nouv**, ^{<808>}Romans 1:28; **perithn pistin**, ^{<5188>}2 Timothy 3:8; hence, unfit for something: **prov pan ergon agaqon adokimoi**, ^{<5016>}Titus 1:16.*

{97} adol ov, adol on (dol ov) (from Pindar down), guileless; of things, unadulterated, pure: of milk, ^{<4012>}1 Peter 2:2. (Cf. Trench, *sec. lvi.*)*

{98} **Adramutthnov, Adramutthnh Adrammutthnon**, of Adramyttium (**Adramuttion, Adramutteion, Adrammuteion** (also **Atrammuteion**, etc., cf. Poppo, Thucydides part i, vol. ii., p. 441f; Wetstein (1752) on Acts, as below; WH **Adramunthnov**, cf. their Introductory sec. 408 and Appendix, p. 160)), a seaport of Mysia: ^{<427D>}Acts 27:2 (modern Edremit, Ydramit, Adramiti, etc.; cf. McClintock and Strong's Cyclopaedia under the word Adramyttinm).*

{99} **Adriav** (WH **Adriav, Adriou, oJ** “Adrias, the Adriatic Sea,” *i.e.*, in a wide sense, the sea between Greece and Italy: ^{<427D>}Acts 27:27, (cf. B. D. under the word Adria; Dict. of Greek and Romans Geog. under the word Adriaticum Mare).*

{100} **adrothv** (Rec.st **adrothv, adrothtov, hJ** or better (cf. Alexander Buttmann (1873) Ausf. Spr. ii. 417) **adrothv, adrothtov** (on the accent cf. Ebeling, Lex. Homer under the word; Chandler sections 634, 635), (from **adrov** thick, stout, full-grown, strong, rich (^{<12016>}2 Kings 10:6,11, etc.)), in Greek writings it follows the significance of the adjective **adrov**; once in the N.T.: ^{<408D>}2 Corinthians 8:20, “bountiful collection, great liberality,” (R. V. “bounty”). (**adrosunh**, of an abundant harvest, Hesiod **erg.** 471.)*

{101} **adunatew, adunatw**: future **adunathsw**; (**adunatov**); a. not to have strength, to be weak; always so of persons in classic Greek b. a thing **adunatei**, cannot be done, is impossible; so only in the Septuagint and N.T.: **ouk adunathsei para tw Qew (tou Qeou** L marginal reading T Tr WH) **pan rhma**, ^{<40137>}Luke 1:37 (the Septuagint ^{<01814>}Genesis 18:14) (others retain the active sense here: from God no word shall be without power, see **para**, I. b. cf. Field, Otium Norv. pars iii. at the passage); **ouden adunathsei uoin**, ^{<40171>}Matthew 17:20 (^{<18412>}Job 42:2).*

{102} **adunatov adunaton (dunamai)** (from Herodotus down);

1. without strength, impotent: **toiv posi**, ^{<4448>}Acts 14:8; figuratively, of Christians whose faith is not yet quite firm, ^{<5151E>}Romans 15:1 (opposed to **dunatov**).

2. impossible (in contrast with **dunaton**): **para tini**, for (with) anyone, ^{<01925>}Matthew 19:26; ^{<40127>}Mark 10:27; ^{<01827>}Luke 18:27; **to adunatov tou nomou** ‘what the law could not do’ (this God effected by, etc.; (others take

to adunatov here as nominative absolutely, cf. Buttmann, 381 (326); Winer's Grammar, 574 (534); Meyer or Gifford at the passage)), ^{<818>}Romans 8:3; followed by the accusative with an infinitive, ^{<819>}Hebrews 6:4,18; 10:4; by an infinitive, ^{<810>}Hebrews 11:6.*

{103} adw (aeidw); common in Greek of every period; in the Septuagint for **rWv**; "to sing, chant";

1. intransitive: **tini**, to the praise of anyone (Judith 16:1 (2)), ^{<459>}Ephesians 5:19; ^{<516>}Colossians 3:16 (in both passages of the lyrical emotion of a devout and grateful soul).

2. transitive: **wdhn**, ^{<619>}Revelation 5:9; 14:3; 15:3.*

{104} aei (see **aiwn**), adverb (from Homer down), always;

1. "perpetually, incessantly": ^{<415>}Acts 7:51; ^{<404>}2 Corinthians 4:11; 6:10; ^{<612>}Titus 1:12; ^{<580>}Hebrews 3:10.

2. invariably, at any and every time when according to the circumstances something is or ought to be done again: ^{<415>}Mark 15:8 (T WH omit) (at every feast); ^{<615>}1 Peter 3:15; ^{<612>}2 Peter 1:12.*

{105} aetov, aetou, oJ (like Latin *avis*, from **ahmi** on account of its wind-like flight (cf. Curtius, sec. 596)) (from Homer down), in the Septuagint for **rVn**, "an eagle": ^{<407>}Revelation 4:7; 8:13 (Rec. **aggel ou**); ^{<624>}Revelation 12:14. In ^{<428>}Matthew 24:28; ^{<273>}Luke 17:37 (as in ^{<890>}Job 39:30; ^{<107>}Proverbs 30:17) it is better, since eagles are said seldom or never to go in quest of carrion, to understand with many interpreters either the *vultur percnopterus*, which resembles an eagle (Pliny, h. n. 10, 3 "*quarti generis — viz. aquilarum — est percnopterus*"), or the *vultur barbatus*. Cf. Winer's RWB under the word Adler; (Tristram, Nat. Hist. of the Bible, p. 172ff). The meaning of the proverb (cf. examples in Wetstein (1752) on Matthew, the passage cited) quoted in both passages is, 'where there are sinners (cf. **ptwma**), there judgments from heaven will not be wanting'.*

{106} azumov, azumon (zumh), Hebrew **hXmæ** "unfermented, free from leaven"; properly: **artoi** ^{<129>}Exodus 29:2; Josephus, Antiquities 3, 6, 6; hence the neuter plural **ta azuma, twØma** "unleavened loaves"; **hJorth twn azumwn, twØmhaj** "the (paschal) festival at which for seven days the Israelites were accustomed to eat unleavened bread in commemoration of

their exit from Egypt (^{<1235>}Exodus 23:15; ^{<1236>}Leviticus 23:6), ^{<1231>}Luke 22:1; **h.prwth** (namely, **hōera**) **tw n azumwn**. ^{<1137>}Matthew 26:17; ^{<1142>}Mark 14:12; ^{<1237>}Luke 22:7; **aj hōerai tw n azumwn**. ^{<1138>}Acts 12:3; 20:6; the paschal festival itself is called **ta azuma**, ^{<1141>}Mark 14:1 (cf. 1 Esdr. 1:10, 19; Winer's Grammar, 176 (166); Buttmann, 23 (21)). Figuratively: Christians, if such as they ought to be, are called **axumoi** *i.e.* devoid of the leaven of iniquity, free from faults, ^{<1137>}1 Corinthians 5:7; and are admonished **ēdrtazein en azumoiv eil ikrineiav**, to keep festival with the unleavened bread of sincerity and truth, ^{<1138>}1 Corinthians 5:8. (The word occurs twice in secular authors, viz. Athen. 3, 74 (**arton**) **azumon**, Plato, Tim., p. 74 d. **azumov sarx** flesh not yet quite formed (add Galen de alim. fac. 1, 2).)*

{107} **Azwr**, Azor, the indecl, proper name of one of the ancestors of Christ: ^{<1113>}Matthew 1:13f.*

{108} **Azwtov**, **Azwtou**, **Azwth**, **dwDvḥæ** Azotus, Ashdod, one of the five chief cities of the Philistines, lying between Ashkelon and Jamnia (*i.e.* Jabneel) and near the Mediterranean: ^{<1134>}Acts 8:40; at present a petty village, Esdud. A succinct history of the city is given by Gesenius, Thesaurus iii; p. 1366; Raumer, Palastina, p. 174; (Alex.'s Kitto or McClintock and Strong's Cyclopaedia, under the word Ashdod).*

ahdia ahdav, **ahdh** (from **ahdhv**, and this from the alpha privative and **hdov** pleasure, delight). (from Lysip. down);

1. unpleasantness, annoyance.

2. dislike, hatred: **en ahdia**, manuscript Cantabr. in ^{<1232>}Luke 23:12 for Rec. **en ecqra**.*

{109} **ahr**, **aerov oJahmi**, **aw** (cf. **anemov**, at the beginning), the air (particularly the lower and denser, as distinguished from the higher and rarer **oJaiqhr**, cf. Homer, Iliad 14, 288), the atmospheric region: ^{<1123>}Acts 22:23; ^{<1147>}1 Thessalonians 4:17; ^{<1112>}Revelation 9:2; 16:17; **oJarcwn thv exousiav tou aerov** in ^{<1112>}Ephesians 2:2 signifies 'the ruler of the powers (spirits, see **exousia** 4 c. [**bb**.] in the air,' *i.e.* the devil, the prince of the demons that according to Jewish opinion fill the realm of air (cf. Meyer at the passage; (B. D. American edition under the word Air; Stuart in Bib. Sacr. for 1843, p. 139f)). Sometimes indeed, **ahr** denotes a hazy, obscure atmosphere (Homer, Iliad 17, 644; 3, 381; 5, 356, etc.; Polybius 18, 3, 7),

but is nowhere quite equiv, to **skotov** — the sense which many injudiciously assign it in Ephesians, the passage cited **aera derein**, (cf. *verberat ictibus auras*, Vergil Aen. 5, 377, of pugilists who miss their aim) *i.e.* to contend in vain, ^{<402>}1 Corinthians 9:26; **eiv aera l alein** (*verba ventis profundere*, Lucr. 4, 929 (932)) ‘to speak into the air’ *i.e.* without effect, used of those who speak what is not understood by the hearers, ^{<649>}1 Corinthians 14:9.*

{110} aqanasia aqanasiav h(aqanatov), immortality: ^{<655>}1 Corinthians 15:53f; ^{<506>}1 Timothy 6:16 where God is described as **oJmonov ecwn aqanasian**, because he possesses it essentially — ‘**ek thv oikeiav ousiav, ouk ek qel hmatov al Iou, kaqaper oJ I oipoi pantev aqanatoi**’ Justin, *quaest, et resp. ad orthod.* 61, p. 84, Otto edition. (In Greek writings from Plato down.)*

{111} aqemitov, aqemiton, a later form for the ancient and preferable **aqemistov** (**qemitov, qemistov, qemizw, qemiv** law, right), contrary to law and justice, prohibited by law, illicit, criminal: ^{<603>}1 Peter 4:3 (here A.V. abominable); **aqemiton esti tini** with an infinitive, ^{<408>}Acts 10:28.*

{112} aqevov, aqeon (Qeov) (from Pindar down], without God, knowing and worshipping no God, in which sense Aelian v. h. 2, 31 declares **oJi mhdeiv twv barbarwn aqevov**; in classic authors generally slighting the gods, impious, repudiating the gods recognized by the state, in which sense certain Greek philosophers, the Jews (Josephus, contra Apion 2, 14, 4), and subsequently Christians were called **aqeoi** by the heathen (Justin, Apology 1, 13, etc.). In ^{<602>}Ephesians 2:12 of one who neither knows nor worships the true God; so of the heathen (cf. ^{<505>}1 Thessalonians 4:5; ^{<808>}Galatians 4:8); Clement, **oJ ton ontwv onta** ... Alex. protr, 2:23, p. 19 Pott. **aqeouv Qeon hgnohkl asi**, Philo, leg. ad Gai. sec. 25 **aiguptiakh aqesthv**, ^{<3015>}Hosea 4:15 Symmachus **oikov aqeiav**, a house in which idols are worshipped, Ignatius ad Trail. 10 **aqeoi toutestin apistoi** (of the Docetae); (others understand Ephesians, the passage cited passively deserted of God, Vulgate *sine Deo*; on the various meanings of the word see Meyer (or Ellicott)).*

{113} aqesmov, aqesmon (qesmov), “lawless” (A.V. “wicked”); of one who breaks through the restraints of law and gratifies his lusts: ^{<607>}2 Peter 2:7; 3:17. (the Septuagint, Diodorus, Philo, Josephus, Plutarch.)*

{114} **aqetew**, **aqetw**; future **aqethsw**; 1 aorist **hqethsa**; a word met with first (yet very often) in the Septuagint and Polybius;

a. properly, to render **aqeton**; “do away with” **qeton ti**, *i.e.* “something laid down, prescribed, established”: **diaqhkhn**, ^{<815>}Galatians 3:15 (1 Macc. 11:36; 2 Macc. 13:25, etc.); according to the context, ‘to act toward anything as though it were annulled’; hence, to deprive a law of force by opinions or acts opposed to it, to transgress it, ^{<407>}Mark 7:9; ^{<818>}Hebrews 10:28 (^{<322>}Ezekiel 22:26); **pistin**, to break one’s promise or engagement, ^{<412>}1 Timothy 5:12; (Polybius 8, 2, 5; 11, 29, 3, others; Diodorus excerpt. (*i.e. de virt. et vit.*), p. 562, 67). Hence,

b. “to thwart the efficacy of anything, nullify, make void?, frustrate”: **thn boul hn tou Qeou**, ^{<173>}Luke 7:30 (they rendered inefficacious the saving purpose of God); **thn sunesw** to render prudent plans of no effect, ^{<119>}1 Corinthians 1:19 (^{<294>}Isaiah 29:14 (where **kruyw**, yet cf. Bos’s note)).

c. “to reject, refuse, slight”; **thn carin tou Qeou**, ^{<121>}Galatians 2:21 (others refer this to b.); of persons: ^{<166>}Mark 6:26 (by breaking the promise given her); ^{<216>}Luke 10:16; ^{<128>}John 12:48; ^{<318>}1 Thessalonians 4:8; ^{<108>}Jude 1:8 (for which **katafronein** is used in the parallel passage ^{<120>}2 Peter 2:10). (For examples of the use of this word see Sophocles’ Lexicon, under the word.)*

{115} **aqethsiv**, **aqethsew**, **h(a)qetew**, which see; like **nouqethsiv** from **nouqetein**), “abolition”: ^{<178>}Hebrews 7:18; 9:26; (found occasionally in later authors, as Cicero, ad Att. 6, 9; Diogenes Laërtius 3, 39, 66: in the grammarians rejection; more frequently in ecclesiastical writings).*

{116} **Aqhnai**, **Aqhnwn**, **Aqhnai** (on the plural cf. Winer’s Grammar, 176 (166)), Athens, the most celebrated city of Greece: ^{<475>}Acts 17:15f; 18:1; ^{<101>}1 Thessalonians 3:1.*

{117} **Aqhnaiouv**, **Aqhnaia**, **Aqhnaion**, Athenian: ^{<471>}Acts 17:21f.*

{118} **aql ew**, **aql w**; (1 aorist subjunctive 3 person singular **aql hsh**); (**aql ov**, a contest); “to engage in a contest, contend in public games” (*e.g.* Olympian, Pythian, Isthmian), with the poniard(?), gauntlet, quoit, in wrestling, running, or any other way: ^{<115>}2 Timothy 2:5; (often in classic authors who also use the form **aql euw**). (Compare: **sunaql ew**).*

{119} **aql hsiv**, **aql hsewv**, **hJ** “contest, combat,” (frequently from Polybius down); figuratively, **aql hsiv paqmatwn** a struggle with sufferings, trials, ^{<8102>}Hebrews 10:32; (of martyrdom, Ignatius mart. 4; Clement, mart. 25).*

aqroizw: perfect passive participle **hqroismenov**; (from **aqrwv**, equivalent to **qrwv** (a noisy crowd, noise), with a copulative (see A, a, 2)); to collect together, assemble; passive to be assembled, to convene: ^{<4263>}Luke 24:33 L T Tr WH. ((Sophocles) Xenophon, Plato, Polybius, Photius, others; O.T. Apocrypha; sometimes in the Septuagint for **xbæp**) (Compare: **epaqroizw**, **sunaqroizw**).*

{120} **aqumew**, **aqumw**; common among the Greeks from (Aeschylus) Thucydides down; to be **aqumov** (**Qumov**, spirit, courage), “to be disheartened, dispirited, broken in spirit”: ^{<5182>}Colossians 3:21. (the Septuagint ^{<4006>}1 Samuel 1:6f, etc.; Judith 7:22; 1 Macc. 4:27).*

{121} **aqowv** (R G Tr), more correctly **aqowv** (L WH and T (but not in his Septuagint. There is want of agreement among both the ancient gramm. and modern scholars; cf. Stephanus’ Thesaurus i. col. 875 c.; Lob. Path. Element. i. 440f (cf. ii. 377); see Iota), **aqown** (*i.e.*, **qwih**, cf. Etymologicum Magnum, p. 26, 24) punishment) (from Plato down), “unpunished, innocent”: **ajma aqown**, ^{<4174>}Matthew 27:4 (Tr marginal reading WH text **dikaion**, (^{<4275>}Deuteronomy 27:25; ^{<4916>}1 Samuel 19:5, etc.; 1 Macc. 1:37; 2 Macc. 1:8); **apo tinov**, after the Hebrew **yqñ; mi** ((^{<4322>}Numbers 32:22; cf. ^{<4241>}Genesis 24:41; ^{<4038>}2 Samuel 3:28; Winer’s Grammar, 197 (185); Buttmann, 158 (138))), ‘innocent (and therefore far) from,’ “innocent of” ^{<4274>}Matthew 27:24 (the guilt of the murder of this innocent man cannot be laid upon me); **apo thv amartiav**, Clement of Rome, 1 Corinthians 59, 2 (cf. ^{<4651>}Numbers 5:31). The Greeks say **aqowv tinov** (both in the sense of “free from” and “unpunished for”).*

{122} **aigeiov** (WH **aigiov**; see their Appendix, p. 154, and Iota), **aigeia**, **aigeion** (**aix**, genitive **aigov** goat, male or female), “of a goat” (cf. **kamhleiov**, **ippeiov**, **udiov**, **probateiov**, etc.): ^{<8137>}Hebrews 11:37. (From Homer down).*

{123} **aigial ov**, **aigial ou**, **oJ** “the shore of the sea, beach,” (from Homer down): ^{<4112>}Matthew 13:2,48; ^{<4201>}John 21:4; ^{<4216>}Acts 21:5; 27:39,40. (Many derive the word from **agnumi** and **ajv**, as though

equivalent to **akth**, the place where the sea breaks; others from **aigev** billows and **aJv** (Curtius, sec. 140; Vanicek, p. 83); others from **aissw** and **aJv** (Schenkl, Liddell and Scott, under the word), the place where the sea rushes forth, bounds forward).*

{124} Aiguptiov, Aiguptia, Aiguption, a gentile adjective, “Egyptian”:
^{<4072>}Acts 7:22,24,28; 21:38; ^{<58129>}Hebrews 11:29.*

{125} Aiguptov, Aiguptou, hJ (always without the article, Buttmann, 87 (76); Winer’s Grammar, sec. 18, 5 a.), the proper name of a well-known country, “Egypt”: ^{<4023>}Matthew 2:13f; ^{<4020>}Acts 2:10; ^{<5836>}Hebrews 3:16, etc.; more fully **gh Aiguptov**, ^{<4026>}Acts 7:36 (not L WH Tr text), ^{<4074>}Acts 7:40; 13:17; ^{<5809>}Hebrews 8:9; ^{<5806>}Jude 1:5 (^{<0152>}Exodus 5:12; 6:26, etc.; 1 Macc. 1:19; Baruch 1:19f, etc.); **hJh Aiguptov**, ^{<4071>}Acts 7:11; **en Aiguptou** namely, **gh**, ^{<58125>}Hebrews 11:26 Lachmann, but cf. Bleek at the passage; Buttmann, 171 (149); (Winer’s Grammar, 384 (359)). In ^{<69108>}Revelation 11:8 **Aiguptov** is figuratively used for Jerusalem, *i.e.* for the Jewish nation viewed as persecuting Christ and his followers, and so to be likened to the Egyptians in their ancient hostility to the true God and their endeavors to crush his people.

{126} aidiov, aidion (for **aeidiov** from **aei**), “eternal, everlasting”:
 (Sap. 7:26) ^{<58123>}Romans 1:20; ^{<5806>}Jude 1:6. (Homer hymn. 29, 3; Hesiod scut. 310, and from Thucydides down in prose; (frequent in Philo, *e.g. de profug.* sec. 18 (**zwn aidiov**), sec. 31; *de opif. mund.* sec. 2, sec. 61; *de cherub.* sec. 1, sec. 2, sec. 3; *de post. Cain.* sec. 11 at the end, Synonym: see **aiwniov**.)*)

{127} aidwv (aidwv) aidouv, hJ from Homer down; a sense of “shame, modesty”: ^{<58119>}1 Timothy 2:9; “reverence,” ^{<58128>}Hebrews 12:28 (**latreuein, Qew meta aidouv kai eul abeiav**, but L T Tr WH **eul abeiav kai deouv**). (Synonyms: **aidwv, aiscunh**: Ammonius distinguishes the words as follows: **aidwv kai aiscunh diaferei, oJi hJmen aidwv estin entroph prov elkaston, wJ sebomenwv tiv ecei. Aiscunh d’ ef’ oJv elkastov adhartwn siacunetai, wJ mh deon ti praxav. Kai aideitai men tiv ton patera. Aiscunetai de oJ mequsetai**, etc., etc.; accordingly, **aidwv** is prominently objective in its reference, having regard to others; while **aiscunh** is subjective, making reference to oneself and one’s actions. Cf. Schmidt, chapter 140. It is often said that **aidwv** precedes and prevents the shameful act, **aiscunh** reflects upon its

consequences in the “shame” it brings with it’ (Cope, Aristotle, rhet. 5, 6, 1). **aidwv** is the nobler word, **aiscunh** the stronger; while “**aidwv** would always restrain a good man from an unworthy act, **aiscunh** would sometimes restrain a bad one.” Trench, sections 19, 20.)*

{128} Aiqioy, Aiqiopov, oJaiqw, to burn, and **wy (oy),** the face; swarthy), “Ethiopian” (Hebrew **yvllK**): ^{<4027>}Acts 8:27, here the reference is to upper Ethiopia, called Habesh or Abyssinia, a country of Africa adjoining Egypt and including the island Meroe; (see Dillmann in Schenkel i. 285ff; Alex.’s Kitto or McClintock and Strong’s Cyclopaedia under the word Ethiopia. Cf. Bib. Sacr. for 1866, p. 515).*

{129} aJma, aJmatov, to, “blood,” whether of men or of animals:

1. a. simply and generally: ^{<6384>}John 19:34; ^{<6187>}Revelation 8:7f; 11:6; 16:3f, 6{b} (on which passages cf. ^{<1070>}Exodus 7:20ff); 19:13; **rusiv aJmatov,** ^{<1025>}Mark 5:25 ((**phgh aJmatov** ^{<1029>}Mark 5:29)); ^{<1088>}Luke 8:43f; **qromboi aJmatov,** ^{<224>}Luke 22:44 (L brackets WH reject the passage). So also in passages where the eating of blood (and of bloody flesh) is forbidden, ^{<1151>}Acts 15:20,29; 21:25; cf. ^{<1817>}Leviticus 3:17; 7:16 (26); 17:10; see Knobel on ^{<1025>}Leviticus 7:26f; (Kalisch on Leviticus, Preliminary Essay sec. 1); Ruckert, Abendmahl, p. 94.

b. As it was anciently believed that the blood is the seat of the life (^{<871>}Leviticus 17:11; (cf. Delitzsch, Biblical Psychol, pp. 238-247 (English translation, p. 281ff))), the phrase **sarx kai aJma** (**rcB;µdw]** a common phrase in rabbinical writers), or in inverse order **aJma kai sarx,** denotes man’s living body compounded of flesh and blood, ^{<6150>}1 Corinthians 15:50; ^{<8124>}Hebrews 2:14, and so hints at the contrast between man and God (or even the more exalted creatures, ^{<1062>}Ephesians 6:12) as to suggest his feebleness, ^{<1062>}Ephesians 6:12 (Sir. 14:18), which is conspicuous as respects the knowledge of divine things, ^{<8016>}Galatians 1:16; ^{<1067>}Matthew 16:17.

c. Since the first germs of animal life are thought to be in the blood (Sap. 7:2; Eustathius ad Iliad 6, 211 (ii. 104, 2) **to de aJmatov anti tou spermatov fasin oJ safoi, wJ tou spermatov uJhn to aJma econtov**), the word serves to denote generation and origin (in the classics also): ^{<8013>}John 1:13 (on the plural cf. Winer’s Grammar, 177 (166)); ^{<1175>}Acts 17:26 (R G). **d.** It is used of those things which by their redness

resemble blood: **ajma staful hv** the juice of the grape ('the blood of grapes,' ^{<0491>}Genesis 49:11; ^{<6324>}Deuteronomy 32:14), Sir. 39:26; 50:15; 1 Macc. 6:34, etc.; Achilles Tattius 2:2; reference to this is made in ^{<6418>}Revelation 14:18-20. **eiv ajma**, of the moon, ^{<4121>}Acts 2:20 (^{<2123>}Joel 2:31 (3:4)), equivalent to **wj ajma** ^{<6612>}Revelation 6:12.

2. "bloodshed" or "to be shed by violence" (very often also in the classics);

a. ^{<2131>}Luke 13:1 (the meaning is, whom Pilate had ordered to be massacred while they were sacrificing, so that their blood mingled with the blood (yet cf. Winer's Grammar, 623 (579)) of the victims); **ajma aqown** (or **dikaion** Tr marginal reading WH text) the blood of an innocent (or righteous) man viz. to be shed, ^{<4274>}Matthew 27:4; **ekcein** and **ekcunein ajma** (**ἘπρᾶμD**; ^{<0096>}Genesis 9:6; ^{<2807>}Isaiah 59:7, etc.) "to shed blood, slay," ^{<4235>}Matthew 23:35; ^{<4151>}Luke 11:50; ^{<4221>}Acts 22:20; ^{<4115>}Romans 3:15; ^{<6416>}Revelation 16:6 (here Tdf. **ajmata**); hence, **ajma** is used for the "bloody death" itself: ^{<4131>}Matthew 23:30,35; 27:24; ^{<4151>}Luke 11:51; (^{<4429>}Acts 2:19, yet, cf. i d. above); ^{<4416>}Acts 20:26; ^{<6416>}Revelation 17:6; **mecriv ajmatov** "unto blood," *i.e.*, so as to undergo a bloody death, ^{<8124>}Hebrews 12:4 (**ton aition thv ... mecriv ajmatov stasewv**, Heliodorus 7, 8); **timh ajmatov** 'price of blood' *i.e.* price received for murder, ^{<4276>}Matthew 27:6; **agrov ajmatov** field bought with the price of blood, ^{<4278>}Matthew 27:8, equivalent to **cwvriov ajmatov**, ^{<4019>}Acts 1:19 — unless in this latter passage we prefer the explanation, which agrees better with the context, 'the field dyed with the blood of Judas'; the guilt and punishment of bloodshed, in the following Hebraistic expressions: **en auth ajmata** (Rec. **ajma** (so L Tr WH)) **uteqh**, *i.e.*, it was discovered that she was guilty of murders, ^{<6634>}Revelation 18:24 (cf. **pol iv ajmatwn**, ^{<5416>}Ezekiel 24:6); **to ajma autou ef' hōlav** (namely, **el qetw**) let the penalty of the bloodshed fall on us, ^{<4125>}Matthew 27:25; **to ajma uōwn epi thn kefal hn uōwn** (namely, **el qetw**) let the guilt of your destruction be reckoned to your own account, ^{<4416>}Acts 18:6 (cf. ^{<10116>}2 Samuel 1:16; ^{<4119>}Joshua 2:19, etc.); **epagein to ajma tinov epi tina**, to cause the punishment of a murder to be visited upon anyone, ^{<4458>}Acts 5:28; **ekzhtein to ajma tinov apo tinov** (**ἠQBῖμDαῖ dymῖp**, ^{<10411>}2 Samuel 4:11; ^{<4118>}Ezekiel 3:18,20; 33:8), to exact of anyone the penalty for another's death, ^{<4151>}Luke 11:50; the same idea is expressed by **ekdikein to ajma tinov**, ^{<6610>}Revelation 6:10; 19:2.

b. It is used specially “of the blood of sacrificial victims” having a purifying or expiating power (⌘871⌘ Leviticus 17:11): ⌘807⌘ Hebrews 9:7,12f,18-22,25; 10:4; 11:28; 13:11.

c. Frequent mention is made in the N.T. of “the blood of Christ” (**ajma tou Cristou**, ⌘606⌘ 1 Corinthians 10:16; **tou kuriou**, 11:27; **tou arniou**, ⌘674⌘ Revelation 7:14; 12:11, cf. 19:13) “shed on the cross” (**ajma tou staurou**, ⌘502⌘ Colossians 1:20) for the salvation of many, ⌘463⌘ Matthew 26:28; ⌘444⌘ Mark 14:24, cf. ⌘221⌘ Luke 22:20; the pledge of redemption, ⌘607⌘ Ephesians 1:7 (**apol utrwsiv dia tou ajmatov autou**; so too in ⌘504⌘ Colossians 1:14 Rec.); ⌘619⌘ 1 Peter 1:19 (see **agorazw**, 2 b.); having expiatory efficacy, ⌘625⌘ Romans 3:25; ⌘802⌘ Hebrews 9:12; by which believers are purified and are cleansed from the guilt of sin, ⌘304⌘ Hebrews 9:14; 12:24; (13:12); ⌘607⌘ 1 John 1:7 (cf. ⌘626⌘ 1 John 5:6, 8); ⌘605⌘ Revelation 1:5; 7:14; ⌘602⌘ 1 Peter 1:2; are rendered acceptable to God, ⌘629⌘ Romans 5:9, and find access into the heavenly sanctuary, ⌘309⌘ Hebrews 10:19; by which the Gentiles are brought to God and the blessings of his kingdom, ⌘423⌘ Ephesians 2:13, and in general all rational beings on earth and in heaven are reconciled to God, ⌘502⌘ Colossians 1:20; with which Christ purchased for himself the church, ⌘428⌘ Acts 20:28, and gathered it for God, ⌘629⌘ Revelation 5:9. Moreover, since Christ’s dying blood served to establish new religious institutions and a new relationship between men and God, it is likened also to a “federative” or “covenant sacrifice”: **to ajma thv diaqhkhv**, the blood by the shedding of which the covenant should be ratified, ⌘463⌘ Matthew 26:28; ⌘444⌘ Mark 14:24, or has been ratified, ⌘802⌘ Hebrews 10:29; 13:20 (cf. ⌘802⌘ Hebrews 9:20); add, ⌘425⌘ 1 Corinthians 11:25; ⌘221⌘ Luke 22:20 (WH reject this passage) (in both which the meaning is, ‘this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant’), ⌘427⌘ 1 Corinthians 11:27; (cf. Cicero, pro Sestio 10, 24 *foedus sanguine meo ictum sanciri*, Livy 23, 8 *sanguine Hannibalis sanciam Romanum foedus*). **pinein to ajma autou** (i.e. of Christ), to appropriate the saving results of Christ’s death, ⌘626⌘ John 6:53f,56. (Westcott, Epistles of John, p. 34f.)*

{130} **ajmatekusia**, **ajmatekusiav**, **h{ajma** and **ekcunw**), “shedding of blood”: ⌘802⌘ Hebrews 9:22. Several times also in ecclesiastical writings.*

{131} **ajmorrew**, **ajmorrw**; “to be” **ajmorrwv** (**ajma** and **rew**),” to suffer from a flow of blood”: ⌘402⌘ Matthew 9:20. (the Septuagint

<6153>Leviticus 15:33, where it means “menstruous,” and in medical writers.)*

{132} **Aineav, Aineou, wJ** “Aeneas,” the proper name of the paralytic cured by Peter: <4083>Acts 9:33f.*

{133} **ainesiv, aineseuw, hJ(ainew)**, “praise”: **qusia aineseuw** (j bæ dduThæ <6073> Leviticus 7:13), <3835> Hebrews 13:15 “a thank-offering,” (A.V. ‘sacrifice of praise’), presented to God for some benefit received; see **qusia**, b. (**ainesiv** often occurs in the Septuagint, but not in secular authors.)*

{134} **ainew, ainw**; (found in secular authors of every age (“only twice in good Attic prose” (where **epainew parainew** etc. take its place), Veitch), but especially frequent in the Septuagint and the Apocrypha of the O.T.; from **ainov**); “to praise, extol”: **ton Qeon**, <4013> Luke 2:13,20; 19:37; 24:53 (WH omit; Tr text brackets); <4027> Acts 2:47; 3:8f; <6151> Romans 15:11; with the dative of person, **tw Qew**, “to sing praises in honor of God,” <6095> Revelation 19:5 L T Tr WH, as the Septuagint in <4008> 2 Chronicles 7:3 (for (hdwθ l], <3365> 1 Chronicles 16:36; 23:5; <2403> Jeremiah 20:13 etc. (for l Lbil]); (Winer’s Grammar, sec. 31, 1 f.; Buttmann, 176 (153). Compare: **epainew, parainew**.)*)

{135} **ainigma, ainigmatov, to** (common from (Pindar fragment 165 (190)) Aeschylus down; from **ainissomai** or **ainittomai ti**, to express something obscurely (from **ainov**, which see));

1. “an obscure saying, an enigma,” Hebrew **hdyj i** (<0743> Judges 14:13, the Septuagint **probl hma**).

2. an obscure thing: <4032> 1 Corinthians 13:12, where **en ainigmati** is not equivalent to **ainigmatikww**, *i.e.*, **amaurww** “obscurely,” but denotes the object in the discerning of which we are engaged, as **blepein en tini**, <4004> Matthew 6:4; cf. DeWette at the passage; the apostle has in mind <4028> Numbers 12:8 the Septuagint: **en eidei kai ou di’ ainigmatwn**. (Others take **en** locally, of the sphere in which we are looking; others refer the passage to 1. and take (**en**) instrumentally.)*

{136} **ainov, ainou, oJ** (often used by the Greek poets);

1. “a saying, a proverb.”
2. “praise, laudatory discourse”: ^{<Q16>}Matthew 21:16 (^{<Q8B>}Psalm 8:3); ^{<Q18B>}Luke 18:43.*

{137} Ainwn, hJ (either a strengthened form of ^{ny}[^{an}] and equivalent to ^{ny}[^{eor}] or a Chaldaic plural, equivalent to ^{wny}[^{es}] springs; (others besides)), Aeon, indeclinable proper name, either of a place, or of a fountain, not far from Salim: ^{<Q123>}John 3:23 (thought to be Wady Far’ah, running from Matthew Ebal to the Jordan; see Conder in the Palestine Exploration Fund for July 1874, p. 191f; Tent Work in Palestine, 1:91f; especially Stevens in Journ. of Exeget. Soc., December, 1883, pp. 128-141. Cf. B. D. American edition).*

{139} ajresiv, ajresewv, hJ

1. (from **ajrew**), “act of taking, capture”: **thv pol ewv**, the storming of a city; in secular authors.
2. (from **ajreomai**), “choosing, choice,” very often in secular writings: the Septuagint ^{<Q28>}Leviticus 22:18; 1 Macc. 8:30.
3. “that which is chosen,” a chosen course of thought and action; hence one’s “chosen opinion, tenet”; according to the context, an opinion varying from the true exposition of the Christian faith (“heresy”): ^{<Q11>}2 Peter 2:1 (cf. DeWette at the passage), and in ecclesiastical writings (cf. Sophocles’ Lexicon, under the word).
4. a body of men separating themselves from others and following their own tenets (a “sect” or “party”): as the Sadducees, ^{<Q57>}Acts 5:17; the Pharisees, ^{<Q15>}Acts 15:5; 26:5; the Christians, ^{<Q15>}Acts 24:5,14 (in both instances with a suggestion of reproach); 28:22 (in Diogenes Laërtius 1 (13) 18f, others, used of the schools of philosophy).
5. “dissensions” arising from diversity of opinions and aims: ^{<Q10>}Galatians 5:20; ^{<Q119>}1 Corinthians 11:19. (Cf. Meyer, at the passages cited; B. D. American edition under the word Sects; Burton, Bampton Lect. for 1829; Campbell, Diss. on the Gospels, diss. iv., part iv.)*

{140} ajretizw: 1 aorist **hJretisa** (Treg. **hJretisa**, see Iota); (from **ajretov**, see **ajrew**); “to choose”: ^{<Q28>}Matthew 12:18. (Often in the Septuagint in O.T. Apocrypha and in ecclesiastical writings; the middle is

found in Ctesias (401 B. C.) Pers. sec. 9 (cf. Herodotus edition Schweig. 6:2, p. 354). Cf. Sturz, Deuteronomy dial. Maced. etc., p. 144.)*

{141} ajretikov, ajretikh, ajretikon (see **ajrew**);

1. “fitted” or “able to take or choose” a thing; rare in secular authors.
2. “schismatic, factious,” a follower of false doctrine: ^{<5080>}Titus 3:10.*

{138} ajrew, ajrw: (thought by some to be akin to **agra, agrew, ceir**, English “grip,” etc.; cf. Alexander Buttmann (1873) Lexil. 1:131 — but see Curtius, sec. 117); “to take”. In the N.T. in the middle only: future **airhsomai**; 2 aorist **ejl omhn**, but G L T Tr WH **ejl amhn**, ^{<5123>}2 Thessalonians 2:13, cf. (Tdf. Proleg., p. 123; WH’s Appendix, p. 165;) Winer’s Grammar, sec. 13, 1 a.; Buttmann, 40 (35), see **apercomai** at the beginning; (participle **el omenov**, ^{<5125>}Hebrews 11:25); “to take for oneself, to choose, prefer”: ^{<5022>}Philippians 1:22; ^{<5123>}2 Thessalonians 2:13; **mal lon** followed by infinitive with **h** (common in Attic), ^{<5125>}Hebrews 11:25. (Compare: **anairew, afairew, diairew, exairew, kaqairew, periairew, proairew**.)*

{142} airw (contracted from the poetic **aeirw**); future **arw** 1 aorist **hra**, infinitive **arai**, impv **aron**; perfect **hrka** (^{<5124>}Colossians 2:14); passive, (present **airomai**); perfect **hrmai** (^{<4301>}John 20:1); 1 aorist **hrqhn**; (on the rejection of the iota subscript in these tenses see Alexander Buttmann (1873) Ausf. Spr. i., pp. 413, 439; (Winer’s Grammar, 47 (46))); 1 future **arqhsomai**; (from Homer down); in the Septuagint generally equivalent to **acn**; “to lift up, raise”.

1. “to raise up”;

a. “to raise from the ground, take up”: stones, ^{<4088>}John 8:59; serpents, ^{<4168>}Mark 16:18; a dead body, ^{<4409>}Acts 20:9.

b. “to raise upward, elevate, lift up”: the hand, ^{<4605>}Revelation 10:5; the eyes, ^{<5144>}John 11:41; the voice, *i.e.*, speak in a loud tone, cry out, ^{<2773>}Luke 17:13; ^{<4024>}Acts 4:24 (also in secular writings); **thn yuchn**, to raise the mind, equivalent to excite, affect strongly (with a sense of fear, hope, joy, grief, etc.); in ^{<5124>}John 10:24 to hold the mind in suspense between doubt and hope, cf. Lucke (or Meyer) at the passage,

c. “to draw up”: a fish, ^{<4172>}Matthew 17:27 (**anaspan**, ^{<3115>}Habakkuk 1:15); **skafhn**, ^{<4277>}Acts 27:17; anchors from the bottom of the sea, ^{<4273>}Acts 27:13, where supply **tav agkurav**; cf. Kuinoel at the passage; (Winer’s Grammar, 594 (552); Buttmann, 146 (127)).

2. “to take upon oneself and carry what has been raised, to bear”: **tina epi ceirwn**, ^{<4006>}Matthew 4:6; ^{<4041>}Luke 4:11 (^{<4902>}Psalm 90:12 (91:12)); a sick man, ^{<4008>}Mark 2:3; **zugon**, ^{<4012>}Matthew 11:29 (^{<2877>}Lamentations 3:27); a bed, ^{<4006>}Matthew 9:6; ^{<4019>}Mark 2:9,11f; ^{<4154>}Luke 5:24f; ^{<3008>}John 5:8-12; **ton stauron**, Matthew (10:38 Lachmann marginal reading); 16:24; 27:32; ^{<4008>}Luke 9:28; ^{<4008>}Mark 8:34; 10:21 (in R L brackets); ^{<4152>}Mark 15:21; (**liqon**) ^{<4001>}Revelation 18:21; “to carry with one,” (A.V. “take”): ^{<4008>}Mark 6:8; ^{<4008>}Luke 9:3; 22:36. Both of these ideas are expressed in classical Greek by the middle **airesqai**.

3. “to bear away what has been raised, carry off”;

a. “to move from its place”: ^{<4221>}Matthew 21:21; ^{<4112>}Mark 11:23 (**arqhti** “be thou taken up,” removed (Buttmann, 52 (45)), namely, from thy place); ^{<4223>}Matthew 22:13 (Rec.); ^{<4016>}John 2:16; 11:39,41; 20:1.

b. “to take off or away” what is attached to anything: ^{<3001>}John 19:31,38f; to tear away, ^{<4006>}Matthew 9:16; ^{<4021>}Mark 2:21; to rend away, cut off, ^{<3152>}John 15:2.

c. “to remove”: ^{<4002>}1 Corinthians 5:2 (cast out from the church, where **arqh** should be read for Rec. **exarqh**); tropically: faults, ^{<4003>}Ephesians 4:31; **thn adartian**, ^{<3012>}John 1:29 (36 Lachmann in brackets), to remove the guilt and punishment of sin by expiation, or to cause that sin be neither imputed nor punished (**airein adarthma**, ^{<0155>}1 Samuel 15:25; **anomhma**, ^{<0258>}1 Samuel 25:28, *i.e.* to grant pardon for an offence); but in ^{<4006>}1 John 3:5 **tav adartiav hawn airein** is to cause our sins to cease, *i.e.*, that we no longer sin, while we enter into fellowship with Christ, who is free from sin, and abide in that fellowship, cf. ^{<4006>}1 John 3:6.

d. “to carry off; carry away with one”: ^{<0142>}Matthew 14:12,20; 15:37; 20:14; 24:17f; ^{<4003>}Mark 6:29,43; 8:8,19f; 13:15f; ^{<4007>}Luke 9:17; 17:31; ^{<3002>}John 20:2,13,15; ^{<4000>}Acts 20:9.

e. “to appropriate” what is taken: ^{<0121>}Luke 19:21f; ^{<4154>}Mark 15:24.

f. “to take away from another what is his” or what is committed to him, “to take by force”: ^{<4160>}Luke 6:30; 11:52; **ti apo** with the genitive of person, ^{<4162>}Matthew 13:12; 21:43; 25:28; ^{<4182>}Luke 8:12,18; 19:24,26; (^{<4159>}Matthew 25:29); Mark 4:(15),25; ^{<4108>}John 10:18; 16:22; perhaps also with the mere genitive of the person from whom anything is taken, ^{<4169>}Luke 6:29; 11:22; ^{<4114>}John 11:48, unless one prefer to regard these as possessive genitive,

g. “to take and apply to any use”: ^{<4211>}Acts 21:11; ^{<4165>}1 Corinthians 6:15.

h. “to take from among the living,” either by a natural death, ^{<4175>}John 17:15 (**ek tou kosmou** take away from contact with the world), or by violence, ^{<4169>}Matthew 24:39; ^{<4238>}Luke 23:18; ^{<4195>}John 19:15; ^{<4236>}Acts 21:36; with the addition of **apo thv ghv**, ^{<4222>}Acts 22:22; **airetai apo thv ghv h zw̄n autou**, of a bloody death inflicted upon one, ^{<4183>}Acts 8:33 (^{<2518>}Isaiah 53:8).

i. of things; “to take out of the way, destroy”: **ceirografon**, ^{<5124>}Colossians 2:14; “cause to cease”: **thn krisin**, ^{<4183>}Acts 8:33 (^{<2518>}Isaiah 53:8). (Compare: **apairw**, **exairw**, **epairw**, **metairw**, **sunairw**, **upairw**.)*

{143} aisqanomai: 2 aorist **hsqomhn**; (from Aeschylus down); deponent middle “to perceive”;

1. by the bodily senses;

2. with the mind; to understand: ^{<4195>}Luke 9:45.*

{144} aisqhsiv, aisqhsew, h(aisqanomai) (from Euripides down), “perception,” not only by the senses but also by the intellect; “cognition, discernment”; (in the Septuagint, ^{<3112>}Proverbs 1:22; 2:10, etc., equivalent to **t [dye]** ^{<5109>}Philippians 1:9, of moral discernment, the understanding of ethical matters, as is plain from what is added in ^{<5110>}Philippians 1:10.*

{145} aisqhthrion, aisqhthriou, to, “an organ of perception; external sense,” (Hippocrates); Plato, Ax. 366 a.; Aristotle, polit, 4, 3, 9, others; “faculty of the mind” for perceiving, understanding, judging, ^{<3864>}Hebrews 5:14 (^{<2449>}Jeremiah 4:19 **aisqhthrion thv kardiav**, 4 Macc. 2:22 (common text) **ta endon aisqhthria**).*

{146} **aiscrokerdhv, aiscrokerdev** (**siacrov** and **kerdov**; cf. **aiscropaghv** in Philo (de mere. meretr. sec. 4)), “eager for base gain (greedy of filthy lucre)”: ^{<408B>}1 Timothy 3:3 Rec., 8; ^{<400E>}Titus 1:7. (Herodotus 1, 187; Xenophon, Plato, others; (cf. *turpilucricupidus*, Plautus Trin. 1, 2, 63).)*

{147} **aiscrokerdww**, adverb, “from eagerness for base gain (for filthy lucre): ^{<408D>}1 Peter 5:2, cf. ^{<401B>}Titus 1:11. Not found elsewhere.*

{148} **aiscrol oia, aiscrol oiaiv, hJ**(from **aiscrol ogov**, and this from **aiscrov** and **legw**), “foul speaking” (Tertullian *turpiloquium*), “low and obscene speech,” (R. V. “shameful speaking”): ^{<408B>}Colossians 3:8: (Xenophon, Aristotle, Polybius) (Cf. Lightfoot at the passage; Trench, sec. xxxiv.)*

{150} **aiscrov, aiscra, aiscron** (from **aiscov** baseness, disgrace), “base, dishonorable”: ^{<4106>}1 Corinthians 11:6; 14:35; ^{<405E>}Ephesians 5:12; ^{<401B>}Titus 1:11.*

{151} **aiscrothv, aiscrothtov, hJ**“baseness, dishonor”: ^{<408B>}Ephesians 5:4 (A.V. “filthiness”). (Plato, Gorgias 525 a.)*

{152} **aiscunh, hv, hJ**(cf. **aiscrov**);

1. subjectively, “the confusion of one who is ashamed of anything, sense of shame”: **met’ aiscunhv** suffused with shame, ^{<414D>}Luke 14:9; **ta krupta thv aiscunhv** those things which shame conceals, opposed to **fanerwsiv thv al hqeiav**, ^{<404E>}2 Corinthians 4:2 (evil arts of which one ought to be ashamed).

2. objectively, “ignominy”: visited on one by the wicked, ^{<482D>}Hebrews 12:2; which ought to arise from guilt, ^{<408B>}Philippians 3:19 (opposed to **doxa**).

3. “a thing to be ashamed of”: **hJ aiscunh thv gumnothtov** (genitive of apposition) nakedness to be ashamed of, ^{<408B>}Revelation 3:18, cf. ^{<4045>}Revelation 16:15; plural (cf. Winer’s Grammar, 176 (166)) **ai aiscunai** basenesses, disgraces, shameful deeds, ^{<401B>}Jude 1:13. ((Aeschylus, Herodotus, others) Synonym: see **aidww**, at the end.)*

{153} **aiscunw**: (**aiscov** (cf. **aiscrov**));

1. “to disfigure”: **proswpon**, Homer, Iliad 18, 24, and many others.

2. “to dishonor”: the Septuagint ^{<1915>}Proverbs 29:15.

3. “to suffuse with shame, make ashamed”: Sir. 13:7. In the N.T. only passive, **aiscunomai**; future **aiscunqhsomai**; 1 aorist **hscunqhn**; “to be suffused with shame, be made ashamed, be ashamed”: ^{<7018>}2 Corinthians 10:8; ^{<5012>}Philippians 1:20; ^{<1046>}1 Peter 4:16; **mh aiscunqwmn ap’ autou** that we may not in shame shrink from him, ^{<6128>}1 John 2:28 (Sir. 21:22 **aiscunqhsetai apo proswpou** (^{<2012>}Isaiah 1:29; ^{<2123>}Jeremiah 12:13; cf. Buttman, sec. 147, 2)); followed by an infinitive (on which see Winer’s Grammar, 346 (325)), ^{<2168>}Luke 16:3. (Compare: **epaiscunw** (**epaiscunomai**, **kataiscunw**.)*)

{154} **aitew**, **aitw**; future **aithsw**; 1 aorist **hthsa**; perfect **hthka**; middle, present **aitoumai**; imperfect **htoumhn** future **aithsomai**; 1 aorist **hthsamhn**; (from Homer down); “to ask”; middle “to ask for oneself, request for oneself”; absolutely: ^{<5016>}James 1:6; ^{<1017>}Matthew 7:7; middle, ^{<5018>}James 4:3; ^{<6163>}John 16:26; ^{<4158>}Mark 15:8; **aitesqai ti**, ^{<6157>}John 15:7; ^{<1047>}Matthew 14:7; ^{<1064>}Mark 6:24; 10:38; 11:24; 15:43; ^{<6154>}1 John 5:14f; ^{<1252>}Luke 23:52; ^{<4251>}Acts 25:3,15, etc.; **aitein** with the accusative of the person to whom the request is made: ^{<4152>}Matthew 5:42; 6:8; ^{<6161>}Luke 6:30; **aitesqai** with the accusative of the person asked for — whether to be released, ^{<4171>}Matthew 27:20; ^{<4156>}Mark 15:6 (here T WH Tr marginal reading **paraitew**, which see); ^{<1235>}Luke 23:25; or bestowed as a gift; ^{<4151>}Acts 13:21; **aitein ti apo tinov**, ^{<4111>}Matthew 20:20 L Tr text WH text; (^{<1021>}Luke 12:20 Tr WH); ^{<6155>}1 John 5:15 L T Tr WH; (so **aitesqai** in Plutarch, Galb. 20) (cf. Buttman, 149 (130)); **ti para tinov**, ^{<4112>}Acts 3:2; ^{<4111>}Matthew 20:20 R G T Tr marginal reading WH marginal reading; ^{<5005>}James 1:5; ^{<6155>}1 John 5:15 R G; followed by the infinitive, ^{<6149>}John 4:9; middle, ^{<4492>}Acts 9:2; (**aitein ti en tw onomati Cristou**, ^{<6143>}John 14:13; 16:24 (see **onoma**, 2 e.); **ti en th proseuch**, ^{<4112>}Matthew 21:22); **aitein tina ti**, ^{<4107>}Matthew 7:9; ^{<1111>}Luke 11:11; ^{<4162>}Mark 6:22; John (^{<6144>}John 14:14 T but L WH Tr marginal reading brackets); ^{<6163>}John 16:23; **uper tinov** followed by **ida**, ^{<5009>}Colossians 1:9 (cf. Buttman, 237 (204)); **aitesqai** with the accusative and the infinitive, ^{<1233>}Luke 23:23; ^{<4184>}Acts 3:14; only with the infinitive, ^{<4474>}Acts 7:46 (**hthsato eurein** asked that he himself might find; others wrongly translate **hthsato** desired); ^{<4183>}Ephesians 3:13. With the idea of “demanding” prominent: **aitein ti**, ^{<4016>}Luke 1:63; ^{<4112>}1 Corinthians 1:22; **tina ti**, ^{<4128>}Luke 12:48; ^{<6185>}1 Peter 3:15. (The constructions of this word in the Greek Bible, the Apostolic

Fathers, etc., are exhibited in detail by Prof. Ezra Abbot in the North American Review for Jan. 1872, p. 182f. He there shows also (in opposition to Trench, sec. xl., and others) that it is not “the constant word for the seeking of the inferior from the superior,” and so differing from **erwtaw**, which has been assumed to imply ‘a certain equality or familiarity between the parties’; that the distinction between the words does not turn upon the relative dignity of the person asking and the person asked; but that **aitew** signifies to ask for something to be given not done giving prominence to the thing asked for rather than the person and hence is rarely used in exhortation. **Erwtaw**, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc. The views of Trench are also rejected by Cremer, 4te Aufl. under the word The latter distinguishes **aitew** from similar words as follows: “**aitew** denotes the request of the will, **epiqumew** that of the sensibilities, **deomai** the asking of need, while **erwtaw** marks the form of the request, as does **eucesqai** also, which in classic Greek is the proper expression for a request directed to the gods and embodying itself in prayer.” **Erwtaw**, **aitew** and **deomai** are also compared briefly by Green, Critical Notes, etc. (on ^{<4234>}John 14:13,16), who concludes of **erwtaw** “it cannot serve to indicate directly any peculiar position, absolute or relative, of the agent. The use of the word may, therefore, be viewed as having relation to the manner and cast of the request, namely, when carrying a certain freedom of aim and bearing; a thing inseparable from the act of direct interrogation”; cf. further Schmidt, chapter 7. Compare: **apaitew**, **exaitew**, **epaitew**, **paraitew** (**paraitoumai**), **prosaitew**.)

{155} aithma, aithmatov, to (aitew) (from Plato down), “what is” or “has been asked for”: ^{<4234>}Luke 23:24; plural (A.V. requests), ^{<1046>}Philippians 4:6 (cf. Ellicott at the passage); things asked for, ^{<615>}1 John 5:15. (See the preceding word, and Trench, sec. li.)*

{156} aitia, aitiv, h3

1. “cause, reason”: ^{<4402>}Acts 10:21; 22:24; 28:20; **kata pasan aitian** “for every cause,” ^{<1093>}Matthew 19:3; **di’ h3 aitian** “for which cause, wherefore,” ^{<1087>}Luke 8:47; ^{<5006>}2 Timothy 1:6,12; ^{<3013>}Titus 1:13; ^{<8211>}Hebrews 2:11; cf. Grimm on 2 Macc. 4:28.

2. cause for which one is worthy of punishment; “crime” of which one is accused: ^{<4275>}Matthew 27:37; ^{<4153>}Mark 15:26; ^{<3188>}John 18:38; 19:4 (6; ^{<4238>}Acts 23:28); **aitia qanatou** (A.V. “cause of death”) crime deserving the punishment of death, ^{<4138>}Acts 13:28; 28:18.

3. “charge of crime, accusation”: ^{<4258>}Acts 25:18,27. (All these meanings are in secular writings also; (but Liddell and Scott now make meaning 3 the primary one).) In ^{<4090>}Matthew 19:10 the words **ei outwv estin haitia tou anqrwpou meta thn gunaikov** find a simple explanation in a Latinism (*causa* equivalent to *res: si ita res se habet*, etc.) “if the case of the man with his wife is so”.*

{157} aitiama, aitiamatov, to, see **aitiwma**.

-**aitiaomai**, -**aitiwmai**: “to accuse, bring a charge against”; **htiasameqa** is a various reading in ^{<3189>}Romans 3:9 for the **prohtiasameqa** of the printed texts. (^{<2098>}Proverbs 19:3; Sir. 29:5; frequent in secular writings) Synonym: see **kathgorew**.*

{159} aitiov, aitia, aition, “that in which the cause of anything resides, causative, causing”. Hence,

1. **oaitiov** “the author”: **swthriav**, ^{<3189>}Hebrews 5:9 (the same phrase is frequent in secular writings; cf. the opposite **aitiov thv apwleia** in *Bel and the Dragon*, verse 41; **twv kakwn**, 2 Macc. 13:4; Lucian, *Tim.* 36, Lipsius edition; **twv agaqwn**, Isocr. ad Philippians 49, p. 106 a.; cf. Bleek on Hebrews vol. 2:2, p. 94f.).

2. **to aition** equivalent to **haitia**; “cause”: ^{<4494>}Acts 19:40 (cf. Buttman, 400 (342) n.). b. “crime, offence”: ^{<4234>}Luke 23:4,14,22. (**aitiov** culprit.) (See **aitia**, 3.)*

{157} aitiwma, aitiwmatov, to (aitiaomai); in ^{<4237>}Acts 25:7 the reading of the best manuscripts adopted by G L T Tr WH for Rec. **aitiama**: “accusation, charge of guilt”. (A form not found in other writings; (yet Meyer notes **aitiwsiv** for **aitiasiv**, Eustathius, p. 1422, 21; see Buttman, 73; WH’s Appendix, p. 166).)*

{160} aifnidiov, aifnidion (aifnhv, afanhv, afnw, which see), “unexpected, sudden, unforeseen”: ^{<4234>}Luke 21:34 (here WH **efnidiov**, see their Introductory sec. 404 and Appendix, p. 151); ^{<5118>}1 Thessalonians

5:8. (Sap. 17:14; 2 Macc. 14:17; 3 Macc, 3:24; Aeschylus, Thucydides 2, 61 **to aifnidion kai aprosdokhton**, Polybius, Josephus, Plutarch, Dionysius Halicarnassus, others.)*

{161} **aicmal wsia**, **aicmal wsiav**, **hJaicmal wtov**, which see), “captivity”: ^{<630>}Revelation 13:10; abstr, for concr, equivalent to **aicmal wtoi** (cf. **adel fothv** above), ^{<408>}Ephesians 4:8 (from ^{<950>}Psalms 67:19 (^{<989>}Psalms 68:19) (cf. Buttman, 148 (129); Winer’s Grammar, 225 (211)); also **ei tiv aicmal wsian sunagei** (according to the common but doubtless corrupt text), ^{<630>}Revelation 13:10 (as in ^{<612>}Numbers 31:12, etc.). (Polybius, Diodorus, Josephus, Plutarch, others.)*

{162} **aicmal wteuw**; 1 aorist **hcmal wteusa**; a later word (cf. Lob. ad Phryn., p. 442; (Winer’s Grammar, 92 (88).)); “to make captive, take captive”: ^{<306>}2 Timothy 3:6 Rec.; frequent in the Septuagint and O.T. Apocrypha; “to lead captive”: ^{<408>}Ephesians 4:8 (^{<413>}Ezekiel 12:3; (1 Esdr. 6:15)).*

{163} **aicmal wtizw**; 1 future passive **aicmal wtisqhsomai**; a. equivalent to **aicmal wton poiw**, which the earlier Greeks use. b. “to lead away captive”: followed by **eiv** with the accusative of place, ^{<214>}Luke 21:24 (1 Macc. 10:33; Tobit 1:10). c. figuratively, “to subjugate, bring under control”: ^{<705>}2 Corinthians 10:5 (on which passage see **nohma**, 2); **tina tini**, ^{<672>}Romans 7:23 (yet T Tr **a** etc. insert **en** before the dative); “to take captive one’s mind, captivate”: **gunaikaria**, ^{<306>}2 Timothy 3:6 (not Rec.) (Judith 16:9 **to kal lov authv hcmal wtise yuchn autou**). The word is used also in the Septuagint, Diodorus, Josephus, Plutarch, Arrian, Heliodorus; cf. Lob. ad Phryn., p. 442; (Winer’s Grammar, 91 (87); Ellicott on 2 Timothy, the passage cited).*

{164} **aicmal wtov**, **aicmal wton** (from **aicmh**, a spear and **al wtov**, verbal adjective from **al wnai**, properly, taken by the spear) (from Aeschylus down), “captive”: ^{<408>}Luke 4:18 (19).*

{165} **aiwn**, **aiwnov**, **oJ** (as if **aie** — poetic for **aei** — **wn**, so teaches Aristotle, de caelo 1, 11, 9, vol. i., p. 279{a} 27; (so Proclus book iv. in Plato, Timaeo, p. 241; and others); but more probable is the conjecture (cf. Etymologicum Magnum 41, 11) that **aiwn** is so connected with **ahmi** “to breathe, blow,” as to denote properly “that which causes life, vital force”; cf. Harless on ^{<408>}Ephesians 2:2). (But **aiwn** (= **aiFwn**) is now generally

connected with **ai ei**, **aei**, Sanskrit *evas* (*aivas*), Latin *aevum*, Goth. *aivs*, German *ewig*, English “aye, ever”; cf. Curtius, sec. 585; Fick, Part i., p. 27; Vanicek, p. 79; Benfey, *Wurzellex*, i., p. 7f; Schleicher, *Compend. edition* 2, p. 400; Pott, *Etymologicum Forsch.*, edition 2, 2:2, p. 442; Ebeling, *Lex. Homer* under the word; Liddell and Scott, under the word **aei**; Cremer, *edd*, 2, 3, 4 (although in edition 1 he agreed with Prof. Grimm); Pott and Fick, however, connect it with Sanskrit *ayus* rather than *evas*, although both these forms are derived from i to go (see Pott, Schleicher, Fick, Vanicek, as above.) In Greek authors:

1. “age” (Latin *aevum*, which is **aiwn** with the Aeolic digamma), “a human lifetime” (in Homer, Herodotus, Pindar, Tragic poets), “life itself” (Homer Iliad 5, 685 **me kai l ipoi aiwn** etc.).

2. “an unbroken age, perpetuity of time, eternity,” (Plato, *Tim.*, p. 37 d. 38 a.; *Tim. Locr.*, p. 97 d. (quoted below); Plutarch, others). With this signification the Hebrew and rabbinical idea of the word **מל וּמְלִי** (of which in the Septuagint **aiwn** is the equivalent) combines in the Biblical and ecclesiastical writings

Hence, in the N.T. used:

1. a. universally: in the phrases **eiv ton aiwna**, **מל וּמְלִי** i (^{<0068>}Genesis 6:3), “forever,” ^{<0161>}John 6:51,58; 14:16; ^{<0166>}Hebrews 5:6; 6:20, etc.; and strengthened **eiv ton aiwna tou aiwnov**, ^{<0168>}Hebrews 1:8 (from ^{<0417>}Psalm 44:7 (^{<0907>}Psalm 45:7) Alexandrian LXX, cf. Winer’s Grammar, sec. 36, 22 (Tobit 6:18; ^{<0301>}Psalm 82:18 (^{<0358>}Psalm 83:18), etc.); **eiv aiwna**, ^{<0113>}Jude 1:13; **eiv hmeran aiwnov** unto the day which is eternity (genitive of apposition), ^{<0188>}2 Peter 3:18 (cf. Sir. 18:10 (9)); with a negation: “never,” ^{<0114>}John 4:14 (Lachmann in brackets); 8:51; 10:28; 11:26; 13:8; ^{<0113>}1 Corinthians 8:13; or “not for ever, not always,” ^{<0135>}John 8:35; **eiv touv aiwnav**, unto the ages, *i.e.*, as long as time shall be (the plural denotes the individual ages whose sum is eternity): (^{<0113>}Luke 1:33); ^{<0125>}Romans 1:25; 9:5; 11:36; (16:27 R G Tr WH); ^{<0113>}2 Corinthians 11:31; ^{<0113>}Hebrews 13:8; **eiv pantav touv aiwnav**, ^{<0125>}Jude 1:25; **eiv touv aiwnav twv aiwnwn** (in which expression the endless future is divided up into various periods, the shorter of which are comprehended in the longer (cf. Winer’s Grammar, sec. 36, 2; among the various phrases to express duration composed of this word with preposition or adjuncts (which to the number of more than fifteen are to be found in the Septuagint, cf. Vaughan

on ^{<6125>}Romans 1:25), this combination of the double plural seems to be peculiar to the N.T.): (^{<6167>}Romans 16:27 L T); ^{<8005>}Galatians 1:5; (^{<5040>}Philippians 4:20); ^{<5017>}1 Timothy 1:17; (^{<5045>}2 Timothy 4:18; ^{<6041>}1 Peter 4:11); ^{<6006>}Revelation 1:6,18; 4:9f; 5:13; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5; **eiv aiwnav aiwnwn**, ^{<6641>}Revelation 14:11; **oJaiwn twn aiwnwn** the (whole) age embracing the (shorter) ages, ^{<4821>}Ephesians 3:21 (cf. Meyer (or Ellicott) at the passage); **apo twn aiwnwn** from the ages down, from eternity, ^{<5025>}Colossians 1:26; ^{<4829>}Ephesians 3:9; **pro twn aiwnwn** before time was, before the foundation of the world, ^{<4407>}1 Corinthians 2:7; **proqesiv twn aiwnwn** eternal purpose, ^{<4821>}Ephesians 3:11.

b. in hyperbolic and popular usage: **apo tou aiwnov** (ἰστορικῶς ^{<0004>}Genesis 6:4, cf. ^{<6517>}Deuteronomy 32:7) “from the most ancient time down (within the memory of man), from of old,” ^{<4070>}Luke 1:70; ^{<4821>}Acts 3:21; 15:18 (Tobit 4:12 **oJ paterev hōwn apo tou aiwnov**; Longinus, 34 **touv ap’ aiwnov rhtorav**); also **ek tou aiwnov**, ^{<4822>}John 9:32 (1 Esdr. 2:19,22 (23); Diodorus 4:83 of the temple of Venus **thn, ex aiwnov archn labon**, 17, 1 **touv ex aiwnov basiliev** (excerpt. de legat, xl.), p. 632 **thn ex aiwnov paradomenhn el euqerian**).

2. by metonymy of the container for the contained, **oJ aiwnev** denotes “the worlds, the universe,” *i.e.* the aggregate of things contained in time (on the plural cf. Winer’s Grammar, 176 (166); Buttmann, 24 (21)): ^{<3002>}Hebrews 1:2; 11:3; and (?) ^{<5017>}1 Timothy 1:17; (^{<6158>}Revelation 15:3 WH text; cf. ^{<4943>}Psalms 144:13 (^{<4953>}Psalms 145:13); Tobit 13:6,10; Sir. 36:22; Philo de plant. Noe sec. 12 twice; *de mundo* sec. 7; Josephus, Antiquities 1, 18, 7; Clement of Rome, 1 Corinthians 61, 2; 35, 3 (**path twn aiwnwn**); 55, 6 (**Qeov twn aiwnwn**); Apostolic Constitutions 7, 34; see Abbot in Journal Society for Biblical Literature etc. i., p. 106 n.). So **aiwn** in Sap. 13:9; 14:6; 18:4; the same use occurs in the Talmud, Chaldee, Syriac, Arabic; cf. Bleek, Hebraerbr. ii., 1, p. 36ff; Gesenius, Thesaurus ii., p. 1036; (cf. the use of **oJ aiwnev** in the Fathers, equivalent to the world of mankind, *e.g.* Ignatius ad Ephesians 19, 2):

3. As the Jews distinguished **μὴ ἔμπροσθεν** the time before the Messiah, and **μὴ ἔπειτα** the time after the advent of the Messiah (cf. Riehm, Lehrb. d. Hebraerbr., p. 204ff; (Schürer, sec. 29, 9)), so most of the N.T. writers distinguish **oJaiwn outov** “this age” (also simply **oJaiwn**, ^{<4822>}Matthew

13:22; ^{<4049>}Mark 4:19 G L T Tr WH; **oJnestwv aiwn**, ^{<4004>}Galatians 1:4; **oJ nun aiwn**, ^{<5467>}1 Timothy 6:17; (^{<5040>}2 Timothy 4:10); ^{<6012>}Titus 2:12), the time before the appointed return or truly Messianic advent of Christ (*i.e.*, the **parousia**, which see), the period of instability, weakness, impiety, wickedness, calamity, misery — and **aiwn mel l wn** “the future age” (also **oJaiwn ekeinov**, ^{<2185>}Luke 20:35; **oJaiwn oJercomenov**, ^{<2180>}Luke 18:30; ^{<4103>}Mark 10:30; **oJ aiwnev oJ epercomenoi**, ^{<4107>}Ephesians 2:7), *i.e.*, the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings: ^{<0123>}Matthew 12:32; ^{<4012>}Ephesians 1:21; cf. Fritzsche on Romans, vol. 3:22f. Hence, the things of ‘this age’ are mentioned in the N.T. with censure: **oJaiwn outov**, by metonymy, men controlled by the thoughts and pursuits of this present time, ^{<6112>}Romans 12:2, the same who are called **uJoi tou aiwnov toutou** in ^{<2168>}Luke 16:8; 20:34; **kata ton aiwna tou kosmou toutou** conformably to the age to which this (wicked) world belongs, ^{<4102>}Ephesians 2:2 (cf. Trench, sec. 59 under the end); **agapan ton nun aiwna**, ^{<5040>}2 Timothy 4:10 (see **agapaw**); **arcontwn tou aiwnov toutou**, ^{<4106>}1 Corinthians 2:6 (see **arcwn**); **oJDeov tou aiwnou toutou**, the devil, who rules the thoughts and deeds of the men of this age, ^{<4004>}2 Corinthians 4:4; **ajmerimnai tou aiwnov**, the anxieties for the things of this age, ^{<4049>}Mark 4:19; **plousiov en tw nun aiwni**, rich in worldly wealth, ^{<5467>}1 Timothy 6:17; **sofia ... tou aiwnov toutou** such wisdom as belongs to this age — full of error, arrogant, hostile to the gospel, ^{<4106>}1 Corinthians 2:6; **suzhththv tou aiwnou toutou**, disputer, sophist, such as we now find him, ^{<4011>}1 Corinthians 1:20; **suntel eia tou aiwnou toutou**, the end, or rather consummation, of the age preceding Christ’s return, with which will be connected the resurrection of the dead, the last judgment, the demolition of this world and its restoration to a more excellent condition (cf. 4 Esdr. 7:43), ^{<0139>}Matthew 13:39f,49; 24:3; 28:20; it is called **suntel eia twv aiwnwn** in ^{<3026>}Hebrews 9:26 (so Test xii. Patr., test. Levi 10, test. Benj. 11 (cf. Vorstman, p. 133)); **ta tel h twv aiwnwn** the ends (last part) of the ages before the return of Christ, ^{<4011>}1 Corinthians 10:11; **dunameiv tou mel l ontov aiwnov**, powers which present themselves from the future or divine order of things, *i.e.*, the Holy Spirit, ^{<3016>}Hebrews 6:5; **tou aiwnov ekeinou tucein**, to partake of the blessings of the future age, ^{<2185>}Luke 20:35. Among the N.T. writers James does not use the word **aiwn**.

(On the word in its relation to **kosmov** see Trench, sec. 59: Its biblical sense and its relation to **μῆτις** are discussed by Stuart, Exeget. Essays on Words relating to Future Punishment, Andover, 1830 (and Presbyterian Publishing Committee, Philadelphia); Tayler Lewis in Lange's Commentary on Ecclesiastes, pp. 44-51; J. W. Hanson, Aion-Aionios (pp. 174), Chicago, 1880. See especially E. Abbot, Literature of the Doctrine of a Future Life, etc. (New York, 1867), Index of subjects, under the word For its meanings in ecclesiastical writings see Suicer, Thesaurus Ecclesiastes i. col. 140ff, cf. ii. col 1609; Huet, Origeniana (Appendix to Vol. iv. of Deuteronomy la Rue's Origen) book ii. c. ii. quaest. 11, sec. 26. Its use in Homer, Hesiod, Pindar, Aeschylus, Sophocles, Euripides, Aristotle, Plato, Tim. Locr., is exhibited in detail by E. S. Goodwin in the Christ. Exam. for March and May, 1831, March and May, 1832. "On **aiwn** as "the complete period," either of each particular life or of all existence, see Aristotle, cael. 1, 9, 15; on **aiwn** and **cronov**, cf. Philo (*quis rer. div. her. sec. 34*) i. 496, 18f; (*de mut. nom. sec. 47*) i. 619, 10f." Liddell and Scott, edition 6; see also Philo de alleg. leg. iii. 8; *quod deus immut. sec. 6* at the end; *de secular sec. 11*; *de praem, et poen. sec. 15*; and (*de mund, opif. sec. 7*) especially J. G. Muller, Philo's Lehre v. d. Weltschopfung, p. 168 (Berl. 1864). Schmidt (chapter 44) gives the distinction, for substance, as follows: both words denote the abstract idea of time and with special reference to its extent or duration; **cronov** is the general designation for time, which can be divided up into portions, each of which is in its turn a **cronov**; on the other hand, **aiwn**, which in the concrete and simple language of Homer (Pindar and the Tragedians) denotes the allotted lifetime, even the life, of the individual (Iliad 4, 478 **minunqadiov de oī aiwn** etc.), in Attic prose differs from **cronov** by denoting time unlimited and boundless, which is not conceived of as divisible into **aiwnev** (contrast here biblical usage and see below), but rather into **cronoi**. In philosophical speech it is without beginning also. Cf. Tim. Locr. 97 c. d. **cronw de ta merea tasde tav periodw legonti, av ekosmhsen oJQeov sun kosmw. Ou gar hn pro kosmw astra. Dioper oud eniautov oud' wJan periodoi, aJv metrhtai oJgennatov cronov outov. Eikwn de esti tw agennatw cronw, oJ aiwna potagoreuomev. WJ gar pot' aidion paradeigma, ton idanikon kosmon, ode oJwranov egennaqh, outw wJ prov paradeigma, ton aiwna, ode oJcronov sun kosmw edamiourghqh** — after Plato, Timaeus, p. 37 d. (where see Stallbaum's note and references); Isocrates 8, 34 **touv parousi met' eusebeia kai**

dikaiosunhv zwntav (ořw) en te toiv parousi cronov asfal ww diagontav kai peri tou sumpantov aiwnov hdiouv tav el pidav econtav. The adjective **acronov** independent of time, above and beyond all time, is synonymous with **aiwniov**; where time (with its subdivisions and limitations) ends eternity begins: Nonnus, metaph, evang. Johan. 1:1, **acronov hn, akichtov, en arrhtw logov arch.** Thoroughly Platonic in cast are the definitions of Gregory of Nazianzus (orat. xxxviii. 8) **aiwn gar oute cronov oute cronou ti merov. Oude gar metrhton, al l' ořer, hmin ořronov hjiou fora metroumenov, touto toiv aidioiv aiwn, to sumparekteinomenon toiv ousin ořon ti cronikon kinhma kai diasthma** (Suicer as above). So Clement of Alexandria, strom., i. 13, p. 756 a., Migne edition, **Oj' oun aiwn tou cronou to mel lon kai to enestww, autar dh kai to parwchkov akariaiww sunisthsi.**

Instances from extra-biblical writings of the use of **aiwn** in the plural are: **ton ap' aiwnwn muqon**, Anthol. vol iii., part ii., p. 55, Jacobs edition; **eiv aiwnav**, ibid. vol. iv. epigr. 492; **ek peritrophv aiwnwn**, Josephus, b. j. 3, 8, 5; **eiv aiwnav diamenei**, Sextus Empiricus, adv. Phys. i. 62. The discussions which have been raised respecting the word may give interest to additional references to its use by Philo and Josephus. Philo: **ořpav (apav, sumpav)** or **pav** (etc.) **ořaiwn**: *de alleg. leg. iii. sec. 70; de cherub. sec. I* (a noteworthy passage, cf. *de congressu ernd. sec. 11* and references under the word **qanatov**); *de sacrif. Ab. et Caini sec. 11; quod det. pot. sec. 48; quod deus immut. sec. 1, sec. 24; de plantat. sec. 27; de sobrietate sec. 13; de migr. Abr. sec. 2; de secular sec. 9; de mut. nom. sec. 34; de somn. ii., sec. 15, sec. 31, sec. 38; de legat. ad Gaium sec. 38;* **(oř)makrov aiwn**: *de sacrif. Ab et Caini sec. 21; de ebrietate sec. 47; de secular sec. 20;* **aiwn mhkistov**: *de sobrietate sec. 5; de secular sec. 21;* **ořapeirov aiwn**: *de legat. ad Gaium sec. 11;* **ořemprosqen aiwn**: *de praem. et. poen. sec. 6;* **aiwn pol uv**: *de Abrah. sec. 46;* **tiv aiwn**: *de merc. meretr. sec. 1;* **di' aiwn**: *de cerub. sec. 26; de plantat. sec. 27;* **eiv ton aiwn**: *de gigant. sec. 5;* **en (tw) aiwnw**: *de mut. nom. sec. 2* (twice) (note the restriction); *quod deus immut. sec. 6;* **ex aiwn**: *de somn. 1 sec. 3;* **ep' aiwnov**: *de plantat. sec. 12* (twice); *de mundo sec. 7;* **pro aiwnov**: *de mut. nom. sec. 2;* **prov aiwnon**: *de mut. nom. sec. 11;* **(oř)aiwn**: *de secular sec. 18; de alleg. leg. iii. sec. 70; de cherub. sec. 22; de migr. Abr. sec. 22; de somn. i., sec. 18, sec. 22; de Josepho sec. 5; de vita Moys. ii. sec. 3; de decalogo sec. 14; de victimis sec. 3; fragment in Mang. 2:660* (Richter vi., p. 219); *de plantat. sec. 12* (bis); *de mundo sec. 7.* Josephus: **(oř)pav aiwn**: Antiquities 1, 18, 7; 3, 8, 10; contra Apion 2, 11, 3; 2, 22,

1; **makrov aiwn**: Antiquities 2, 7, 3; **pol uv aiwn**: contra Apion 2, 31, I; **tosoutov aiwn**: contra Apion 1, 8, 4; **plhqov aiwnov**: Antiquities prooem. sec. 3; **ap' aiwnov**: b. j. prooem. sec. 4; **di' aiwnov**: Antiquities 1, 18, 8; 4, 6; 4; b. j. 6, 2, 1; **eiv (ton) aiwnon**: Antiquities 4, 8, 18; 5, 1, 27; 7, 9, 5; 7, 14, 5; **ex aiwnon**: b. j. 5, 10, 5; (**o) aiwn**: Antiquities 19, 2, 2; b. j. 1, 21, 10; plural (see above) 3, 8, 5. See **aiwniov**.)

{166} **aiwniov, aiwnion**, and (in ^{<S016>}2 Thessalonians 2:16; ^{<S002>}Hebrews 9:12; ^{<0253>}Numbers 25:13; Plato, Tim., p. 38 b. (see below); Diodorus 1:1; (cf. WH's Appendix, p. 157; Winer's Grammar, 69 (67); Buttmann, 26 (23))) **aiwniov, aiwnia, aiwnion (aiwn)**;

1. “without beginning or end, that which always has been and always will be”: **Oeov**, ^{<S163>}Romans 16:26 (**o)monov aiwniov**, 2 Macc. 1:25); **pneuma**, ^{<S014>}Hebrews 9:14.

2. “without beginning”: **cronoiv aiwnioiv**, ^{<S165>}Romans 16:25; **pro cronwn aiwniwn**, ^{<S109>}2 Timothy 1:9; ^{<S012>}Titus 1:2; **euaggel ion**, a gospel whose subject-matter is eternal, *i.e.*, the saving purpose of God adopted from eternity, ^{<S146>}Revelation 14:6.

3. “without end, never to cease, everlasting”: ^{<S048>}2 Corinthians 4:18 (opposed to **proskairov**); **aiwnion auton**, joined to thee forever as a sharer of the same eternal life, ^{<S015>}Philemon 1:15; **barov doxhv**, ^{<S047>}2 Corinthians 4:17; **basileia**, ^{<S011>}2 Peter 1:11; **doxa**, ^{<S120>}2 Timothy 2:10; ^{<S150>}1 Peter 5:10; **zwh** (see **zwh**, 2 b.); **kl hronomia**, ^{<S015>}Hebrews 9:15; **lutrwsiv**, ^{<S012>}Hebrews 9:12; **parakhsiv**, ^{<S126>}2 Thessalonians 2:16; **skhnai**, abodes to be occupied forever, ^{<S149>}Luke 16:9 (the habitations of the blessed in heaven are referred to, cf. ^{<S142>}John 14:2 (also, *dabo eis tabernacula aeterna, quae praeparaveram illis*, 4 Esdras (Fritzsche, 5 Esdr.) 2:11); similarly Hades is called **aiwniov topov**, Tobit 3:6, cf. ^{<S117>}Ecclesiastes 12:5); **swthria**, ^{<S089>}Hebrews 5:9; (so Mark 16 (WH) in the (rejected) ‘Shorter Conclusion’). Opposite ideas are: **kol asiv**, ^{<S156>}Matthew 25:46; **krima**, ^{<S012>}Hebrews 6:2; **krisiv**, ^{<S189>}Mark 3:29 (Rec. (but L T WH Tr text **adarthmatov**; in Acta Thom. sec. 47, p. 227 Tdf., **estai soi touto eiv afesin adartiwn kai lutron aiwniwn paraptwmatwn**, it has been plausibly conjectured we should read **lutron, aiwnion** (cf. ^{<S012>}Hebrews 9:12)); **ol eqrov** (Lachmann text **ol eqriov**, ^{<S009>}2 Thessalonians 1:9 (4 Macc. 10:15); **pur**, ^{<S154>}Matthew

25:41 (4 Macc. 12:12 **aiwniw puri kai basanoiv, aJ eiv oJ on ton aiwna ouk arnhsousi se**).

(Of the examples of **aiwniov** from Philo (with whom it is less common than **aidiov**, which see, of which there are some fifty instances) the following are noteworthy: de mut. nora. sec. 2; de caritate sec. 17; **kol asiv aiwniov** fragment in Mang. 2:667 at the end (Richter 6:229 middle); cf. de praem, et poen. sec. 12. Other examples are de alleg, leg. iii., sec. 70; de poster. Caini sec. 35; quod deus immut. sec. 30; quis rer. div. her. sec. 58; de congressu quaer, erud. sec. 19; de secular sec 38; de somn. ii. sec. 43; de Josepho sec. 24; quod omn. prob. book sec. 4, sec. 18; de ebrietate sec. 32; de Abrah. sec. 10; **zwh aiwniov**: de secular sec. 15; **Qeov (oJ) aiwniov**: de plantat. sec. 2, sec. 18 (twice), sec. 20 (twice); *de mundo* sec. 2. from Josephus: Antiquities 7, 14, 5; 12, 7, 3; 15, 10, 5; b. j. 1, 33, 2; 6, 2, I; **kl eov aiwn** Antiquities 4, 6, 5; b. j. 3, 8, 5, **mnhmh ai.**: Antiquities 1, 13, 4; 6, 14, 4; 10, 11, 7; 15, 11, 1; **oikon men aiwnion eceiv** (of God), Antiquities 8, 4, 2; **eful acqh oJwannhv desmoiv aiwnioiv**, b. j. 6, 9, 4.

Synonyms: **aidiov, aiwniov**: **aidiov** covers the complete philosophic idea — without beginning and without end; also either without beginning or without end; as respects the past, it is applied to what has existed “time out of mind.” **aiwniov** (from Plato on) gives prominence to the immeasurableness of eternity (while such words as **sunechv** continuous, unintermitted, **diatel hv** perpetual, lasting to the end, are not so applicable to an abstract term, like **aiwn**); **aiwniov** accordingly is especially adapted to supersensuous things, see the N.T. Cf. Tim. Loc. 96 c. **Qeon de ton men aiwnion nww oJh monov** etc.; Plato, Tim. 37 d. (and Stallbaum at the passage); 38 b. c.; legg. x., p. 904 a. **anwl eqron de on genomenon, al l' ouk aiwnion**. Cf. also Plato's **diaiwniov** (Tim. 38 b.; 39 e.). Schmidt, chapter 45.)

{167} akaqarsia, akaqarsiav, hJ akaqartov (from Hippocrates down), “uncleanness”; a. physical: ^{<1237>}Matthew 23:27. b. in a moral sense, the impurity of lustful, luxurious, profligate living: ^{<602>}Romans 1:24; 6:19; ^{<4721>}2 Corinthians 12:21; ^{<859>}Galatians 5:19; ^{<4049>}Ephesians 4:19; 5:3; ^{<5085>}Colossians 3:5; ^{<5047>}1 Thessalonians 4:7; used of impure motives in ^{<5085>}1 Thessalonians 2:3. (Demosthenes, p. 553, 12.) Cf. Tittmann i., p. 150f.*

{168} **akaqarthv, akaqarthtov, hJ** “impurity”: ^{<6170>}Revelation 17:4, — not found elsewhere, and the true reading here is **ta akaqarta thv**.*

{169} **akaqartov, akaqarton (kaqairw)** (from Sophocles down), in the Septuagint equivalent to **amē**; “not cleansed, unclean”; a. in a ceremonial sense, that which must be abstained from according to the levitical law, lest impurity be contracted: ^{<4104>}Acts 10:14; 11:8 (of food); ^{<4108>}Acts 10:28; ^{<4174>}1 Corinthians 7:14 (of men); ^{<4087>}2 Corinthians 6:17 (from ^{<3521>}Isaiah 52:11, of things pertaining to idolatry); ^{<6812>}Revelation 18:2 (of birds), b. in a moral sense, “unclean in thought and life” (frequent in Plato): ^{<4185>}Ephesians 5:5; **ta akaqarta thv porneia**, ^{<6170>}Revelation 17:4 (according to the true reading); **pneumata**, demons, bad angels (in twenty-three passages of the Gospels, Acts, and Revelation): ^{<4100>}Matthew 10:1; 12:43; ^{<4102>}Mark 1:23,26; 3:11, etc.; ^{<4083>}Luke 4:33,36; 6:18, etc.; ^{<4186>}Acts 5:16; 8:7; ^{<6163>}Revelation 16:13; 18:2 (**pneumata ponhra** in ^{<4125>}Matthew 12:45; ^{<4171>}Luke 7:21; 8:2; 11:26; ^{<4191>}Acts 19:12f,15f).

{170} **akaireomai, akairoumai**: (imperfect **hkairoumhn**); (**akairov** inopportune); “to lack opportunity,” (opposed to **eukairew**): ^{<3140>}Philippians 4:10. (Photius, Suidas, Zonaras (1118 A. D.); **akairein**, Diodorus excerpt. Vatican edition Mai, p. 30 (fragment 1. x., sec. 7, Dindorf edition).)*

{171} **akairwv (kairov)**, adverb, “unseasonably,” (A.V. “out of season”) (opposed to **eukairwv**): ^{<3142>}2 Timothy 4:2 (whether seasonable for men or not). (Sir. 35:4; (Aeschylus Ag. 808); Plato, de rep. x., p. 606 b.; Tim. 33 a.; 86 c.; Xenophon, Ephesians 5, 7; Josephus, Antiquities 6, 7, 2, others.)*

{172} **akakov, akakon (kakov)**;

a. “without guile” or “fraud, harmless; free from guilt”: ^{<3126>}Hebrews 7:26; (cf. Clement, fragment 8, Jacobson edition (Lightfoot S. Clement of Rome etc., p. 219): **akakov oJPathr pneuma edwken akakon**).

b. “fearing no evil from others, distrusting no one,” (cf. English “guileless”): ^{<5168>}Romans 16:18. ((Aeschylus) Plato, Demosthenes, Polybius, others; the Septuagint) (Cf. Trench, sec. lvi.; Tittmann i., p. 27f.)*

{173} **akanqa, akanqhv, hJ(akh** a point (but see in **akmh**));

a. a “thorn bramble-bush, brier”: ^{<0716>}Matthew 7:16; ^{<0644>}Luke 6:44; ^{<3888>}Hebrews 6:8; **eiv tav akanqav** *i.e.* “among the seeds of thorns,” ^{<0322>}Matthew 13:22; ^{<0407>}Mark 4:7 (L margin: **epi**), 18 (Tdf. **epi**); ^{<0844>}Luke 8:14 (^{<0887>}Luke 8:7 **en mesw twn akanqwn**); **epi tav akanqav**, *i.e.* upon ground in which seeds of thorns were lying hidden, ^{<0337>}Matthew 13:7.

b. “a thorny plant”: **stefanon ex akanqwn**, ^{<4272>}Matthew 27:29; ^{<3892>}John 19:2 — for bare thorns might have caused delirium or even death; what species of plant is referred to, is not clear. Some boldly read **akanqwn**, from **akanqov**, “acanthus, bear’s foot”; but the meaning of **akanqa** is somewhat comprehensive even in secular writings cf. the classical Greek Lexicons under the word (On the “Crown of thorns” see BB. DD. under the word, and for references McClintock and Strong’s Cyclopaedia.)*

{174} akanqinov, akanqinon (akanqa; Cf. amarantinov), “thorny, woven out of the twigs of a thorny plant”: ^{<4157>}Mark 15:17; ^{<3895>}John 19:5. (^{<2343>}Isaiah 34:13.) Cf. the preceding word.*

{175} akarpov, akarpon (karpov) (from Aeschylus down), “without fruit, barren”;

1. properly: **dendra**, ^{<6012>}Jude 1:12.

2. metaphorically, “not yielding what it ought to yield,” (A.V. “unfruitful”): ^{<0322>}Matthew 13:22; ^{<0403>}Mark 4:19; destitute of good deeds, ^{<3834>}Titus 3:14; ^{<6008>}2 Peter 1:8; contributing nothing to the instruction, improvement, comfort, of others, ^{<6144>}1 Corinthians 14:14; by litotes “pernicious,” ^{<4051>}Ephesians 5:11 (Sap. 15:4; cf. Grimm on Sap. 1:11).*

{176} akatagnwstov, akatagnwston (kataginwskw), “that cannot be condemned, not to be censured”: ^{<3108>}Titus 2:8. (2 Macc. 4:47, and several times in ecclesiastical writings.)*

{177} akakal uptov, akakal upton (katakal uptw), “not covered, unveiled”: ^{<6105>}1 Corinthians 11:5,13. (Polybius 15, 27, 2; (the Septuagint, Philo).)*

{178} akatakritov, akatakriton (katakrinw), “uncondemned”; punished without being tried: ^{<4667>}Acts 16:37; 22:25. (Not found in secular writings.)*

{179} ακαταλυτος, ακαταλυτον (καταλυω), “indissoluble; not subject to destruction,” (A.V. “endless”): ζων, ^{<3076>}Hebrews 7:16. (4 Macc. 10:11; Dionysius Halicarnassus 10, 31.)*

{180} ακαταπαστος, ακαταπαστον — found only in ^{<6014>}2 Peter 2:14 in manuscripts A and B, from which L WH Tr marginal reading have adopted it instead of the Rec. ακαταπαυστους, which see It may be derived from πατεομαι, perfect πεπασμαι, “to taste, eat”; whence ακαταπαστος “insatiable”. In secular writings καταπαστος (which Alexander Buttmann (1873) conjectures may have been the original reading) signifies “besprinkled, soiled,” from καταπασσω “to besprinkle.” For a fuller discussion of this various reading see Buttmann, 65 (57) (and WH’s Appendix, p. 170).*

{180} ακαταπαυστος, ακαταπαυστον (καταπαυω), “unable to stop, unceasing”; passively, “not quieted, that cannot be quieted”; with the genitive of thing (on which cf Winer’s Grammar, sec. 30, 4), ^{<6014>}2 Peter 2:14 (R G T Tr txt) (eyes not quieted with sin, namely, which they commit with adulterous look). (Polybius, Diodorus, Josephus, Plutarch)*

{181} ακαταστασια, ακαταστασις, ἡ (ακαταστατος), “instability, a state of disorder, disturbance, confusion”: ^{<4443>}1 Corinthians 14:33; ^{<5016>}James 3:16; (Clement of Rome, 1 Corinthians 14, 1; (^{<1038>}Proverbs 26:28; Tobit 4:13)); plural “disturbances, disorders”: of dissensions, ^{<4720>}2 Corinthians 12:20; of seditions, ^{<4705>}2 Corinthians 6:5 (Cf. Meyer at the passage); of the tumults or commotions of war, ^{<2219>}Luke 21:9 (Polybius, Dionysius Halicarnassus).*

{182} ακαταστατος, ακαταστατον (καθιστημι), “unstable, inconstant, restless”: ^{<5008>}James 1:8, and L T Tr WH in 3:8 also, but less fitly; (cf. Hermae Past. l. ii. mand. 2, 3 πονηρον πνευμα εστιν ἡ καταλαλια, και ακαταστατον δαιμονιον, μηδεποτε ειρηνευον, αλλα etc.). ((Hippocrates and others) Polybius 7, 4, 6, others (the Septuagint ^{<2541>}Isaiah 54:11).)*

{183} ακατασχετος, ακατασχετον (κατεχω, to restrain, control), “that cannot be restrained”: ^{<5008>}James 3:8 R G. (^{<1811>}Job 31:11; 3 Macc. 6:17; Diodorus 17, 38 ακατασχετος δακρυα, others.)*

{184} **Ακελδαμα**, or **Ακελδαμαχ** (Lachmann), (or **Ἀκελδαμα** WH (see their Introductory sec. 408)), or **Αχελδαμαχ** (T Tr), from Chaldean **l qjē amD** (field of blood), “Akeldama”: ^{<4019>}Acts 1:19; see **ἄιμα**, 2 a. (B. D. under the word; especially Kautzsch, Gram., pp. 8 173).*

{185} **ακεραιος**, **ακεραιον** (**κεραννουμι**); a. “unmixed, pure,” as wine, metals, b. of the mind, “without admixture of evil, free from guile, innocent, simple”: ^{<4006>}Matthew 10:16; ^{<5169>}Romans 16:19; ^{<5045>}Philippians 2:15; (and frequent in secular writings). (Cf. Ellicott on Philippians, the passage cited; Trench, sec. lvi.; Tittmann 1:27f.)*

{186} **ακλινης**, **ακλινες** (**κλινω**), “not inclining, firm, unmoved”: ^{<3102>}Hebrews 10:23. (Frequent in secular writings.)*

{187} **ακμαζω**: 1 aorist **ηκμασα**; (**ακμη**); “to flourish, come to maturity”: ^{<6448>}Revelation 14:18. (Very frequent in secular writings.)*

{188} **ακμη**, **ακμης**, **ἡ** (cf. **ακη** (on the accent cf. Chandler sec. 116; but the word is ‘a mere figment of the grammarians,’ Pape (yet cf. Liddell and Scott) under the word), **αιχη**, Latin *acies*, *acu*) among the Greeks a. properly, “a point,” to prick with (cf. (the classic) **αιχημη**), b. “extremity, climax, acme, highest degree,” c. “the present point of time.” Hence, accusative (Winer’s Grammar, 230 (216), 464 (432f); Buttman, 153 (134)) **ακμην** with adverbial force, equivalent to **επι**, “even now, even yet”: ^{<4056>}Matthew 15:16. (Theocritus, id. 4, 60; Polybius 4, 36, 8; Strat. epigr. 3, p. 101, Lipsius edition; Strabo 1. i. (c. 3 prol.), p. 56; Plutarch, de glor. Athen. 2, 85, others) Cf. Lob. ad Phryn., p. 123.*

{189} **ακοη**, **ακοης**, **ἡ**, (from an assumed perfect form **ηκοα**, cf. **αγορα** above (but cf. epic **ακουν**; Curtius, p. 555));

1. “hearing,” by which one perceives sounds; “sense of hearing” ^{<6127>}1 Corinthians 12:17; ^{<6028>}2 Peter 2:8. Hebraistically, **ακοη ακουειν** “by hearing to hear,” *i.e.*, to perceive by hearing, ^{<4134>}Matthew 13:14; ^{<4326>}Acts 28:26 (^{<2069>}Isaiah 6:9); cf. Winer’s Grammar, sec. 44, 8 Rem. 3, p. 339; sec. 54, 3, p. 466; (Buttmann, 183f (159)).

2. “the organ of hearing, the ear”: ^{<4075>}Mark 7:35; ^{<4001>}Luke 7:1; ^{<5048>}2 Timothy 4:3,4; ^{<4471>}Acts 17:20; ^{<3511>}Hebrews 5:11.

3. “a thing heard”;

a. “instruction,” namely oral; specifically, “the preaching of the gospel,” (A.V. text “report”): ^{<6128>}John 12:38; ^{<6106>}Romans 10:16f (τις επιστευσεν τη ακοη ημων; from ^{<2801>}Isaiah 53:1, Hebrew **h[Wmν]** which in ^{<1004>}2 Samuel 4:4, etc., is rendered **αγγελια**); **ακοη πιστεως** “preaching” on the necessity “of faith,” (German *Glaubenspredigt*), ^{<8102>}Galatians 3:2,5; **λογος ακοης** equivalent to **λογος ακουσθεις** (cf. Winer’s Grammar, 531 (494f)): ^{<5123>}1 Thessalonians 2:13; ^{<8042>}Hebrews 4:2.

b. “hearsay, report, rumor”; **τινος**, “concerning anyone”: ^{<1024>}Matthew 4:24; 14:1; 24:6; ^{<1013>}Mark 1:28; 13:7. (Frequent in Greek writings.)*

{190} **ακολουθεω, ακολουθω**; future **ακολουθησω**; imperfect **ηκολουθουν**; 1 aorist **ηκολουθησα**; perfect **ηκολουθηκα** (^{<1103>}Mark 10:28 L T Tr WH); (from **ακολουθος**, and this from a copulative and **κελευθος** road, properly, walking the same road);

1. “to follow” one who precedes, “join him as his attendant, accompany” him: ^{<1025>}Matthew 4:25; 8:19; 9:19; 27:55; ^{<1107>}Mark 3:7; 5:24 (37 Lachmann); 14:51 (R G); ^{<0229>}Luke 22:39,54; 23:27; ^{<6137>}John 1:37f, 43 (44); 6:2; 18:15; 20:6, etc.; ^{<1108>}Acts 12:8; 13:43; 21:36; ^{<6104>}1 Corinthians 10:4; distinguished from **προαγειν** in ^{<1109>}Matthew 21:9; ^{<1110>}Mark 11:9; tropically, **τα εργα αυτων ακολουθει μετ’ αυτων**, their good deeds will accompany them to the presence of God the judge to be rewarded by him, ^{<6443>}Revelation 14:13; on the other hand, **ηκολουθησαν αυτης αι αμαρτιαι αχρι του ουρανου**, ^{<6815>}Revelation 18:5, but here for **ηκολουθησαν** G L T Tr WH have restored **εκολληθησαν**; (**σημεια τοις πιστευσασιν ακολουθησει ταυτα**, ^{<1167>}Mark 16:17 Tr WH text (where others **παρακολουθεω**, which see)). to follow one “in time, succeed one”: ^{<6448>}Revelation 14:8f. (Herodian, 1, 14, 12 (6) **τα γουν ακολουθησαντα**, others). Since among the ancients disciples were accustomed to accompany their masters on their walks and journeys — (others derive the usage that follows from the figurative sense of the word directly; cf. *e.g.* 2 Macc. 8:36 **το ακολουθειν τοις νομοις**; M. Antoninus 1. vii. sec. 31 **ακολουθησον θεω**, and Gataker at the passage), **ακολουθεω** denotes

2. “to join one as a disciple, become” or “be his disciple; side with his party,” (A.V. “follow” him): ^{<1021>}Matthew 4:20,22; 9:9; 19:27f; ^{<1105>}Mark 1:18; 8:34; ^{<1151>}Luke 5:11,27, etc.; ^{<8121>}John 8:12 (where Jesus likens himself to a torch which the disciple follows); **ουκ ακολουθει ημιν** he is not of our band of thy disciples, ^{<1138>}Mark 9:38 “to cleave steadfastly to one,

conform wholly to his example, in living and if need be in dying also”:

<4038> Matthew 10:38; 16:24; <4526> John 12:26; 21:22. This verb is not found in the Epistles except in <4604> 1 Corinthians 10:4. As in the classics, it is joined mostly with a dative of the object; sometimes with **μετα τινος**, <4098> Luke 9:49; <4668> Revelation 6:8 (Treg. marginal reading dative); 14:13; (so also in Greek writings; cf. Lob. ad Phryn., p. 353f; (Rutherford, New Phryn., p. 458f)); **οπισω τινος**, <4038> Matthew 10:38; <4084> Mark 8:34 (where R L WH Tr marginal reading **ελθειν**), Hebrew **עִלְּ הַעַרְבָּאִי רַ** cf. <4192> 1 Kings 19:21; see Winer’s Grammar, 234 (219); (Buttmann, 172 (150), cf. **ακολουθεω κατοπιν τινος**, Aristophanes Plutarch, 13. Compare: **εξακολουθεω, επακολουθεω, κατακολουθεω, παρακολουθεω, συνακολουθεω**).

{191} ακουω (on the use of the present in a perfect sense cf. Winer’s Grammar, 274f (258); Buttmann, 203 (176)); imperfect **ηκουον**; future (in best Greek usage) **ακουσομαι**, <4625> John 5:25 R G L, 28 R G L; <4482> Acts 3:22; 7:37 R G; 17:32; (21:22); 25:22; 28:28; (<4604> Romans 10:14 Tdf.), and (a later form) **ακουσω**, <4029> Matthew 12:19; 13:14 (both from the Septuagint); (<4606> John 10:16; 16:13 Tr WH marginal reading; <4835> Acts 28:26); <4604> Romans 10:14 (R G); and T Tr WH in <4625> John 5:25,28 (cf. Winer’s Grammar, 82 (79); Buttmann, 53 (46) (Veitch, under the word)); (1 aorist **ηκουσα**, <4682> John 3:32, etc.); perfect **ακηκοα**; passive (present **ακουομαι**; 1 future **ακουσθησομαι**; 1 aorist **ηκουσθην**; (from Homer down); “to hear.”

I. absolutely

1. “to be endowed with the faculty of hearing” (not deaf): <4073> Mark 7:37; <4072> Luke 7:22; <4005> Matthew 11:5.
2. “to attend to” (use the faculty of hearing), “consider” what is or has been said. So in exhortations: **ακουετε**, <4043> Mark 4:3; **ακουσατε**, <4005> James 2:5; **ο εχων ωτα ακουειν ακουετω**, <4015> Matthew 11:15; 13:9 (in both T WH omit; Tr brackets **ακουειν**); <4023> Mark 4:23; <4145> Luke 14:35 (34); **ο εχων ους ακουσατω**, <4007> Revelation 2:7,11,17,29; 3:6,13,22, etc.
3. tropically, “to understand, perceive the sense of what is said”:
<4035> Matthew 13:15f; <4088> Mark 8:18; <4642> 1 Corinthians 14:2.

II. with an object (Buttmann, sec. 132, 17; Winer’s Grammar, 199 (187f));

1. ακουω τι, “to hear something”;

a. to perceive by the ear what is announced in one’s presence (“to hear” immediately): **την φωνην**, ^{<4029>}Matthew 12:19; ^{<4038>}John 3:8; Revelation iv. 1; 5:11; 18:4; ^{<4029>}Acts 22:9, etc.; **τον ασπασμον**, ^{<4044>}Luke 1:41 (cf. ^{<4044>}Luke 1:44); **Γαλιλαιαν**, the name ‘Galilee,’ ^{<4236>}Luke 23:6 (T WH omits; Tr mrg; brackets **Γαλιλαιαν**; cf. Buttman, 166 (145)); **αναστασιν νεκρων**, the phrase ‘αναστασιν νεκρων,’ ^{<4473>}Acts 17:32; **τον λογον**, ^{<4056>}Mark 5:36 (R G L) (on this passage see **παρακουω**, 2); ^{<4022>}Matthew 19:22; ^{<4034>}John 5:24, etc.; **τους λογους**, ^{<4022>}Acts 2:22; 5:24; ^{<4024>}Matthew 7:24; **ρηματα**, ^{<4704>}2 Corinthians 12:4; **τι λεγουσιν**, ^{<4016>}Matthew 21:16; passive, ^{<4028>}Matthew 2:18; ^{<6682>}Revelation 18:22f; **τι εκ τινος**, ^{<4704>}2 Corinthians 12:6 (R G); followed by **οτι** (Buttman, 300 (257f)), ^{<4029>}Acts 22:2; ^{<4161>}Mark 16:11; ^{<4042>}John 4:42; 14:28.

b. “to get by hearing, learn” (from the mouth of the teacher or narrator): ^{<4457>}Acts 15:17; ^{<4007>}Matthew 10:27 (**ο εις τους ακουετε**, what is taught you secret); ^{<4521>}Romans 15:21; ^{<4013>}Ephesians 1:13; ^{<5006>}Colossians 1:6; ^{<4144>}John 14:24; ^{<4017>}1 John 2:7,24; 3:11; **Χριστον** *i.e.* to become acquainted with Christ from apostolic teaching, ^{<4041>}Ephesians 4:21 (cf. **μαθειν τον Χριστον**, ^{<4040>}Ephesians 4:20 (Buttman, 166 (144) note; Winer’s Grammar, 199 (187) note)); passive, ^{<4023>}Luke 12:3; ^{<4041>}Hebrews 2:1; **τι** with the genitive of person from whom one hears, ^{<4004>}Acts 1:4; **τι παρα τινος**, ^{<4035>}John 8:26,40; 15:15; ^{<4402>}Acts 10:22; 28:22; ^{<4502>}2 Timothy 2:2 (Thucydides 6, 93; Xenophon, an. 1, 2, 5 (here Dindorf omits **παρα**); Plato, rep. 6, p. 506 d., others; (Buttman, 186 (145); Winer’s Grammar, 199 (188))); (**παρα τινος**, without an object expressed, ^{<4040>}John 1:40 (41)); **εκ τινος**, ^{<4524>}John 12:34 (**εκ του νομου**, from attendance on its public reading); **απο** with the genitive of person, ^{<4005>}1 John 1:5; with **περι τινος** added, ^{<4013>}Acts 9:13; followed by **οτι**, ^{<4021>}Matthew 5:21,27,33,38,43.

c. **ακουω τι**, “a thing comes to one’s ears, to find out (by hearsay), learn,” (“hear” ((of)) mediately): with the accusative of thing, **τα εργα**, ^{<4002>}Matthew 11:2; **οσα ποιει**, ^{<4038>}Mark 3:8 (Treg. text **ποιει**); **πολεμους**, ^{<4209>}Luke 21:9; ^{<4046>}Matthew 24:6; ^{<4137>}Mark 13:7; “to learn,” absol, viz. what has just been mentioned: ^{<4038>}Matthew 2:3; 22:7 (R L); ^{<4027>}Mark 2:17; 3:21; ^{<4013>}Galatians 1:13; ^{<4015>}Ephesians 1:15; ^{<5004>}Colossians 1:4; ^{<5005>}Philemon 1:5, etc. followed by **οτι**, ^{<4022>}Matthew 2:22; 4:12; 20:30; ^{<4035>}Mark 6:55; 10:47; ^{<4047>}John 4:47; 9:35; 11:6; 12:12; ^{<4023>}Galatians 1:23;

περι τινος, ^{<4075>}Mark 7:25; τι περι τινος, ^{<4099>}Luke 9:9; 16:2; 23:8 (R G L); followed by an accusative with participle (Buttmann, 303 (260)): ^{<4093>}Luke 4:23; ^{<4072>}Acts 7:12; ^{<5381>}2 Thessalonians 3:11; ^{<6404>}3 John 1:4; followed by an accusative with an infinitive in two instances (cf. Buttmann, the passage cited): ^{<6128>}John 12:18; ^{<6118>}1 Corinthians 11:18. passive: ^{<4122>}Acts 11:22 (ηκουσθη ὁ λογος εις τα ωτα της εκκλησιας was brought to the ears); ^{<4081>}1 Corinthians 5:1 (ακουεται πορνεια εν ὑμιν); ^{<4084>}Matthew 28:14 (εαν ακουσθη τουτο επι (L Tr WH marginal reading ὑπο) του ἡγεμονος); ^{<4081>}Mark 2:1; ^{<4082>}John 9:32 ηκουσθη ὅτι.

d. “to give ear to” teaching or teacher: τους λογους, ^{<4004>}Matthew 10:14; to follow with attentive hearing, τον λογον, ^{<4088>}John 8:43; τα ρηματα του Θεου, ^{<4087>}John 8:47.

e. “to comprehend, understand,” (like Latin “audio”): ^{<4063>}Mark 4:33; ^{<4021>}Galatians 4:21 ((Lachmann marginal reading αναγινωσκετε) yet cf. Meyer at the passage); (^{<4110>}Genesis 11:7).

2. ακουειν is not joined with the genitive of the object unless one hear the person or thing with his own ears (Buttmann, 166 (114));

a. with the genitive of a person; simply;

[α.] “to perceive anyone’s voice”: ὄν, *i.e.*, of Christ, whose voice is heard in the instruction of his messengers (^{<2006>}Luke 10:16), ^{<5014>}Romans 10:14 (Winer’s Grammar, 199 (187) note{2}),

[β.] “to give ear to one, listen, hearken,” (German *ihm zuhoren, ihn anhoren*): ^{<4189>}Matthew 2:9; ^{<4074>}Mark 7:14; 12:37; ^{<4086>}Luke 2:46; 10:16; 15:1; 19:48; 21:38; ^{<4172>}Acts 17:32; 24:24 (in both these passages τινος περι τινος); 25:22; ^{<4186>}John 6:60.

[γ.] “to yield to,” hear and obey, “hear to one,” (German *auf einen horen*): ^{<4075>}Matthew 17:5 (^{<4007>}Mark 9:7; ^{<4025>}Luke 9:35); ^{<4083>}John 3:29; 10:8; ^{<4182>}Acts 3:22f; 4:19; 7:37 (R G); ^{<6405>}1 John 4:5f. Hence,

[δ.] its use by John in the sense “to listen to, have regard to,” of God answering the prayers of men: ^{<4081>}John 9:31; 11:41; ^{<6154>}1 John 5:14f (the Septuagint render [*mæ* by εισακουω).

[ε.] with the genitive of person and participle (Buttmann, 301 (259)): ^{<4148>}Mark 14:58; ^{<2836>}Luke 18:36; ^{<4037>}John 1:37; 7:32; ^{<4106>}Acts 2:6,11;

<6167> Revelation 16:5; ηκουσα του θυσιαστηριου λεγοντος,

<6167> Revelation 16:7 G L T (Tr WH the Sinaiticus manuscript), a poetic personification; cf. DeWette at the passage, Winer's Grammar, sec. 30, 11.

b. with the genitive of a thing: της βλασφημιας, <4146> Mark 14:64 (Lachmann την βλασφημιαν, as in <1066> Matthew 26:65; the accusative merely denotes the object; της βλασφημιας is equiv, in sense to αυτου βλασφημουντος (cf. Buttmann, 166 (145))); των λογων, <1667> Luke 6:47 (<1024> Matthew 7:24 τους λογους); <374> John 7:40 (L T Tr WH the Sinaiticus manuscript, but R G τον λογον (cf. Buttmann, as above)); συμφωνιας και χορων, <2155> Luke 15:25; του στεναγμου, <4074> Acts 7:34; της απολογιας, <421> Acts 22:1. The frequent phrase ακουειν της φωνης (equivalent to [mæi wQB] <1889> Exodus 18:19) means

[α.] "to perceive the distinct words of a voice": <3125> John 5:25,28; <407> Acts 9:7; 11:7; 22:7; <307> Hebrews 3:7,15; 4:7; <6443> Revelation 14:13; 21:3.

[β.] "to yield obedience to the voice": <3125> John 5:25 (οι ακουσαντες namely, της φωνης); <306> John 10:16,27; 18:37; <3030> Revelation 3:20. In <3127> John 12:47; 18:37; <1667> Luke 6:47; <421> Acts 22:1, it is better to consider the pronoun μου which precedes as a possessive genitive rather than, with Buttmann, 167 (145f), to assume a double genitive of the object, one of the person and one of the thing. The Johannean phrase ακουειν παρα του Θεου, or τι παρα Θεου, signifies

a. "to perceive in the soul the inward communication of God": <365> John 6:45.

b. "to be taught by God's inward communication": <3835> John 8:26,40 (so, too, the simple ακουειν in <3830> John 8:30); "to be taught by the devil," according to the reading of L T Tr WH, ηκουσατε παρα του πατρος, in <383> John 8:38. For the rest cf. Buttmann, 165 (144ff); 301 (258ff) (Compare: διακουω, εισακουω, επακουω, παρακουω, προακουω, υπακουω.)

{192} ακρασια, ακρασιας, ή (ακρατης), "want of self-control, incontinence, intemperance": <4235> Matthew 23:25 (Griesbach αδικια); <406> 1 Corinthians 7:5. Cf. Lob. ad Phryn., p. 524f. ((Aristotle on.))*

{193} ακρατης, ακρατες, genitive ακρατεος, ακρατους, (κρατος), “without self-control, intemperate”: ^{<588B>}2 Timothy 3:3. (Frequently in secular writings from Plato and Xenophon down.)*

{194} ακρατος, ακρατον (κεραννυμι), “unmixed, pure”: ^{<6410>}Revelation 14:10 (of wine undiluted with water, as freq. in secular writings and ^{<2481>}Jeremiah 32:1 (^{<22515>}Jeremiah 25:15)).*

{195} ακριβεια, ακριβειας, η (ακριβης), “exactness, exactest care”: ^{<422B>}Acts 22:3 (κατα ακριβειαν του νομου in accordance fwith the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.)). (From Thucydides down.)*

{196} ακριβης, ακριβες, genitive ακριβους, “exact, careful.” The neuter comparative is used adverbially in ^{<448B>}Acts 18:26; 23:15,20; 24:22; η ακριβεστατη α̅ιρεσις “the straitest sect” *i.e.* the most precise and rigorous in interpreting the Mosaic law, and in observing even the more minute precepts of the law and of tradition, ^{<4315>}Acts 26:5. (From Herodotus down.)*

{198} ακριβοω, ακριβω: 1 aorist ηκριβωσα); (ακριβης);

1. in secular writings, “to know accurately, to do exactly.”

2. “to investigate diligently”: ^{<4107>}Matthew 2:7,16 (ακριβως εξεταζειν, ^{<410B>}Matthew 2:8); Aristotle, gen. anim. 5, 1; Philo, m. opif. sec. 25 μετα πασης εξετασεως ακριβουντες. (Al. “to learn exactly, ascertain”; cf. Fritzsche or Meyer on Matthew, as above.)*

{199} ακριβως, adverb, “exactly, accurately, diligently”: ^{<410B>}Matthew 2:8; ^{<410B>}Luke 1:3; ^{<448B>}Acts 18:25; ^{<518D>}1 Thessalonians 5:2; ακριβως περιπατειν to live carefully, circumspectly, deviating in no respect from the law of duty, ^{<49515>}Ephesians 5:15. (From Aeschylus down.)*

{200} ακρις, ακριδος, η (from Homer down), “a locust,” particularly that species which especially infests oriental countries, stripping fields and trees. Numberless swarms of them almost every spring are carried by the wind from Arabia into Palestine, and having devastated that country migrate to regions farther north, until they perish by falling into the sea. The Orientals are accustomed to feed upon locusts, either raw or roasted and seasoned with salt (or prepared in other ways), and the Israelites also

(according to ^{<812>}Leviticus 11:22) were permitted to eat them; (cf. Winer's RWB under the word Heuschrecken; Furrer in Schenkel iii., p. 78f; (BB. DD., under the word; Tristram, Nat. Hist. of the Bible, p. 313ff)): ^{<1004>}Matthew 3:4; ^{<1006>}Mark 1:6. A marvelous and infernal kind of locusts is described in ^{<608>}Revelation 9:3,7, cf. ^{<609>}Revelation 9:2,5f,8-12; see Dusterdieck at the passage.*

{201} ακροατηριον, ακροατηριου, το (ακροαομαι to be a hearer), place of assemblage for hearing, “auditorium”; like this Latin word in Roman Law, ακροατατηριον in ^{<423>}Acts 25:23 denotes “a place set apart for hearing and deciding cases,” (yet cf. Meyer at the passage). (Several times in Plutarch, and other later writers.)*

{202} ακροατης, ακροατου, ὁ (ακροαομαι (see the preceding word)), “a hearer”: του νομου, ^{<813>}Romans 2:13; του λογου, ^{<302>}James 1:22f, 25. (Thucydides, Isocrates, Plato, Demosthenes, Plutarch.)*

{203} ακροβυστια, ακροβυστιας, ἡ (a word unknown to the Greeks, who used ἡ ακροποσθια and το ακροποσθιον, from ποσθη *i.e.* *membrum virile*. Accordingly it is likely that την ποσθην of the Greeks was pronounced την βυστην by the Alexandrians, and ακροβυστια said instead of ακροποσθια — *i.e.* το ακρον της ποσθης; cf. the acute remarks of Fritzsche, Commentary on Romans, vol. i., 136, together with the opinion which Winer prefers 99 (94) (and Cremer, 3te Anti. under the word)), in the Septuagint the equivalent of **hl rI**; “the prepuce,” the skin covering the glans penis; a. properly: ^{<4103>}Acts 11:3; ^{<8125>}Romans 2:25,26{b}; ^{<4179>}1 Corinthians 7:19; ^{<8186>}Galatians 5:6; 6:15; ^{<5081>}Colossians 3:11; (Judith 14:10; 1 Macc. 1:15); εν ακροβυστια ων having the foreskin (Tertullian *praeputiatius*), uncircumcised *i.e.* Gentile, ^{<8101>}Romans 4:10; εν ακροβυστια, namely, ων, ^{<4178>}1 Corinthians 7:18; equivalent, to the same is δι' ακροβυστιας, ^{<8111>}Romans 4:11; ἡ εν τη ακροβυστια πιστις the faith which one has while he is uncircumcised, ^{<8111>}Romans 4:11f, b. by metonymy, of the abstract for the concrete, “having the foreskin” is equiv. to “a Gentile”: ^{<8126>}Romans 2:26{a}; 3:30; 4:9; ^{<4121>}Ephesians 2:11; ἡ εκ φυσεως ακροβυστια, one uncircumcised by birth or a Gentile, opposed to a Jew who shows himself a Gentile in character, ^{<8127>}Romans 2:27; ευαγγελιον της ακροβυστιας gospel to be preached to the Gentiles, ^{<8117>}Galatians 2:7. c. in a transferred sense: ἡ ακροβυστια της σαρκος (opposed to the περιτομη χειροποιητος or

regeneration, ^{<5021>}Colossians 2:11), “the condition in which the corrupt desires rooted in the **σαρξ** were not yet extinct,” ^{<5023>}Colossians 2:13 (the expression is derived from the circumstance that the foreskin was the sign of impurity and alienation from God (cf. B. D. under the word Circumcision)).*

{204} **ακρογωνιαιος, ακρογωνιαια, ακρογωνιαιον**, a word wholly Biblical and ecclesiastical (Winer’s Grammar, 99 (94); 236 (221)) (**ακρος** extreme, and **γωνια** corner, angle), “placed at the extreme corner”; **λιθος** “cornerstone”; used of Christ, ^{<4026>}1 Peter 2:6; ^{<4022>}Ephesians 2:20; the Septuagint ^{<2386>}Isaiah 28:16 for **ἑβα, ἠἰπῖ** For as the cornerstone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles, ^{<4022>}Ephesians 2:20 (yet cf. Meyer at the passage) compared with ^{<4024>}Ephesians 2:14,16-19,21f And as a cornerstone contributes to sustain the edifice, but nevertheless some fall in going around the corner carelessly; so some are built up by the aid of Christ, while others stumbling at Christ perish, ^{<4026>}1 Peter 2:6-8; see **γωνια**, a.*

{205} **ακροθινιον, ακροθινιου, το** (from **ακρος** extreme, and **θις**, genitive **θινος**, a heap; extremity, topmost part of a heap), generally in plural **τα ακροθινια** “the first-fruits,” whether of “crops” or of “spoils” (among the Greeks customarily selected from the topmost part of the heaps and offered to the gods, Xenophon, Cyril 7, 5, 35); in the Bible only once: ^{<3024>}Hebrews 7:4, of booty. (Pindar, Aeschylus, Herodotus, Thucydides, Plutarch, others.)*

{206} **ακρος, ακρα, ακρον** (**ακη** point (see **ακημη**)) (from Homer down), “highest, extreme”; **το ακρον** “the topmost point, the extremity” (cf. Buttmann, 94 (82)): ^{<4026>}Luke 16:24; ^{<3122>}Hebrews 11:21 (see **προσκυνεω**, a. at the end); **ακρα, ακρον γης, ουρανου**, the farthest bounds, uttermost parts, end, of the earth, of heaven: ^{<4031>}Matthew 24:31; ^{<4127>}Mark 13:27; cf. ^{<4042>}Deuteronomy 4:32; 28:64; ^{<2125>}Isaiah 13:5; ^{<4022>}Jeremiah 12:12.*

{207} **Ακυλας, Ακυλου** (but no genitive seems to be extant, see Buttmann, 20 (18)), **ὁ**, Aquila, a Jew of Pontus, a tent-maker, convert to Christ, companion and ally of Paul in propagating the Christian religion: ^{<4022>}Acts 18:2,18,26; ^{<5143>}Romans 16:3; ^{<5169>}1 Corinthians 16:19; ^{<5049>}2 Timothy 4:19; (see B. D.).*

{208} ακυρω, ακυρω, 1 aorist ηκυρωσα; (ακυρος without authority, not binding, void; from κυρος force, authority), “to render void, deprive of force and authority,” (opposed to κυρω to confirm, make valid): εντολην, ^{<4056>} Matthew 15:6 (R G; νομον, ibid. T WH marginal reading); λογον (^{<4056>} Matthew 15:6 L Tr WH text); ^{<4073>} Mark 7:13 (cf. αθετεω); διαθηκην, ^{<4087>} Galatians 3:17. ((1 Esdr. 6:31); Diodorus, Dionysius Halicarnassus, Plutarch.)*

{209} ακωλυτως, adverb (κωλυω), “without hindrance”: ^{<4031>} Acts 28:31. (Plato, Epictetus, Herodian)*

{210} ακων, ακουσα, ακον (contracted from αεκων, alpha privative and ηκων willing), “not of one’s own will, unwilling”: ^{<4097>} 1 Corinthians 9:17. (Very frequent among the Greeks.)*

{217} ἄλα, το, read by Tdf. in ^{<4053>} Matthew 5:13; ^{<4080>} Mark 9:50; ^{<2144>} Luke 14:34; see ἄλας.)

{211} αλαβαστρον, αλαβαστρου, το (in the plural in Theocritus, 15, 114; Anth, Pal. 9, 153; in other secular writings ὀ and ἦ αλαβαστρος; (the older and more correct spelling drops the p, cf. Stephanus’ Thesaurus, under the word, 1385 d.; Liddell and Scott, under the word αλαβαστρος)), “a box made of alabaster,” in which unguents are preserved (Pliny, h. n, 13, 2 (3) (others, 13, 19) “*unguenta optime servantur in alabastris*“); with the addition of μυρου (as in Lucian, dial. mer. 14, 2; (Herodotus 3, 20)): ^{<4075>} Luke 7:37; ^{<4067>} Matthew 26:7; ^{<4143>} Mark 14:3 (where L T adopt τον αλαβαστρον, Tr WH (Meyer) την αλαβαστρην; Matthew and Luke do not add the article, so that it is not clear in what gender they use the word (cf. Tdf.’s critical note at the passage)). Cf. Winer’s RWB (or B. D.) under the word Alabaster.*

{212} αλαζονεια, and αλαζονια (which spelling, not uncommon in later Greek, T WH adopt (see Iota)), αλαζονειας, ἡ (from αλαζονευομαι, i.e. to act the αλαζων, which see);

a. in secular writings (from Aristophanes down) generally “empty, braggart talk” sometimes also “empty display in act, swagger.” For illustration see Xenophon, Cyril 2, 2, 12; mem. 1, 7; Aristotle, eth. Nic. 4, 13, p. 1127, Bekker edition; (also Trench, sec. xxix.),

b. an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights: 2 Macc. 9:8; Sap. 5:8.

c. an impious and empty presumption which trusts in the stability of earthly things,” (R. V. “vaunting”): ^{<3046>}James 4:16 (where the plural has reference to the various occasions on which this presumption shows itself; (cf. Winer’s Grammar, sec. 27, 3; Buttmann, 77 (67))); του βίου, “display in one’s style of living,” (R. V. “vainglory”), ^{<6126>}1 John 2:16.*

{213} αλαζων, αλαζονος, ό, ή (αλη, wandering) (from Aristophanes on), “an empty pretender, a boaster”: ^{<6130>}Romans 1:30; ^{<3812>}2 Timothy 3:2. (Trench, sec. xxix.; Tittmann i., p. 73f; Schmidt, chapter 172, 2.)*

{214} αλαλαζω; (from Pindar down);

a. properly, “to repeat frequently the cry” αλαλα, as soldiers used to do on entering battle,

b. universally, “to utter a joyful shout”: ^{<1942>}Psalm 46:2 (^{<1942>}Psalm 47:2); ^{<1952>}Psalm 65:2 (^{<1952>}Psalm 66:2); and in secular writings

c. “to wail, lament”: ^{<4153>}Mark 5:38 (I yl yhe ^{<2403>}Jeremiah 4:8; 32:20 (^{<2253>}Jeremiah 25:34)); cf. ολολυζω, Latin *ululare*. (Synonyms: see κλαιω at the end)

d. “to ring loudly, to clang”: ^{<6112>}1 Corinthians 13:1 (cf. εν κυμβαλοις αλαλαγμου, ^{<3405>}Psalm 150:5).*

{215} αλαλητος, αλαλητον (λαλητος from λαλεω; (cf. Winer’s Grammar, 23)), “not to be uttered, not to be expressed in words”: στεναγμοι “mute sighs,” the expression of which is suppressed by grief, ^{<6130>}Romans 8:26 (others, ‘which (from their nature) cannot be uttered’; cf. Meyer at the passage; Winer’s Grammar, 97 (92)). (Anth. Pal. 5, 4 συνιστορα αλαλητων, *i.e.* of love-secrets.)*

{216} αλαλος, αλαλον (λαλος, talking, talkative) (from Aeschylus on), “speechless, dumb, lacking the faculty of speech”: ^{<4057>}Mark 7:37; πνευμα, ^{<4017>}Mark 9:17,25, because the defects of demoniacs were thought to proceed from the nature and peculiarities of the demons by which they were possessed. (the Septuagint ^{<1374>}Psalm 37:14 (^{<1384>}Psalm 38:14);

~~9801~~Psalm 30:19 (~~9819~~Psalm 31:19); **αλαλου και κακου πνευματος πληρης**, Plutarch, de orac. def. 51, p. 438 b.)*

{217} **άλας, άλατος, το** (a later form, found in the Septuagint and N.T. (Aristotle, de mirab. ause. sec. 138; Plutarch, qu. conv. 4:4, 3, 3), cf. Alexander Buttmann (1873) Ausf. Spr. i., p. 220; dative **άλατι** ~~1006~~Colossians 4:6), and **άλς, άλος, ό** (the classic form (from Homer down); Sir. 22:15 (13); 43:19; Sap. 10:7; 1 Macc. 10:29, etc. ~~1009~~Mark 9:49 **άλι** dative (T WH Tr marginal reading omit; Tr text brackets), and in ~~1001~~Mark 9:50 L T Tr WH **άλα** accusative (yet without the article) with the nominative **το άλας**), finally, the nominative and the accusative **άλα** Tdf. in ~~1000~~Mark 9:50 (also ~~1053~~Matthew 5:13; ~~2143~~Luke 14:34 (where see his note)) (similar to **γαλα**, genitive **γαλατος**, a form noted by certain grammarians, see (WH's Appendix, p. 158;) Kühner, 1:353f; but see what Fritzsche, Commentary on Sirach (Sir. 39:26), p. 226f, says in opposition); "salt";

1. Salt with which food is seasoned and sacrifices are sprinkled: ~~1009~~Mark 9:49 RG; cf. **άλιζω**.

2. **άλας της γης**, those kinds of saline matter used to fertilize arable land, ~~1053~~Matthew 5:13{a}; here salt as a condiment cannot be understood, since this renders land sterile (~~6223~~Deuteronomy 29:23; ~~3009~~Zephaniah 2:9; ~~1005~~Judges 9:45); cf. Grohmann in Kauffer's Biblical Studien, 1844, p. 82ff The meaning is, 'It is your prerogative to impart to mankind (likened to arable land) the influences required for a life of devotion to God.' In the statement immediately following, **εαν δε άλας κ.τ.λ...**, the comparison seems to be drawn from salt as a condiment, so that two figures are blended; (but it is better to adopt this latter meaning throughout the passage, and take **γη** to denote the mass of mankind, see under the word, 4 b. and cf. Tholuck and others at the passage). In ~~1000~~Mark 9:50{a} and ~~2143~~Luke 14:34 salt is a symbol of that health and vigor of soul which is essential to Christian virtue; (cf. Meyer on the former passage).

3. Salt is a symbol of lasting concord, ~~1000~~Mark 9:50{c}, because it protects food from putrefaction and preserves it unchanged. Accordingly, in the solemn ratification of compacts, the Orientals were, and are to this day, accustomed to partake of salt together. Cf. Winer's RWB under the word Salz; (BB. DD. under the word Salt); Knobel on Leviticus, p. 370.

4. Wisdom and grace exhibited in speech: ^{<5006>}Colossians 4:6 (where see Lightfoot).*

Αλασσα: ^{<4278>}Acts 27:8; cf. **Λασαια**.

{231} (**άληυς, ό**, T WH uniformly for **άλιευς**, see Tdf.'s note on ^{<4006>}Mark 1:16 and N.T. edition 7, Proleg., p. 1; especially edition 8, Proleg., p. 82f; WH's Appendix, p. 151.)

{218} **αλειφω**: imperfect **ηλειφον**; 1 aorist **ηλειψα**; 1 aorist middle imperative **αλειψαι**; (allied with **λιπος**, grease; cf. Curtius, sec. 340; Vanicek, p. 811; Peile, p. 407; from Homer down); "to anoint": **τινα** or **τι**, ^{<4161>}Mark 16:1; ^{<8128>}John 12:3; **τινα** or **τι τινη** (Winer's Grammar, 227 (213)), as **ελαιω**, ^{<4074>}Luke 7:46{a}; ^{<4063>}Mark 6:13; ^{<5054>}James 5:14; **μυρω**, ^{<8102>}John 11:2; ^{<4078>}Luke 7:38,46{b}; middle, ^{<4067>}Matthew 6:17 (literally, 'anoint for thyself thy head,' *unge tibi caput tuum*; cf. Winer's Grammar, 257 (242); Buttmann, 192 (166f)). Cf. Winer's RWB under the word Salbe; (B. D. or McClintock and Strong's Cyclopaedia, under the word Anoint, etc.

Synonyms: "**αλειφειν** is the mundane and profane, **χριεν** the sacred and religious, word." Trench, sec. 38: Compare: **εξαλειφω**.*

{219} **αλεκτοροφωνια, αλεκτοροφωνιας, η** (**αλεκτωρ** and **φωνη** (Winer's Grammar, 25)), "the crowing of a cock, cock-crowing": Aesop fab. 79 (44). Used of the third watch of the night: ^{<4135>}Mark 13:35; in this passage the watches are enumerated into which the Jews, following the Roman method, divided the night; (cf. Winer's RWB under the word Nachtwachen; B. D. under the word Watches of flight; Alex's Kitto under the word Cock-crowing; Wetstein (1752) on ^{<4145>}Matthew 14:25; Wieseler, Chron. Synonym., p. 406 note). (For writers who use this word see Lob. ad Phryn., p. 229 (and add (from Sophocles' Lexicon, under the word) Strabo 7, fragment 35, p. 83, 24; Origen i., 825 b.; Apostolic Constitutions 5, 18; 5, 19; 8, 34).)*

{220} **αλεκτωρ, αλεκτορος, ό**, "a cock," (Latin *gallus gallinaceus*): ^{<4084>}Matthew 26:34,74f; ^{<4149>}Mark 14:30, 68 (Lachmann brackets), 72; ^{<4223>}Luke 22:34,60f; ^{<8138>}John 13:38; 18:27. Cf. Lob. ad Phryn., p. 229; (Rutherford, New Phryn., p. 307; Winer's Grammar, 23; see also BB. DD. under the word; Tristram, Nat. Hist. of the Bible, p. 221f; especially Egli, Zeitschr. f. wiss. Theol., 1879, p. 517ff).*

{221} *Αλεξανδρεως, Αλεξανδρεως, ὁ*, “an Alexandrian,” a native or a resident of Alexandria (a celebrated city of Egypt): ^{<4189>}Acts 6:9; 18:24. ((Plutarch, Pomp. 49, 6; others.))*

{222} *Αλεξανδρινος* (cf. Tdf.’s note on ^{<4276>}Acts 27:6; G L Tr Cobet, others *Αλεξανδρινος*; Chandler sec. 397 note), *Αλεξανδρινη, Αλεξανδρινον*, Alexandrian: ^{<4276>}Acts 27:6; 28:11. ((Polybius 34, 8, 7.))*

{223} *Αλεξανδρος* (*i.e.*, defender of men), *Αλεξανδρου, ὁ*, “Alexander;”

1. a son of that Simon of Cyrene who carried the cross of Jesus: ^{<4152>}Mark 15:21.

2. a certain man of the kindred of the high priest: ^{<4006>}Acts 4:6.

3. a certain Jew: ^{<4493>}Acts 19:33.

4. a certain coppersmith, an opponent of the apostle Paul: ^{<5021>}1 Timothy 1:20; ^{<5044>}2 Timothy 4:14; (others doubt whether both these passages relate to the same man; cf. *e.g.* Ellicott on the former).*

{224} *αλευρον, αλευρου, το* (*αλευω* to grind), “wheaten flour, meal”: ^{<4033>}Matthew 13:33; ^{<4121>}Luke 13:21. Hesychius *αλευρα κυριως τα του σιτου αλφιτα δε των κριθων*. (Herodotus, Xenophon, Plato, Josephus, others.)*

{225} *αληθεια, αληθειας, ἡ* (*αληθης*) (from Homer down), “verity, truth.”

I. objectively;

1. universally, “what is true in any matter under consideration” (opposed to what is feigned, fictitious, false): ^{<5034>}James 3:14; *αληθειαν λεγειν, ερειν*, ^{<4085>}John 8:45f; 16:7; ^{<5007>}Romans 9:1; ^{<4526>}1 Corinthians 12:6; ^{<5007>}1 Timothy 2:7; *ειπεν αυτω πασαν την αληθειαν*, everything as it really was, ^{<4033>}Mark 5:33 (so in classics); *μαρτυρειν τη αληθεια* to testify according to the true state of the case, ^{<4033>}John 5:33; in a broader sense, *λαλειν αληθειαν*, to speak always according to truth, ^{<4025>}Ephesians 4:25; (*αληθειας ρηματα αποφθεγγομαι*, as opposed to the vagaries of madness, ^{<4025>}Acts 26:25); *αληθεια εγενετο*, was shown to be true by the event, ^{<4074>}2 Corinthians 7:14. *εν αληθεια*, “in truth, truly,” as the case is,

according to fact: ^{<1216>}Matthew 22:16; ^{<1023>}John 4:23f (as accords with the divine nature); ^{<1074>}2 Corinthians 7:14; ^{<5006>}Colossians 1:6; **επ' αληθειας**

a. “truly, in truth, according to truth”: ^{<1129>}Mark 12:32; ^{<1025>}Luke 4:25 (^{<1002>}Job 9:2 the Septuagint; Philo, vit. Moys. i., sec. 1).

b. “of a truth, in reality, in fact, certainly”: ^{<1124>}Mark 12:14; ^{<1211>}Luke 20:21; (23:59); ^{<1027>}Acts 4:27; 10:34 (Clement of Rome, 1 Corinthians 23, 5 and 47, 3); (cf. Winer’s Grammar, sec. 51, 2 f.; Buttman, 336 (289)); **κατ’ αληθειαν** in accordance with fact, *i.e.* (according to the context) justly, without partiality: ^{<1012>}Romans 2:2; **ειτε προφασει, ειτε αληθεια**, ^{<1018>}Philippians 1:18; **εν εργω και αληθεια**, ^{<1018>}1 John 3:18 (Rec. omits **εν**; so ^{<1021>}Ephesians 4:21 WH marginal reading).

2. In reference to religion, the word denotes “what is true in things appertaining to God and the duties of man,” (‘moral and religions truth’); and that

a. with the greatest latitude, in the sceptical question **τι εστιν αληθεια**, ^{<1038>}John 18:38;

b. the true notions of God which are open to human reason without his supernatural intervention: ^{<1018>}Romans 1:18; also **η αληθεια Θεου** the truth of which God is the author, ^{<1025>}Romans 1:25, cf. 19 (**η αληθεια του Χριστου**, Evang. Nicod, c. 5, 2; accordingly, it is not, as many interpret the phrase, “the true nature of God” (yet see Meyer at the passage)); truth, the embodiment of which the Jews sought in the Mosaic law, ^{<1021>}Romans 2:20.

c. “the truth, as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man,” opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and to the corrupt opinions and precepts of false teachers even among Christians: **η αληθεια του ευαγγελιου** the truth which is the gospel or which the gospel presents, ^{<1018>}Galatians 2:5,14 (cf. Winer’s Grammar, sec. 34, 3 a.); and absolutely **η αληθεια** and **αληθεια**: ^{<1014>}John 1:14,17; 8:32,40; (16:13); 17:19; ^{<1018>}1 John 1:8; 2:4,21; ^{<1001>}2 John 1:1-3; ^{<1011>}Galatians 3:1 (Rec.); ^{<1018>}Galatians 5:7; ^{<1042>}2 Corinthians 4:2; 13:8; ^{<1021>}Ephesians 4:24; ^{<5120>}2 Thessalonians 2:10,12; ^{<5407>}1 Timothy 2:7 (**εν πιστει και αληθεια** in faith and truth, of which I became a partaker through faith); 3:15; 4:3; 6:5; ^{<5128>}2 Timothy 2:18; 3:8; 4:4; ^{<5014>}Titus 1:14;

<6012>2 Peter 1:12; (<6008>3 John 1:8, 12); ὁ λογος της αληθειας,
 <5005>Colossians 1:5; <4013>Ephesians 1:13; <5025>2 Timothy 2:15; λογος
 αληθειας, <4007>2 Corinthians 6:7; <5018>James 1:18; ὁδος της αληθειας,
 <6002>2 Peter 2:2; πιστις αληθειας, <5023>2 Thessalonians 2:13 (Winer's
 Grammar, 186 (175)); ὑπακον της αληθειας, <6002>1 Peter 1:22;
 επιγνωσις της αληθειας, <5006>Hebrews 10:26; <5004>1 Timothy 2:4; <5025>
 Timothy 2:25; 3:7; (<5001>Titus 1:1); πνευμα της αληθειας the Spirit (of
 God) which is truth (<6006>1 John 5:6) and imbues men with the knowledge
 of the truth, <6047>John 14:17; (16:13); 15:26; <6046>1 John 4:6; εγω ειμι ἡ
 αληθεια, I am he in whom the truth is summed up and impersonated,
 <6046>John 14:6; ἡ αληθεια σου (Rec.) (i.e. Θεου) the truth which is in thee
 and proceeds from thee, <6077>John 17:17; (εστιν αληθεια Χριστου εν
 εμοι, i.e., controls, actuates, me, <6010>2 Corinthians 11:10); ειναι εκ της
 αληθειας to be eager to know the truth, <6057>John 18:37 (see εκ, II. 7, and
 ειμι, V. 3 d.); to proceed from the truth, <6021>1 John 2:21; to be prompted
 and controlled by the truth, <6009>1 John 3:19; μαρτυρειν τη αληθειη, to
 give testimony in favor of the truth in order to establish its authority among
 men, <6057>John 18:37; αληθειαν ποιειν to exemplify truth in the life, to
 express the form of truth in one's habits of thought and modes of living,
 <6002>John 3:21; <6006>1 John 1:6 (Tobit 13:6; 4:6; cf. <4003>Nehemiah 9:33; ὁδον
 αληθειας αιρετιζεσθαι, <6003>Psalm 118:30 (<6003>Psalm 119:30)); so also
 περιπατειν εν τη αληθεια. <6004>2 John 1:4; <6003>3 John 1:3f; απειθειν τη
 αληθεια is just the opposite, <6008>Romans 2:8; so also πλανηθηναι απο
 της αληθειας, <5059>James 5:19.

II. (subjectively) "truth as a personal excellence; that candor of mind
 which is free from affectation, pretence, simulation, falsehood, deceit":
 <6004>John 8:44; "sincerity of mind and integrity of character, or a mode of
 life in harmony with divine truth": <4008>1 Corinthians 5:8; 13:6 (opposed to
 αδικια); <4021>Ephesians 4:21 (see I. 1 b. above); 5:9; (6:14); σου αληθεια
 the truth as it is discerned in thee, thy habit of thinking and acting in
 congruity with truth, <6003>3 John 1:3; ἡ αληθεια του Θεου which belongs
 to God, i.e., his holiness (but cf. περισσευω, 1 b. at the end), <6007>Romans
 3:7; specifically, "veracity" (of God in keeping his promises), <6008>Romans
 15:8; εν αληθεια sincerely and truthfully, <6002>2 John 1:1; <6003>3 John 1:1.
 The word is not found in Revelation ((nor in 1 Thessalonians, Philemon,
 Jude)). Cf. Holemann, "Bibelstudien" (Lpz. 1859) 1te Abth., p. 8ff;
 (Wendt in Studien und Kritiken, 1883, p. 511ff.)*

{226} ἀληθευω; in secular writings ((Aeschylus), Xenophon, Plato, Aristotle, others) “to speak the truth”;

a. to teach the truth: τινι ^{<4046>}Galatians 4:16.

b. to profess the truth (true doctrine): ^{<4045>}Ephesians 4:15. (R. V. marginal reading in both passages, “to deal truly.”)*

{227} ἀληθης, ἀληθεις (alpha privative and ληθω, λαθειν (λανθανω), το ληθος — cf. αμαθης; literally, “not hidden, unconcealed”) (from Homer down);

1. “true”: ^{<4048>}John 4:18; 10:41; 19:35; ^{<4018>}1 John 2:8,27; ^{<4171>}Acts 12:9 (an actual occurrence, opposed to ὄραμα), ^{<5048>}Philippians 4:8; μαρτυρια, ^{<4351>}John 5:31f; 8:13f,17; 21:24; ^{<6012>}3 John 1:12; ^{<5013>}Titus 1:13; κρισις, just, ^{<4386>}John 8:16 (L T Tr WH ἀληθινη); παροιμια, ^{<6022>}2 Peter 2:22; χαρις, grace which can be trusted, ^{<4052>}1 Peter 5:12.

2. “loving the truth, speaking the truth, truthful”: ^{<4026>}Matthew 22:16; ^{<4124>}Mark 12:14; ^{<4378>}John 7:18; ^{<4068>}2 Corinthians 6:8 (opposed to πλανος); of God, ^{<4053>}John 3:33; 8:26; ^{<4004>}Romans 3:4 (opposed to ψευστης).

3. equivalent to ἀληθινος, 1. ^{<4055>}John 6:55 (L T Tr WH; for Rec. ἀληθως), as in Sap. 41:27, where ἀληθης Θεος is contrasted with ὄυς εδοκουν Θεους. Cf. Riickert, Abendmahl, p. 266f. (On the distinction between this word and the next, see Trench, sec. viii.; Schmidt, chapter 178, 6.)*

{228} ἀληθινος ἀληθινη ἀληθινον (frequent in secular writings from Plato down; (twenty-three times in John’s writings; only five (according to Lachmann six) times in the rest of the N.T.));

1. “that which has not only the name and semblance, but the real nature corresponding to the name” (Tittmann, p. 155; (“particularly applied to express that which is all that it pretends to be, for instance, pure gold as opposed to adulterated metal” Donaldson, New Crat. sec. 258; see, at length, Trench, sec. viii.)), “in every respect corresponding to the idea signified by the name, real and true, genuine”;

a. opposed to what is fictitious, counterfeit, imaginary, simulated, pretended: Θεος (tma’yhēa ^{<4453>}2 Chronicles 15:3), ^{<5009>}1 Thessalonians

1:9; ^{<894>}Hebrews 9:14 Lachmann; ^{<870>}John 17:3; ^{<851>}1 John 5:20.
(**ἀληθινοὶ φίλοι**, Demosthenes, Philippians 3, p. 113, 27.)

b. it contrasts realities with their semblances: **σκηνή**, ^{<882>}Hebrews 8:2; the sanctuary, ^{<892>}Hebrews 9:24. (**ὁ ἵππος** contrasted with **ὁ ἐν τῇ εἰκονί**, Aelian v. h. 2, 3.)

c. opposed to what is imperfect, defective, frail, uncertain: ^{<823>}John 4:23,37; 7:28; used without adjunct of Jesus as the true Messiah, ^{<887>}Revelation 3:7; **φως**, ^{<810>}John 1:9; ^{<818>}1 John 2:8; **κρισις**, ^{<886>}John 8:16 (L T Tr WH; ^{<894>}Isaiah 59:4); **κρισεις**, ^{<887>}Revelation 16:7; 19:2; **αρτος**, as nourishing the soul unto life everlasting, ^{<887>}John 6:32; **αμπελος**, ^{<897>}John 15:1; **μαρτυρία** ^{<895>}John 19:35; **μαρτυς**, ^{<884>}Revelation 3:14; **δεσποτης**, ^{<860>}Revelation 6:10; **ὁδοι**, ^{<858>}Revelation 15:3; coupled with **πιστος**, ^{<884>}Revelation 3:14; 19:11; substantively, **το ἀληθινον** the genuine, real good, opposed to external riches, ^{<861>}Luke 16:11 ((**ὄις μὲν γὰρ ἀληθινος πλουτος ουρανω**, Philo de praem, et poen. sec. 17, p. 425, Mang. edition; cf. Wetstein (1752) on Luke, the passage cited); **αθληται**, Polybius 1, 6, 6).

2. equivalent to **ἀληθης**, “true, veracious, sincere,” (often so in the Septuagint): **καρδια**, ^{<882>}Hebrews 10:22 (**μετ’ ἀληθειας ἐν καρδια ἀληθινη**, ^{<888>}Isaiah 38:3); **λογοι**, Revelation (19:9); 21:5; 22:6 (Plutarch, apoph, p. 184 e.). (Cf. Cremer, 4te Aufl. under the word **ἀληθεια**.)*

{229} **ἀληθω**; (a common Greek form for the Attic **ἀλεω**, cf. Lob. ad Phryn., p. 151); “to grind”: ^{<844>}Matthew 24:41; ^{<875>}Luke 17:35. It was the custom to send women and female slaves to the mill-houses (?) to turn the hand-mills (^{<816>}Exodus 11:5), who were called by the Greeks **γυναικες**, **αλετριδες** (Homer, Odyssey 20, 105); (cf. B. D. under the word Mill).*

{230} **ἀληθως**, adverb (from Aeschylus down), “truly, of a truth, in reality; most certainly”: ^{<847>}John 1:47 (48): 4:42; 6:14,55 Rec.; 7:26,40; 8:31; 17:8; ^{<843>}Matthew 14:33; 26:73; (^{<8170>}Mark 14:70; Matt.) 27:54; (^{<8159>}Mark 15:39); ^{<897>}Luke 9:27; 12:44; 21:3; ^{<821>}Acts 12:11; ^{<893>}1 Thessalonians 2:13; ^{<815>}1 John 2:5.*

{231} **ἀλιευς**, **ἀλιεω** (**ὁ (ἀλς, ἄλος**, the sea) (from Homer down); “a fisherman, fisher”: ^{<848>}Matthew 4:18f; ^{<8116>}Mark 1:16f; ^{<882>}Luke 5:2 — in all which passages T and WH have **ἀληις** from the form **ἀληυς**, which see.*

{232} ἄλιευω; (ἄλιευς); “to fish”: ^{<420B>}John 21:3. (Philo, Plutarch.)*

{233} ἄλιζω: (ἄλς, ἅλος, salt); “to salt, season with salt, sprinkle with salt”; only the future passive is found in the N.T.: *εν τινι αλισθησεται*; by what means can its saltness be restored? ^{<4153>}Matthew 5:13; *θυσια ἄλι αλισθησεται*, the sacrifice is sprinkled with salt and thus rendered acceptable to God, ^{<4109>}Mark 9:49 (R G L Tr text brackets) (^{<4123>}Leviticus 2:13; ^{<4134>}Ezekiel 43:24; Josephus, Antiquities 3, 9, 1; cf. Knobel on Lev., p. 369f; Winer’s RWB under the word Salz; (BB. DD. under the word Salt)); *πας πυρι ἄλισθησεται*, every true Christian is rendered ripe for a holy and happy association with God in his kingdom by fire, *i.e.* by the pain of afflictions and trials, which if endured with constancy tend to purge and strengthen the soul, ^{<4109>}Mark 9:49. But this extremely difficult passage is explained differently by others; (cf. Meyer, who also briefly reviews the history of its exposition). (Used by the Septuagint, Aristotle (cf: Sophocles’ Lexicon); Ignatius ad Magnes. 10 (shorter form) ἄλισθητε εν Χριστω, ἵνα μη διαφθαρη τις εν ὑμιν.) Compare: συναλιζω — but see the word.)*

{234} αλισγημα, αλισγηματος, το (αλισγεω, to pollute, which occurs Sir. 40:29; ^{<2008>}Daniel 1:8; ^{<3107>}Malachi 1:7,12; akin to *αλινω, αλινεω* to besmear (Latin *linere*, cf. Lob. Pathol. Element., p. 21; Rhemat., p. 123; Stephanus’ Thesaurus, Hesychius, Sturz, Deuteronomy Dial. Alex., p. 145)), “pollution, contamination”: ^{<4153>}Acts 15:20 (*του απεχεσθαι κ.τ.λ.* to beware of pollution from the use of meats left from the heathen sacrifices, cf. ^{<4153>}Acts 15:29). Neither *αλισγεω* nor *αλισγημα* occurs in Greek writings.*

{235} αλλα, an adversative particle, derived from *αλλα*, neuter of the adjective *αλλος*, which was originally pronounced *αλλος* (cf. Klotz ad Devar. ii., p. 1f), hence properly, “other things” namely, than those just mentioned. It differs from *δε*, as the Latin *at* and *sed* from *autem*, (cf. Winer’s Grammar, 441f (411)).

I. “But.” So related to the preceding words that it serves to introduce

1. an opposition to concessions; “nevertheless, notwithstanding”:

^{<4116>}Matthew 24:6; ^{<4130>}Mark 13:20; 14:28; ^{<4167>}John 16:7,20; ^{<4117>}Acts 4:17; 7:48; ^{<4154>}Romans 5:14f; 10:16; ^{<4104>}1 Corinthians 4:4; ^{<4106>}2 Corinthians 7:6; ^{<4127>}Philippians 2:27 (*αλλ’ ὁ Θεος* etc.), etc.

- 2.** an objection: <B172> John 7:27; <S108> Romans 10:18f; <A35> 1 Corinthians 15:35; <A28> James 2:18.
- 3.** an exception: <D25> Luke 22:53; <A02> Romans 4:2; <A87> 1 Corinthians 8:7; 10:23.
- 4.** a restriction: <B142> John 11:42; <A08> Galatians 4:8; <A46> Mark 14:36.
- 5.** an ascensive transition or gradation, “nay rather, yea moreover”:
<B42> John 16:2; <A09> 2 Corinthians 1:9; especially with **και** added, <D17> Luke 12:7; 16:21; 24:22. **αλλ’ ουδε**, “but ... not even” (German *ja nicht einmal*): <D315> Luke 23:15; <A92> Acts 19:2; <A82> 1 Corinthians 3:2 (Rec. **ουτε**); cf. Fritzsche on Mark, p. 157.
- 6.** or forms a transition to the cardinal matter, especially before imperatives: <A98> Matthew 9:18.; <A92> Mark 9:22; 16:7; <A77> Luke 7:7; <A85> John 8:26; 16:4; <A06> Acts 9:6 (not Rec.); 10:20; 26:16.
- 7.** it is put elliptically: **αλλ’ ινα**, i.e. **αλλα τουτο γεγονεν**, <A44> Mark 14:49; <B38> John 13:18; 15:25; <D29> 1 John 2:19.
- 8.** after a conditional or concessive protasis it signifies, at the beginning of the apodosis, “yet” (cf. Winer’s Grammar, 442 (411)): after **και ει**, <B34> 2 Corinthians 13:4 (R G); <A42> Mark 14:29 R G L (2 Macc. 8:15); after **ει και**, <A42> Mark 14:29 (T Tr WH); <A46> 2 Corinthians 4:16; 5:16; 11:6; <A06> Colossians 2:5 (2 Macc. 6:26); after **ει**, <A92> 1 Corinthians 9:2; <A85> Romans 6:5 (1 Macc. 2:20); after **εαν**, <A45> 1 Corinthians 4:15; after **ειπερ**, <A86> 1 Corinthians 8:6 (L Tr marginal reading WH brackets **αλλ’**; cf. Klotz ad Devar. ii., p. 93f; Kühner, ii., p. 827, sec. 535 Anm. 6.
- 9.** after a preceding **μεν**: <A93> Mark 9:13 (T omits; Tr brackets **μεν**; <A46> Acts 4:16; <A40> Romans 14:20; <A47> 1 Corinthians 14:17.
- 10.** it is joined to other particles; **αλλα γε** (Griesbach **αλλαγε**) (twice in the N.T.): “yet at least,” <A92> 1 Corinthians 9:2; “yet surely” (*aber freilich*), <D21> Luke 24:21 (L T Tr WH add **και** “yea and” etc.), cf. Bornemann at the passage. In the more elegant Greek writers these particles are not combined without the interposition of the most emphatic word between them; cf. Bornemann, the passage cited; Klotz ad Devar. ii., pp. 15f, 24f; Ast, Lex. Plato, i., p. 101; (Winer’s Grammar, 444 (413)). **αλλ’ η** (arising from the blending of the two statements **ουδεν αλλο η** and **ουδεν αλλο, αλλα**) “save only, except”: <A85> 1 Corinthians 3:5 (where **αλλ’ η** omitted

by G L T Tr WH is spurious); ^{<2125>}Luke 12:51 (Sir. 37:12; 44:10); and after **αλλα** itself, ^{<4013>}2 Corinthians 1:13 (here Lachmann brackets **αλλ'** before η); cf. Klotz as above ii., 31ff; Kühner, ii., p. 824f sec. 535, 6; Winer's Grammar, 442 (412); (Buttmann, 374 (320)). **αλλ' ου** "but not, yet not": ^{<3816>}Hebrews 3:16 (if punctuated **παρεπικραναν; αλλ' ου**) for 'But why do I ask? Did not all,' etc.; cf. Bleek at the passage (Winer's Grammar, 442 (411)). **αλλ' ουχι** "will he not rather?" ^{<2178>}Luke 17:8.

II. preceded by a negation: "but" (Latin *sed*, German *sondern*);

1. **ουκ (μη) ... αλλα:** ^{<1091>}Matthew 19:11; ^{<4159>}Mark 5:39; ^{<4176>}John 7:16; ^{<4017>}1 Corinthians 1:17; 7:10, 19 (**ουδεν**); ^{<4009>}2 Corinthians 7:9; ^{<5453>}1 Timothy 5:23 (**μηκετι**), etc. By a rhetorical construction **ουκ ... αλλα** sometimes is logically equivalent to "not so much ... as": ^{<4087>}Mark 9:37 (**ουκ εμε δεχεται, αλλα τον αποστειλαντα με**); ^{<4001>}Matthew 10:20; ^{<4124>}John 12:44; ^{<4470>}Acts 5:4; ^{<4151>}1 Corinthians 15:10; ^{<3048>}1 Thessalonians 4:8; by this form of speech the emphasis is laid on the second member; cf. Fritzsche on Mark, p. 773ff; Winer's Grammar, sec. 55, 8 b.; (Buttmann, 356 (306)). **ου μονος ... αλλα και** "not only ... but also": ^{<4358>}John 5:18; 11:52 (**αλλ' ινα και**, ^{<4613>}Romans 1:32, and very often. When **και** is omitted (as in the Latin *non solum ... sed*), the gradation is strengthened: ^{<4426>}Acts 19:26 (Lachmann adds **και**); ^{<4171>}1 John 5:6; **αλλα πολλο μαλλον**, ^{<3152>}Philippians 2:12; cf. Fritzsche, the passage cited, p. 786ff; Winer's Grammar, 498 (464); (Buttmann, 369f (317)).

2. The negation to which **αλλα** pertains is suppressed, but can easily be supplied upon reflection (Winer's Grammar, 442 (412)): ^{<4007>}Matthew 11:7-9; ^{<4174>}Luke 7:24-26 (in each passage, before **αλλα** supply 'you will say you did not go out into the wilderness for this purpose'); ^{<4492>}Acts 19:2 (we have not received the Holy Spirit, but ...); ^{<4118>}Galatians 2:3 (they said not one word in opposition to me, but ...); ^{<4171>}2 Corinthians 7:11 (where before **αλλα**, repeated six times by anaphora, supply **ου μονον** with the accusative of the preceding word). It is used in answers to questions having the force of a negation (Winer's Grammar, 442 (412)): ^{<4174>}John 7:49; ^{<4451>}Acts 15:11; ^{<4101>}1 Corinthians 10:20. **αλλα ινα** (or **αλλ' ινα**, cf. Winer's Grammar, 40; Buttmann, 10) elliptical after a negation (Winer's Grammar, 316f (297); 620 (576); Fritzsche on Matthew, p. 840f): ^{<4008>}John 1:8 (supply **αλλα ηλθεν, ινα**); 9:3 (**αλλα τυφλος εγενετο** (or **εγεννηθη**), **ινα**); ^{<4102>}Mark 4:22 (**αλλα τοιουτο εγενετο, ινα**). ("The best manuscripts seem to elide the final "a" before nouns, but not before

verbs” Scrivener, Plain Introduction, etc., p. 14; but see Dr. Gregory’s full exhibition of the facts in Tdf Proleg., p. 93f, from which it appears that “elision is commonly or almost always omitted before (alpha) α, almost always before (upsilon) υ, often before (epsilon) ε and (eta) η, rarely before (omikron) ο and (omega) ω, never before (iota) ι; and it should be noticed that this coincides with the fact that the familiar words εν, ἴνα, ὄτι, ου, ὄς, prefer the form αλλ’”; see also WH’s Appendix, p. 146. Cf. Winer’s Grammar, sec. 5, 1 a.; Buttmann, p. 10.)

{236} αλλασσω: future αλλαζω; 1 aorist ηλλαξα; 2 future passive αλλαγησομαι; (αλλος); (from Aeschylus down); “to change”: to cause one thing to cease and another to take its place, τα εθη, ^{<466>}Acts 6:14; την φωνην to vary the voice, i.e., to speak in a different manner according to the different conditions of minds, to adapt the matter and form of discourse to mental moods, to treat them now severely, now gently, ^{<800>}Galatians 4:20 (but see Meyer at the passage), “to exchange one thing for another”: τι εν τινι, ^{<802>}Romans 1:23 (rymhB) ^{<450>}Psalms 105:20 (^{<4960>}Psalms 106:20); the Greeks say αλλασσειν τι τινος (cf. Winer’s Grammar, 206 (194), 388 (363) Vaughan on Romans, the passage cited)), “to transform”: ^{<651>}1 Corinthians 15:51f; ^{<802>}Hebrews 1:12. (Compare: απαλλασσω, διαλλασσω, καταλλασσω, αποκαταλλασσω, μεταλλασσω, συναλλασσω.)*

{237} αλλαχοθεν, adverb, “from another place”: ^{<800>}John 10:1 (equivalent to αλλοθεν (which the grammarians prefer, Thomas Magister, Ritschl edition, p. 10, 13; Moeris edition Piers., p. 11); cf. ἕκασταχοθεν, πανταχοθεν). (Antiphanes, others.)*

αλλαχου, adverb, equivalent to αλλοθι, “elsewhere, in another place”: ^{<408>}Mark 1:38 (T Tr text WH Tr marginal reading brackets). Cf. Bornemann in the Studien und Kritiken for 1843, p. 127f. (Sophocles, Xenophon, others; see Thomas Magister and Moeris as in the preceding word.)*

{238} αλληγορεω, (present passive participle αλληγορουμενος); i.e., αλλο μεν αγορευω, αλλο δε νοεω, “aliud verbis, aliud sensu ostendo” (Quintilian instt. 8, 6, 44), “to speak allegorically” or “in a figure”: ^{<804>}Galatians 4:24 (Philo, Josephus, Plutarch, and grammatical writers; (cf. Meyer on Galatians, the passage cited).)*

{239} ἀλληλουια (WH. Ἀλληλουια and Ἀλλελουια; see Introductory sec. 408), Hebrew וַיְהַלְלוּ יְהוָה; “praise ye the Lord, Hallelujah”:

Ⓜ Revelation 19:1,3,6. (the Septuagint Psalms, passim; Tobit 13:18; 3 Macc. 7:13.)*

{240} ἀλληλων, genitive plural (no nominative being possible); dative ἀλληλοις, ἀλληλαις, ἀλληλοις; accusative ἀλληλους, ἀλληλας, ἀλληλα, “one another; reciprocally, mutually”: Ⓜ Matthew 24:10; John, 13:35; Ⓜ Acts 28:25; Ⓜ Romans 1:12; Ⓜ James 5:16; Ⓜ Revelation 6:4, and often. (From Homer down.)

{241} ἀλλογενής, ἀλλογενες (ἄλλος and γένος), “sprung from another race, a foreigner, alien”: Ⓜ Luke 17:18. (In the Septuagint (Ⓜ Genesis 17:27; Ⓜ Exodus 12:43, etc.), but nowhere in secular writings.)*

{242} ἄλλομαι; imperfect ἤλλομην; aorist ἤλαμην and ἤλομην (Alexander Buttmann (1873) Ausf. Spr. ii., p. 108; (Winer’s Grammar, 82 (79); Buttmann, 54 (47))); “to leap” (Latin *salio*): Ⓜ Acts 3:8; 14:10 (Rec. ἤλλετο; G L T Tr WH ἤλατο); “to spring up, gush up,” of water, Ⓜ John 4:14 (as in Latin *salire*, Vergil ecl. 5, 47; Suetonius, Octav. 82). (Compare: ἐξάλλομαι, ἐφαλλομαι.)*

{243} ἄλλος, ἀλλη ἄλλο (cf. Latin *alius*, German *alles*, English “else”; from Homer down), “another, other”; a. absolutely: Ⓜ Matthew 27:42; 20:3; Ⓜ Mark 6:15; Ⓜ Acts 19:32; 21:34 (ἄλλοι μὲν ἄλλο), and often, b. as an adjective: Ⓜ Matthew 2:12; 4:21; Ⓜ John 14:16; Ⓜ 1 Corinthians 10:29 (ἀλλη συνειδησις, i.e. ἡ συνειδησις ἀλλου τινος). c. with the article: ὁ ἄλλος “the other” (of two), Ⓜ Matthew 5:39; 12:13, etc. (cf. Buttmann, 32 (28), 122 (107)); ὅι ἄλλοι “all others, the remainder, the rest”: Ⓜ John 21:8; Ⓜ 1 Corinthians 14:29.

(Synonyms: ἄλλος, ἕτερος: ἄλλος as compared with ἕτερος denotes numerical in distinction from qualitative difference; ἄλλος adds (‘one besides’), ἕτερος distinguishes (‘one of two’); every ἕτερος is an ἄλλος, but not every ἄλλος is a ἕτερος; ἄλλος generally ‘denotes simply distinction of individuals, ἕτερος involves the secondary idea of difference of kind’; e.g. Ⓜ 2 Corinthians 11:4; Ⓜ Galatians 1:6,7. See Lightfoot and Meyer on the latter passage; Trench, sec. xcv.; Schmidt, chapter 198.)

{244} αλλοτριοεπισκοπος (L T Tr WH αλλοτριεπισκοπος), αλλοτριοεπισκοπου, ὁ (αλλοτριος and επισκοπος), “one who takes the supervision of affairs pertaining to others and in no wise to himself (a meddler in other men’s matters)”: ^{<4045>}1 Peter 4:15 (the writer seems to refer to those who, with holy but intemperate zeal, meddle with the affairs of the Gentiles — whether public or private, civil or sacred — in order to make them conform to the Christian standard). (Hilgenfeld (cf. Einl. ins N.T., p. 630) would make it equivalent to the Latin *delator*.) The word is found again only in Dionysius, Areop. ep. 8, p. 783 (of one who intrudes into another’s office), and (German of Const. ep. 2 ad Cypr. c. 9, in) Coteler. Ecclesiastes Graec. Mon. 2:481 b.; (cf. Winer’s Grammar, 25, 99 (94)).*

{245} αλλοτριος, αλλοτρια, αλλοτριον;

1. “belonging to another” (opposed to ιδιος), “not one’s own”: ^{<3825>}Hebrews 9:25; ^{<5144>}Romans 14:4; 15:20; ^{<4705>}2 Corinthians 10:15f; ^{<5452>}1 Timothy 5:22; ^{<3105>}John 10:5. in neuter, ^{<2162>}Luke 16:12 (opposed to το ὑμετερον).

2. “foreign, strange”: γη, ^{<4076>}Acts 7:6; ^{<3810>}Hebrews 11:9; “not of one’s own family, alien,” ^{<4175>}Matthew 17:25f; “an enemy,” ^{<3134>}Hebrews 11:34 (Homer, Iliad 5, 214; Xenophon, an. 3, 5, 5).*

{246} αλλοφυλος αλλοφυλον (αλλος, and φυλον race), “foreign,” (in secular authors from (Aeschylus) Thucydides down); when used in Hellenistic Greek in opposed to a Jew, it signifies “a Gentile,” (A.V. “one of another nation”): ^{<4108>}Acts 10:28. (Philo, Josephus).*

{247} αλλως, adverb (αλλος) (from Homer down), “otherwise”: ^{<5425>}1 Timothy 5:25 (τα αλλως εχοντα, which are of a different sort, i.e., which are not καλα εργα (others which are not προδηλα)).*

{248} αλοαω, αλωω; (connected with ἡ ἄλωσ or ἡ αλωη, the floor on which grain is trodden or threshed out); “to thresh,” (Ammon. το επι τη ἄλω πατειν και τριβειν τας σταχυας): 1 Corinthians 9:(9),10; ^{<3458>}1 Timothy 5:18 (^{<5204>}Deuteronomy 25:4). In secular authors from Aristophanes, Plato down.*

{249} αλογος, αλογον (λογος, reason);

1. “destitute of reason, brute”: ζῶα, brute animals, ^{<6110>}Jude 1:10; ^{<6022>}2 Peter 2:12 (Sap. 11:16; Xenophon, Hier. 7, 3, others).

2. “contrary to reason, absurd”: ^{<4257>}Acts 25:27 (Xenophon, Ages. 11, 1; Thucydides 6, 85; often in Plato, Isocrates, others).*

{250} αλοη (on the accent see Chandler sec. 149), αλης, ἦ, (commonly ξυλαλον, αγαλλοχορον), Plutarch, “the aloe, aloes: ^{<6129>}John 19:39. The name of an aromatic tree which grows in eastern India and Cochin China, and whose soft and bitter wood the Orientals used in fumigation and in embalming the dead (as, according to Herodotus, the Egyptians did), Hebrew מַיִל הַא) and תְּוֹהַא)(see Muhlau and Volck under the words), ^{<4246>}Numbers 24:6; ^{<4959>}Psalms 45:9; ^{<3177>}Proverbs 7:17; ^{<2044>}Song of Solomon 4:14. Arabic: *Alluwe*; Linn.: *Excoecaria Agallochum*. Cf. Winer’s RWB under the word Aloe (Low sec. 235; BB. DD).*

{251} ἄλς, ἄλος, ὄ, see ἄλας.

{252} ἄλυκος, ἄλυκη, ἄλυκον, salt (equivalent to ἄλμυρος): ^{<5812>}James 3:12. ((Hippoicr., Aristophanes) Plato, Tim., p. 65 e.; Aristotle, Theophrastus, others).*

{253} αλυπος, αλυπον (λυπη), “free from pain” or “grief”: ^{<8328>}Philippians 2:28. (Very often in Greek writings from Sophocles and Plato down.)*

{254} αλυσις, or as it is commonly written ἄλυσις (see WH’s Appendix, p. 144), αλυσεως, ἦ (from the alpha privative and λυω, because a chain is αλυτος, i.e., not to be loosed (others from the root val, and allied with ειλω, to restrain, ἄλιζω, to collect, crowd; Curtius, sec. 660; Vanicek, p. 898)), “a chain, bond,” by which the body, or any part of it (the hands, feet), is bound: ^{<4138>}Mark 5:3; ^{<4213>}Acts 21:33; 28:20; ^{<6101>}Revelation 20:1; εἰν ἄλυσει in chains, a prisoner, ^{<4151>}Ephesians 6:20; οὐκ ἐπαισχυνθη τὴν ἄλυσειν μου he was not ashamed of my bonds, i.e., did not desert me because I was a prisoner, ^{<5116>}2 Timothy 1:16. specifically used of “a manacle” or “handcuff,” the chain by which the hands are bound together (yet cf. Meyer on Mark as below; per contra especially Lightfoot on Philippians, p. 8): ^{<4134>}Mark 5:4; (^{<4129>}Luke 8:29); ^{<4126>}Acts 12:6f (From Herodotus down.)*

{255} αλυσιτελης, αλυσιτελες (λυσιτελης, see λυσιτελεω), “unprofitable,” (Xenophon, vectig. 4, 6); by litotes, “hurtful, pernicious”: ^{<8137>}Hebrews 13:17. (From (Hippocrates) Xenophon down.)*

αλφα, το, indeclinable: ^{<608>}Revelation 1:8; 21:6; 22:13. See A.

{256} Αλφαιος (WH Αλφαιος, see their Introductory sec. 408), Αλφαιου, ὁ (γρβ) cf. γρβαγγαιος, Hag. 1:1), Alphoeus or Alpheus;

1. the father of Levi the publican: ^{<4014>}Mark 2:14, see Λευι, 4.

2. the father of James the less, so called, one of the twelve apostles: ^{<4008>}Matthew 10:3; ^{<4088>}Mark 3:18; ^{<4065>}Luke 6:15; ^{<4013>}Acts 1:13. He seems to be the same person who in ^{<6925>}John 19:25 (cf. ^{<4276>}Matthew 27:56; ^{<4154>}Mark 15:40) is called Κλωπας after a different pronunciation of the Hebrew *q̄l j* accusative to which cheth (j) was changed into kappa κ, as *j* ^{<4011>}σπφασεκ, ^{<4401>}2 Chronicles 30:1. Cf. *Ιακωβος*, 2; (B. D. American edition under the word Alphaeus; also Lightfoot’s Commentary on Galatians, pp. 256, 267 (American edition, pp. 92, 103); Wetzell in Studien und Kritiken for 1883, 10. 620f).*

{257} ἄλων, ἄλωνος, ἡ (in the Septuagint also ὁ, cf. ^{<882>}Ruth 3:2; ^{<8912>}Job 39:12), equivalent to ἡ ἄλωσ, genitive ἄλω, “a ground-plot” or “threshing-floor,” *i.e.*, a place in the field itself, made hard after the harvest by a roller, where the grain was threshed out: ^{<4182>}Matthew 3:12; ^{<4187>}Luke 3:17. In both these passages, by metonymy of the container for the thing contained, ἄλων is the heap of grain, the flooring, already indeed threshed out, but still mixed with chaff and straw, like Hebrew *ṣ̄rgō* ^{<882>}Ruth 3:2; ^{<8912>}Job 39:12 (the Septuagint in each place ἄλωνα); (others adhere to the primary meaning. Used by Aristotle, de vent. 3, Works, 2:973{a} 14).*

{258} αλωπηξ, αλωπεκος, ἡ, “a fox”: ^{<4183>}Matthew 8:20; ^{<4188>}Luke 9:58. Metaphorically, a sly and crafty man: ^{<4132>}Luke 13:32; (in the same sense often in the Greek writings, as Solon in Plutarch, Sol. 30, 2; Pindar Pythagoras 2, 141; Plutarch, Sulla 28, 5).*

{259} ἄλωσις, ἄλωσεως, ἡ (ἄλω, ἀλισκομαι, to be caught), “a catching, capture”: ^{<4122>}2 Peter 2:12 εἰς ἄλωσιν “to be taken,” (some would here take the word actively: “to take”). (From Pindar and Herodotus down.)*

{260} ἴσμε (Sanskrit *sa, sama*; English “same”; Latin *simul*; German *sammt*, etc.; Curtius, sec. 440; Vanicek, p. 972. From Homer down);

1. adverb, “at the same time, at once, together”: ^{<402>}Acts 24:26; 27:40; ^{<501>}Colossians 4:3; ^{<503>}1 Timothy 5:13; ^{<502>}Philemon 1:22; “all to a man, every one,” ^{<412>}Romans 3:12.

2. preposition (Winer’s Grammar, 470 (439)), “together with,” with the dative: ^{<413>}Matthew 13:29. ἴσμε πρωι “early in the morning”: ^{<410>}Matthew 20:1 (in Greek writings ἴσμε τω ἡλιω, ἴσμε τη ἡμερα). In ^{<517>}1 Thessalonians 4:17 and ^{<510>}1 Thessalonians 5:10, where ἴσμε is followed by συν, ἴσμε is an adverb (“at the same time”) and must be joined to the verb.*

(Synonyms: ἴσμε, ὁμου: the distinction given by Ammonius (de diff. voc. under the word) and others, that ἴσμε is temporal, ὁμου local, seems to hold in the main; yet see ^{<412>}Romans 3:12, and cf. Hesychius under the word.)

{261} αμαθης, αμαθεις, genitive αμαθους (μανθανω, whence εμαθον, το μαθος, cf. αληθης), “unlearned, ignorant”: ^{<616>}2 Peter 3:16. (In Greek writings from Herodotus down.)*

{262} αμαραντινος, αμαραντινον (from αμαραντος, as ροδινος made of roses, from ροδον, a rose; cf. ακανθινος), “composed of amaranth” (a flower, so called because it never withers or fades, and when plucked off revives if moistened with water; hence, it is a symbol of perpetuity and immortality (see Paradise Lost iii., 353ff); Pliny, h. n. 21 (15), 23 (others 47)): στεφανος, ^{<618>}1 Peter 5:4. (Found besides only in Philostr. her. 19, p. 741; (and (conjecturally) in Boeckh, Corp. Inscriptions 155, 39, circa B. C. 340).)*

{263} αμαραντος, αμαραντον (from μαραινω; cf. αμιαντος, αφαντος, etc.), “not fading away, unfading, perennial”; Vulgate *immarcescibilis*: (hence, the name of the flower (Dioscorides (100 A. D.?) 4, 57, others); see αμαραντινος): ^{<604>}1 Peter 1:4. Found elsewhere only in Sap. 6:13; (ζωη αμαραντος Sibylline 8, 411; Boeckh, Corp. Inscriptions ii., p. 1124, no. 2942 c, 4; Lucian, Dom. c. 9).*

{264} ἁμαρτανω; future ἁμαρτησω (^{<402>}Matthew 18:21; ^{<415>}Romans 6:15; in the latter passage L T Tr WH give ἁμαρτησωμεν for R G

ἄμαρτησομεν), in classical Greek ἄμαρτησομαι; 1 aorist (later) ἤμαρτησα, ^{<01815>}Matthew 18:15; ^{<0154>}Romans 5:14,16 (cf. Winer's Grammar, 82 (79); Buttmann, 54 (47)); 2 aorist ἤμαρτον; perfect ἤμαρτηκα; (according to a conjecture of Alexander Buttmann (1873), Lexil. i., p. 137, from the alpha privative and μειρω, μειρομαι, μερος, properly, "to be without a share in," namely, the mark); properly, "to miss the mark," (Homer, Iliad 8, 311, etc.; with the genitive of the thing missed, Homer, Iliad 10, 372; 4, 491; του σκοπου, Plato, Hipp. min., p. 375 a.; της ὁδου, Aristophanes Plutarch, 961, others); then "to err, be mistaken"; lastly "to miss" or "wander from the path of uprightness and honor," "to do" or "go wrong". ("Even the Septuagint, although the Hebrew **afj** ; also means primarily "to miss," endeavor to reserve ἄμαρτανω exclusively for the idea of sin: and where the Hebrew signifies to miss one's aim in the literal sense, they avail themselves of expressive compounds, in particular εξαμαρτανειν, ^{<02016>}Judges 20:16." Zezschwitz, Profangraec, u. Biblical Sprachgeist, p. 63f) In the N.T. to wander from the law of God, violate God's law, sin; a. absolutely: ^{<0270>}Matthew 27:4; ^{<0154>}John 5:14; 8:11; 9:2f; ^{<0110>}1 John 1:10; 2:1; 3:6,8f; 5:18; ^{<0122>}Romans 2:12; 3:23; 5:12,14,16; 6:15; ^{<0128>}1 Corinthians 7:28,36; 15:34; ^{<0026>}Ephesians 4:26; ^{<0151>}1 Timothy 5:20; ^{<0181>}Titus 3:11; ^{<0187>}Nehemiah 3:17; 10:26 (ἐκουσιως); (^{<0104>}2 Peter 2:4); of the violation of civil laws, which Christians regard as also the transgression of divine law, ^{<0121>}1 Peter 2:20. b. ἄμαρτανειν ἄμαρτιαν "to commit" (literally, "sin") a sin, ^{<0151>}1 John 5:16 (μεγαλην ἄμαρτιαν, ^{<0230>}Exodus 32:30f. Hebrew **afj** ; **hafj** } αισχραν ἄμαρτανω Sophocles Philippians 1249; μεγαλα ἄμαρτηματα ἄμαρτανειν, Plato, Phaedo, p. 113 e.); cf. αγαπαω, under the end ἄμαρτανειν εις τινα (Buttmann, 173 (150); Winer's Grammar, 233 (219)): ^{<01815>}Matthew 18:15 (L T WH omit; Tr marginal reading brackets εις σε), ^{<01821>}Matthew 18:21; ^{<01518>}Luke 15:18,21; 17:3 Rec., 4; ^{<01821>}1 Corinthians 8:12; τι εις Καισαρα, ^{<01218>}Acts 25:8; εις το ιδιον σωμα, ^{<01518>}1 Corinthians 6:18 (εις αυτους τε και εις αλλους, Plato, rep. 3, p. 396 a.; εις τοθειον, Plato, Phaedr., p. 242 c.; εις Θεους, Xenophon, Hell. 1, 7, 19, etc.; (cf. ἄμαρτανω κυριω Θεω, Baruch 1:13; 2:5)); Hebraistically, ενωπιον (γρη]) τινος (Buttmann, sec. 146, 1) "in the presence of, before anyone," the one wronged by the sinful act being, as it were, present and looking on: ^{<01518>}Luke 15:18,21 (^{<0076>}1 Samuel 7:6; Tobit 3:3, etc.; (cf. εναντι κυριου, Baruch 1:17)). (For references see ἄμαρτια. Compare: προαμαρτανω).*

{265} ἄμαρτημα, ἄμαρτηματος, το (from ἄμαρτεω equivalent to ἄμαρτανω cf. ἀδικημα, ἀλισγημα), “a sin, evil deed,” (“*Differunt ἡ ἄμαρτια et το ἄμαρτημα ut Latinorum peccatus et peccatum. Nam το ἄμαρτημα et peccatum proprie malum facinus indicant; contra ἡ ἄμαρτια et peccatus primum peccationem, το peccare, deinde peccatum, rem consequentem, valent.*” Fritzsche; see ἄμαρτια, at the end; cf. also Trench, sec. lxvi.): ^{<403>}Mark 3:28, and (L T Tr text WH) 29; ^{<404>}Mark 4:12 (where G T Tr text WH omits; L Tr marginal reading brackets τα ἄμαρτημα); ^{<405>}Romans 3:25; ^{<406>}1 Corinthians 6:18; ^{<407>}2 Peter 1:9 (R (L WH text Tr marginal reading) ἄμαρτιων). In secular authors from Sophocles and Thucydides down; (of bodily defects, Plato, Gorgias 479 a.; ἄμαρτημα μνημονικον, Cicero, ad Att. 13, 21; ἄμαρτημα γραφικον, Polybius 34, 3, 11; ὅταν μὲν παραλογως ἡ βλαβη γενηται, ατυχημα. Ὅταν δὲ μὴ παραλογως, ἀνευ δὲ κακίας, ἄμαρτημα. Ὅταν δὲ εἰδως μὲν μὴ προβουλευσας δὲ, ἀδικημα, Aristotle, eth. Nic. 5, 10, p. 1135{b}, 16f).*

{266} ἄμαρτια, ἄμαρτίας, ἡ (from 2 aorist ἄμαρτειν, as ἀποτυχία from ἀποτυχεῖν), “a failing to hit the mark” (see ἄμαρτανω. In Greek writings (from Aeschylus and Thucydides down). 1st, “an error” of the understanding (cf. Ackermann, Das Christl. im Plato, p. 59 Anm. 3 (English translation (S. R. Asbury, 1861), p. 57 n. 99)). 2nd, “a bad action, evil deed.” In the N.T. always in an ethical sense, and

1. equivalent to το ἄμαρτανεῖν “a sinning,” whether it occurs by omission or commission, in thought and feeling or in speech and action (cf. Cicero, de fin. 3, 9): ^{<408>}Romans 5:12f,20; ὑφ’ ἄμαρτιαν εἶναι held down in sin, ^{<409>}Romans 3:9; ἐπιμενεῖν τὴν ἄμαρτια, ^{<410>}Romans 6:1; ἀποθνήσκειν τὴν ἄμαρτια and ζῆν ἐν αὐτῇ, ^{<411>}Romans 6:2; τὴν ἄμαρτιαν γινώσκειν, ^{<412>}Romans 7:7; ^{<413>}2 Corinthians 5:21; νεκρὸς τὴν ἄμαρτια ^{<414>}Romans 6:11; περὶ ἄμαρτίας to break the power of sin, ^{<415>}Romans 8:3 (cf. Meyer); σῶμα τῆς ἄμαρτίας the body as the instrument of sin, ^{<416>}Romans 6:6; ἀπατὴ τῆς ἄμαρτίας the craft by which sin is accustomed to deceive, ^{<417>}Hebrews 3:13; ἀνθρώπος τῆς ἄμαρτίας (ἀνομίας T Tr text WH text) the man so possessed by sin that he seems unable to exist without it, the man utterly given up to sin, ^{<418>}2 Thessalonians 2:3 (Winer’s Grammar, sec. 34, 3 Note 2). In this sense ἄμαρτια (equivalent to το ἄμαρτανεῖν) as a power exercising dominion over men (“sin as a principle and power”) is rhetorically represented as an

imperial personage in the phrases ἄμαρτια βασιλευει, κυριευει, κατεργαζεται, ^{<862>}Romans 5:21; 6:12, 14; 7:17, 20; δουληειν τη ἄμαρτιη ^{<816>}Romans 6:6; δουλος της ἄμαρτιης ^{<838>}John 8:34 (WH brackets; G omits της ἄμαρτιης); ^{<867>}Romans 6:17; νομος της ἄμαρτιης the dictate of sin or an impulse proceeding from it, ^{<873>}Romans 7:23; 8:2; δυναμις της ἄμαρτιης ^{<856>}1 Corinthians 15:56; (the prosopopoeia occurs in ^{<847>}Genesis 4:7 and, according to the reading ἄμαρτια, in Sir. 27:10). Thus, ἄμαρτια in sense, but not in signification, is the source whence the several evil acts proceed; but it never denotes “vitiosity”.

2. “that which is done wrong,” committed or resultant “sin, an offence, a violation of the divine law in thought or in act” (ἡ ἄμαρτια εστιν ἡ ανομια, ^{<898>}1 John 3:4); a. generally: ^{<815>}James 1:15; ^{<886>}John 8:46 (where ἄμαρτια must be taken to mean neither “error,” nor “craft” by which Jesus is corrupting the people, but “sin” viewed generally, as is well shown by Lücke at the passage and Ullmann in the Studien und Kritiken for 1842, p. 667ff (cf. his Sündlosigkeit Jesu, p. 66ff (English translation of the 7th edition, p. 71f)); the thought is, ‘If anyone convicts me of sin, then you may lawfully question the truth and divinity of my doctrine, for sin hinders the perception of truth’); χωρις ἄμαρτιας so that he did not commit sin, ^{<895>}Hebrews 4:15; ποιειν ἄμαρτιαν and την ἄμαρτιαν ^{<838>}John 8:34; ^{<838>}1 John 3:8; ^{<8107>}2 Corinthians 11:7; ^{<8122>}1 Peter 2:22; εχειν ἄμαρτιαν to have sin as though it were one’s odious private property, or to have done something needing expiation, equivalent to to have committed sin, ^{<894>}John 9:41; 15:22,24; 19:11; ^{<8108>}1 John 1:8 (so ἀιμα εχειν, of one who has committed murder, Euripides, Or. 514); very often in the plural ἄμαρτιαι (in the Synoptative Gospels the singular occurs but once: ^{<823>}Matthew 12:31); ^{<816>}1 Thessalonians 2:16; (^{<856>}James 5:16 L T Tr WH); ^{<884>}Revelation 18:4f, etc.; πληθος ἄμαρτιων, ^{<850>}James 5:20; ^{<848>}1 Peter 4:8; ποιειν ἄμαρτιας, ^{<855>}James 5:15; also in the expressions αφεις ἄμαρτιων, αφιεναι τας ἄμαρτιας, etc. (see αφιημι, 1 d.), in which the word does not of itself denote the “guilt or penalty of sins,” but the sins are conceived of as removed so to speak from God’s sight, regarded by him as not having been done, and therefore are not punished. Εν ἄμαρτιας συ εγεννηθης ὅλος thou wast covered all over with sins when thou wast born i.e. didst sin abundantly before thou wast born, ^{<898>}John 9:34; εν ταις ἄμαρτιας αποθνησκειν to die loaded with evil deeds therefore unreformed, ^{<884>}John 8:24; ετι εν ἄμαρτιας ειναι still to have one’s sins, namely, unexpiated, ^{<857>}1 Corinthians 15:17. b. “some particular evil

deed”: *την ἁμαρτιαν ταυτην*, ^{<4070>}Acts 7:60; *πασα ἁμαρτια*, ^{<4028>}Matthew 12:31; *ἁμαρτια προς θανατον*, ^{<4516>}1 John 5:16 (an offence of such gravity that a Christian lapses from the state of *ζωη* received from Christ into the state of *θανατος* (cf. *θανατος*, 2) in which he was before he became united to Christ by faith; cf. Lücke, DeWette (especially Westcott, at the passage)).

3. collectively, “the complex or aggregate of sins committed either by a single person or by many”: *αιρειν την ἁμαρτιαν του κοσμου*, ^{<4029>}John 1:29 (see *αιρω*, 3 c.); *αποθνησκειν εν τη ἁμαρτια* ^{<4021>}John 8:21 (see 2 a. under the end); *περι ἁμαρτιας*, namely, *θυσιας* (Winer’s Grammar, 583 (542): Buttman, 393 (336)), expiatory sacrifices, ^{<5016>}Hebrews 10:6 (according to the usage of the Septuagint, who sometimes so translate the Hebrew *hafj* } and *taFj* æ.g. ^{<4511>}Leviticus 5:11; 7:27 (37); ^{<4807>}Psalm 39:7 (^{<4907>}Psalm 40:7)); *χωρις ἁμαρτιας* having no fellowship with the sin which he is about (?) to expiate, ^{<5028>}Hebrews 9:28.

4. abstract for the concrete, equivalent to *ἁμαρτωλος*: ^{<4093>}Romans 7:7 (*ὁ νομος ἁμαρτια*, opposed to *ὁ νομος ἁγιος*, ^{<4872>}Romans 7:12); ^{<4742>}2 Corinthians 5:21 (*τον ... ἁμαρτιαν ποιησεν* he treated him, who knew not sin, as a sinner). Cf. Fritzsche on Romans, vol. i. 289ff; (see *ἁμαρτημα*; Trench, sec. lxvi.).

{267} *αμαρτυρος*, *αμαρτυρον* (*μαρτυς*), “without witness or testimony, unattested”: ^{<4447>}Acts 14:17. (Thucydides, Demosthenes, Joseph, Plutarch, Lucian, Herodian)*

{268} *ἁμαρτωλος*, *ἁμαρτων* (from the form *ἁμαρτω*, as *φειδωλος* from *φειδομαι*), “devoted to sin, a (masculine or feminine) sinner.” In the N.T. distinctions are so drawn that one is called *ἁμαρτωλος* who is,

a. “not free from sin.” In this sense all men are sinners; as, ^{<4093>}Matthew 9:13; ^{<4027>}Mark 2:17; ^{<4878>}Luke 5:8,32; 13:2; 18:13; ^{<4877>}Romans 3:7; 5:(8),19; ^{<5015>}1 Timothy 1:15; ^{<5026>}Hebrews 7:26.

b. “pre-eminently sinful, especially wicked”;

(α.). universally: ^{<5009>}1 Timothy 1:9; ^{<4015>}Jude 1:15; ^{<4038>}Mark 8:38; ^{<4062>}Luke 6:32-34; 7:37,39; 15:7,10; ^{<4916>}John 9:16,24f. ^{<4021>}John 9:31; ^{<4827>}Galatians 2:17; ^{<5023>}Hebrews 12:3; ^{<5048>}James 4:8; 5:20; ^{<4048>}1 Peter 4:18; *ἁμαρτια* itself is called *ἁμαρτωλος*, ^{<4873>}Romans 7:13.

(β.) specifically, of men stained with certain definite vices or crimes, e.g. the tax-gatherers: ^{<015D>}Luke 15:2; 18:13; 19:7; hence, the combination **τελωναι και ἀμαρτωλοι**, ^{<019D>}Matthew 9:10f; 11:19; ^{<0125>}Mark 2:15f; ^{<015D>}Luke 5:30; 7:34; 15:1. heathen, called by the Jews sinners **κατ' ἐξοχην** (1 Macc. 1:34; 2:48,62; Tobit 13:6): ^{<0185>}Matthew 26:45 (?); ^{<0144>}Mark 14:41; ^{<0207>}Luke 24:7; ^{<0125>}Galatians 2:15. (The word is found often in the Septuagint, as the equivalent of **af̄ea** and **[vr]**; and in the O.T. Apocrypha; very seldom in Greek writings, as Aristotle, eth. Nic. 2, 9, p. 1109, 33; Plutarch, de audiend. poët. 7, p. 25 c.)*

{269} **αμαχος, αμαχον (μαχη)**, in Greek writings (from Pindar down) commonly “not to be withstood, invincible”; more rarely “abstaining from fighting” (Xenophon, Cyril 4, 1, 16; Hell. 4, 4, 9); in the N.T. twice metaphorically, “not contentious”: ^{<018B>}1 Timothy 3:3; ^{<018E>}Titus 3:2.*

{270} **αμαω, αμω**: 1 aorist **ημησα**; (from **ἀμα** together; hence, “to gather together,” cf. German *sammeln*; (others regard the beginning **α** as euphonic and the word as allied to Latin *meto*, English “mow,” thus making the sense of “cutting” primary, and that of “gathering in” secondary; cf. Vanicek, p. 673)); frequent in the Greek poets, “to reap, mow down”: **τας χωρας**, ^{<018B>}James 5:4.*

{271} **αμεθυστος, αμεθυστου, ἡ**, “amethyst,” a precious stone of a violet and purple color (^{<0289>}Exodus 28:19; according to Phavorinus so called **δια το απειργειν της μεθης** (so Plutarch, quaest. conviv. iii. 1, 3, 6)); ^{<012D>}Revelation 21:20. (Cf. B. D. under the word.)*

{272} **αμελεω, αμελω**; future **αμελησω**; 1 aorist **ημελησα**; (from **αμελης**, and this from the alpha privative and **μελω** to care for); very common in secular authors; “to be careless of, to neglect”: **τινος**, ^{<018B>}Hebrews 2:3; 8:9; ^{<0444>}1 Timothy 4:14; followed by an infinitive, ^{<0012>}2 Peter 1:12 R G; without a case, **αμελησαντες** (not caring for what had just been said (A.V. “they made light of it)), ^{<0125>}Matthew 22:5.*

{273} **αμεμπτος, αμεμπτον (μεμφομαι to blame)**, “blameless, deserving no censure” (Tertullian *irreprehensibilis*), “free from fault or defect”: ^{<0006>}Luke 1:6; ^{<0445>}Philippians 2:15; 3:6; ^{<0183>}1 Thessalonians 3:13 (WH marginal reading **αμεμπτως**); ^{<0307>}Hebrews 8:7 (in which nothing is lacking); in the Septuagint equivalent to **μT**; ^{<0300>}Job 1:1,8 etc., common in Greek writings. (Cf. Trench, sec. ciii.)*

{274} **αμεμπως**, adverb, “blamelessly, so that there is no cause for censure”: ^{<1110>}1 Thessalonians 2:10; (3:13 WH marginal reading); 5:23. (From Aeschylus down. Cf. Trench, sec. ciii.)*

{275} **αμεριμνος, αμεριμνον, (μεριμνα)**, “free from anxiety, free from care”: ^{<1114>}Matthew 28:14; ^{<1117>}1 Corinthians 7:32 (free from earthly cares). (Sap. 6:16; 7:23; Herodian, 2, 4, 3; 3, 7, 11; Anth. 9, 309, 5; (in passive sense, Sophocles Ajax 1206).)*

{276} **αμεταθετος, αμεταθετον (μετατιθημι)**, “not transposed, not to be transferred; fixed, unalterable”: ^{<1118>}Hebrews 6:18; **το αμεταθετον** as a substantive, “immutability,” ^{<1117>}Hebrews 6:17. (3 Macc. 5:1; Polybius, Diodorus, Plutarch.)*

{277} **αμετακινητος, αμετακινητον (μετακινεω)**, “not to be moved from its place, unmoved”; metaphorically, “firmly persistent” (A.V. “unmovable”): ^{<1118>}1 Corinthians 15:58. (Plato, epistle 7, p. 843 a.; Dionysius Halicarnassus 8, 74; (Josephus, contra Apion 2, 16, 9; 2, 32, 3; 2, 35, 4).)*

{278} **αμεταμελητος, αμεταμελητον (μεταμελομαι, μεταμελει)**, “not repented of, unregretted”: ^{<1119>}Romans 11:29; **σωτηρια**, by litotes, salvation affording supreme joy, ^{<1120>}2 Corinthians 7:10 (others connect it with **μετανοιαν**). (Plato, Polybius, Plutarch.)*

{279} **αμετανοητος, αμετανοητον (μετανοεω, which see)**, “admitting no change of mind” (amendment), “unrepentant, impenitent”: ^{<1121>}Romans 2:5. (In Lucian, Abdic. 11 (passively), equivalent to **αμεταμελητος**, which see; (Philo de praem. et poen. sec. 3).)*

{280} **αμετρος, αμετρον (μετρον a measure)**, “without measure, immense”: ^{<1123>}2 Corinthians 10:13,15f (**εις τα αμετρα καυχασθαι** to boast to an immense extent, *i.e.* beyond measure, excessively). (Plato, Xenophon, Anthol. iv., p. 170, and ii. 206, Jacobs edition.)*

{281} **αμην**, Hebrew $\hat{m}a$;

1. verbal adjective (from $\hat{m}a\epsilon$ to prop; Niph. to be firm), “firm,” metaphorically, “faithful”: **ὁ αμην**, ^{<1124>}Revelation 3:14 (where is added **ὁ μαρτυς ὁ πιστος και αληθινος**).

2. it came to be used as an adverb by which something is asserted or confirmed:

a. at the beginning of a discourse, “surely, of a truth, truly”; so frequent in the discourses of Christ in Matthew, Mark, and Luke: **αμην λεγω υμιν** ‘I solemnly declare unto you,’ *e.g.* ^{<0153>}Matthew 5:18; ^{<0038>}Mark 3:28; ^{<004>}Luke 4:24. The repetition of the word (**αμην αμην**), employed by John alone in his Gospel (twenty-five times), has the force of a superlative, “most assuredly”: ^{<005>}John 1:51 (52); 3:3.

b. at the close of a sentence; “so it is, so be it, may it be fulfilled” (**γενοιτο**, the Septuagint ^{<0452>}Numbers 5:22; ^{<0275>}Deuteronomy 27:15, etc.): ^{<0025>}Romans 1:25; 9:5; ^{<0005>}Galatians 1:5; ^{<0021>}Ephesians 3:21; ^{<0040>}Philippians 4:20; ^{<0017>}1 Timothy 1:17; ^{<0802>}Hebrews 13:21; ^{<0041>}1 Peter 4:11; ^{<0006>}Revelation 1:6, and often; cf. ^{<0405>}Jeremiah 11:5; ^{<0256>}Jeremiah 35:6 (^{<0206>}Jeremiah 36:6); ^{<0031>}1 Kings 1:30. It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God, the others in attendance responded “Amen,” and thus made the substance of what was uttered their own: ^{<0446>}1 Corinthians 14:16 (**το αμην**, the well-known response “Amen”), cf. ^{<0452>}Numbers 5:22; ^{<0275>}Deuteronomy 27:15ff; ^{<0053>}Nehemiah 5:13; 8:6. ^{<0002>}2 Corinthians 1:20 **αι επαγγελιαι ... το ναι, και ... το αμην**, *i.e.* had shown themselves most sure. (Cf. B. D. under the word Amen.)

{282} **αμητωρ, αμητορος, ο, η (μητηρ)**, “without a mother, motherless”; in Greek writings:

- 1.** “born without a mother,” *e.g.* Minerva, Euripides, Phoen. 666f, others; God himself, inasmuch as he is without origin, Lactantius, instt. 4, 13, 2.
- 2.** bereft of a mother, Herodotus 4, 154, elsewhere.
- 3.** born of a base or unknown mother, Euripides, Ion 109 cf. 837.
- 4.** unmotherly, unworthy of the name of mother: **μητηρ αμητωρ**, Sophocles El. 1154. Cf. Bleek on Hebrews vol. ii., 2, p. 305ff
- 5.** in a significance unused by the Greeks, ‘whose mother is not recorded in the genealogy’: of Melchizedek, ^{<0003>}Hebrews 7:3; (of Sarah by Philo in de temul. sec. 14, and rer. div. haer. sec. 12; (cf. Bleek as above)); cf. the classic **ανολυμπιας**.*

{283} αμιαντος, αμιαντον (μιαινω), “not defiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired”: καιτη pure, free from adultery, ^{<3804>}Hebrews 13:4; κληρονομια (without defect), ^{<6004>}1 Peter 1:4; θρησκεια, ^{<5027>}James 1:27; pure from sin, ^{<5026>}Hebrews 7:26. (Also in the Greek writings; in an ethical sense, Plato, legg. 6, p. 777 e.; Plutarch, Periel. e. 39 βιος καθαρως και αμιαντος.)*

{284} Αμιναδαβ, ὁ, bδnyMī ʾa (servant of the prince (others, my people are noble; but cf. B. D. under the word)) (A.V. “Aminadab”), the proper name of one of the ancestors of Christ (^{<4320>}1 Chronicles 2:10 (A.V. “Amminadab”)): ^{<4004>}Matthew 1:4; ^{<4033>}Luke 3:33 (not WH. See B. D. under the word).*

{285} αμμος, αμμου, ἡ, “sand”; see. to a Hebrew comparison αμμος της θαλασσης and αμμος ἡ παρα το χειλος της θαλασσης are used for an innumerable multitude, ^{<6027>}Romans 9:27; ^{<5812>}Hebrews 11:12; ^{<6018>}Revelation 20:8, equivalent to ^{<6621>}Revelation 12:18 (^{<6631>}Revelation 13:1). According to the context “sandy ground,” ^{<4026>}Matthew 7:26. (Xenophon, Plato, Theophrastus often, Plutarch, the Septuagint often.)*

{286} αμνος, αμνου, ὁ (from Sophocles and Aristophanes down), “a lamb”: ^{<4032>}Acts 8:32; ^{<4019>}1 Peter 1:19; του θεου, consecrated to God, ^{<6029>}John 1:29,36. In these passages Christ is likened to a sacrificial lamb on account of his death, innocently and patiently endured, to expiate sin. See αρνιον.*

{287} αμοιβη, αμοιβης, ἡ (from αμειβω, as αλειφη from αλειφω, στοιβη from στειβω), a very common word with the Greeks, “requital, recompense,” in a good and a bad sense (from the significance of the middle αμειβομαι to requite, return like for like): in a good sense, ^{<5004>}1 Timothy 5:4.*

{288} αμπελος, αμπελου, ἡ (from Homer down), “a vine”: ^{<4052>}Matthew 26:29; ^{<4145>}Mark 14:25; ^{<4228>}Luke 22:18; ^{<5032>}James 3:12. In ^{<6150>}John 15:1,4f Christ calls himself a vine, because, as the vine imparts to its branches sap and productiveness, so Christ infuses into his followers his own divine strength and life. Αμπελος της γης in ^{<6648>}Revelation 14:18 (Rec.st omits της αμπελου.), ^{<6150>}John 15:19, signifies the enemies of Christ, who, ripe

for destruction, are likened to clusters of grapes, to be cut off, thrown into the winepress, and trodden there.*

{289} ἀμπελουργος, ἀμπελουργου, ὁ, ἡ (from ἀμπελος and ΕΡΓΩ), “a vinedresser”: ^{<1217>}Luke 13:7. (Aristophanes, Plutarch, Geoponica, others; the Septuagint for μῆκα)*

{290} ἀμπελων, ἀμπελωνος, ὁ, “a vineyard”: ^{<1201>}Matthew 20:1ff; 21:28,(33),39ff; ^{<1121>}Mark 12:1ff; Luke (13:6); 20:9ff; ^{<1017>}1 Corinthians 9:7. (the Septuagint; Diodorus 4, 6; Plutarch, pro nobilit. c. 3.)*

{291} Ἀμπλιας (T Ἀμπλιατος, Tr WH L marginal reading Ἀμπλιατος; hence, accent Ἀμπλιας; cf. Lob. Pathol. Proleg., p. 505; Chandler sec. 32), Ἀμπλιου, ὁ *Amplias* (a contraction from the Latin *Ampliatius*, which form appears in some authorities, cf. Winer’s Grammar, 102 (97)), a certain Christian at Rome: ^{<5168>}Romans 16:8. (See Lightfoot on Phil., p. 174; cf. The Athenaeum for March 4, 1882, p. 289f.)*

{291} Ἀμπλιατος (Tdf.) or more correctly Ἀμπλιατος (L marginal reading Tr WH) equivalent to Ἀμπλιας, which see.

{292} ἀμυνω: 1 aorist middle ημυναμην; (allied with Latin *munio*, *moenia*, etc., Vanicek, p. 731; Curtius, sec. 451); in Greek writings (from Homer down) “to ward off, keep off” anything from anyone, τι τινι, accusative of the thing and the dative of person; hence, with a simple dative of the person, “to aid, assist anyone” (Thucydides 1, 50; 3, 67, elsewhere). Middle ἀμυνομαι, with accusative of person, “to keep off, ward off, anyone from oneself; to defend oneself against anyone” (so also 2 Macc. 10:17; Sap. 11:3; the Septuagint ^{<6103>}Joshua 10:13); to take vengeance on anyone (Xenophon, an. 2, 3,23; Josephus, Antiquities 9, 1, 2): ^{<4172>}Acts 7:24, where in thought supply τον αδικουντα (cf. Buttman, 194 (168) note; Winer’s Grammar, 258 (242)).*

{294} ἀμφιαζω; (from ἀμφι, literally, to put around); “to put on, clothe”: in ^{<1228>}Luke 12:28 L WH ἀμφιαζει for Rec. ἀμφιεννυσι. (A later Greek word; the Septuagint (^{<1270>}2 Kings 17:9 Alexandrian LXX); ^{<1394>}Job 29:14; (31:19); 40:5; ^{<1716>}Psalms 72:6 Symmachus; several times in Themistius; cf. Alexander Buttman (1873) Ausf. Spr. ii., p. 112; (Veitch, under the word; Buttman, 49 (42f); Stephanus’ Thesaurus, under the word, col. 201 c. quotes from Cram. Anecd. Ox. vol. ii., p. 338, 31 το

μεν αμφιεζω εστι κοινως, το δε αμφιαζω Δωρικον, ὡσπερ το ὑποπιεζω και ὑποπιαζω).) Cf. αμφιεζω.*

αμφιβαλλω; “to throw around,” equivalent to περιβαλλω, of a garment (Homer, Odyssey 14, 342); “to cast to and fro now to one side now to the other”: a net, ^{<4016>}Mark 1:16 G L T Tr WH (according to T Tr WH used absolutely; cf. ὀι αμφιβολεις, ^{<2398>}Isaiah 19:8). (^{<3017>}Habakkuk 1:17.)*

{293} αμφιβληστρον, αμφιβληστρον, το (αμφιβαλλω), in Greek writings “anything thrown around one to impede his motion,” as chains, a garment; specifically, “a net for fishing” (“casting-net”): ^{<4016>}Mark 1:16 R G L; ^{<4048>}Matthew 4:18. (the Septuagint; Hesiod scut. 215; Herodotus 1, 141; Athen. 10, 72, p. 450.) (Synonym: see δικτυον, and cf. Trench, sec. lxiv.; B. D. under the word net.)*

{294} αμφιεζω, equivalent to αμφιεννυμι; in ^{<4128>}Luke 12:28 αμφιεζει T Tr. Cf. αμφιαζω.

{294} αμφιεννυμι; perfect passive ημφιεσμαι; (εννυμι); (from Homer down); “to put on, to clothe”: ^{<4128>}Luke 12:28 (R G; cf. αμφιεζω); ^{<4163>}Matthew 6:30; εν τινι (Buttmann, 191 (166)), ^{<4175>}Luke 7:25; ^{<4108>}Matthew 11:8.*

{295} Αμφιπολις, Αμφιπολεως, ἡ, “Amphipolis,” the metropolis of Macedonia Prima (cf. B. D. under the word Macedonia); so called, because the Strymon flowed around it (Thucydides 4, 102) formerly called Εννεα ὀδοι (Thucydides 1,100): ^{<4171>}Acts 17:1 (see B. D.).*

{296} αμφοδον, αμφοδου, το (αμφι, ὀδος), properly, “a road round anything, a street” (Hesychius αμφοδα. ἄι ρυμαι αγυιαι διοδοι (others, διεξοδοι διορυγμαι, elsewhere, ἡ πλατεια); Lex. in Bekker Anecdota i., p. 205, 14 Αμφοδον. ἡ ὡσπερ εκ τετραγωνου διαγεγραμμενη ὀδος. For examples see Sophocles’ Lexicon; Wetstein (1752) on Mark, the passage cited; manuscript D in ^{<4482>}Acts 19:28 (where see Tdf.’s note)): ^{<4114>}Mark 11:4. (^{<2417>}Jeremiah 17:27; 30:16 (49:27), and in Greek writings.)*

{297} αμφοτεροι, αμφοτεραι, αμφοτερα (from Homer down), “both of two, both the one and the other”: ^{<4197>}Matthew 9:17, etc.; τα αμφοτερα, ^{<4218>}Acts 23:8; ^{<4214>}Ephesians 2:14.

{298} ἀμωμητος, ἀμωμητον (μωμοσομαι), “that cannot be censured, blameless”: ^{<30415>}Philippians 2:15 R G (cf. τεκνα μωμητα, ^{<6315>}Deuteronomy 32:5); ^{<6034>}2 Peter 3:14. (Homer, Iliad 12, 109; (Hesiod, Pindar, others;) Plutarch, frat. amor. 18; often in Anthol.)*

αμωμον, αμωμου, το, “amomum,” a fragrant plant of India, having the foliage of the white vine (elsewhere, ampeloleuce) and seed, in clusters like grapes, from which ointment, was made (Pliny, h. n. 12, 13 (28)):
^{<6813>}Revelation 18:13 G L T Tr WH. (See B. D. American edition under the word.)*

{299} αμωμος, αμωμον (μωμος), “without blemish,” free from faultiness, as a victim without spot or blemish: ^{<6019>}1 Peter 1:19 (^{<822>}Leviticus 22:21); ^{<8914>}Hebrews 9:14; in both places allusion is made to the sinless life of Christ. Ethically, “without blemish, faultless, unblamable”: ^{<6004>}Ephesians 1:4; 5:27; ^{<5002>}Colossians 1:22; ^{<30415>}Philippians 2:15 L T Tr WH; ^{<6124>}Jude 1:24; ^{<6445>}Revelation 14:5. (Often in the Septuagint; (Hesiod, Simonides, Jamblichus), Herodotus 2, 177; Aeschylus Pers. 185; Theocritus, 18, 25.) (Synonym: see Trench, sec. ciii.; Tittmann 1:29f.)*

{300} Αμων, ὁ, indeclinable, “Amon” (ᾠμῶνα; artificer (but cf. B. D.)), king of Judah, son of Manasseh, and father of Josiah: ^{<6010>}Matthew 1:10 (L T Tr WH Αμωζ. Cf. B. D.).*

{301} Αμωζ, ὁ, “Amos” (ἄμωζα; strong), indeclinable proper name of one of Christ’s ancestors: (^{<6010>}Matthew 1:10 L T Tr WH); ^{<6025>}Luke 3:25.*

αυ, a particle indicating that something can or could occur on certain conditions, or by the combination of certain fortuitous causes. In Latin it has no equivalent; nor do the English “haply, perchance,” German *wohl* (wol), *etwa*, exactly and everywhere correspond to it. The use of this particle in the N.T., illustrated by copious examples from Greek writers, is shown by Winer’s Grammar, sec. 42; (cf. Buttman, 216ff (186ff). Its use in classic Greek is fully exhibited (by Prof. Goodwin) in Liddell and Scott, under the word).

It is joined:

I. in the apodoses of hypothetical sentences

1. with the imperfect, where the Latin uses the imperfect subjunctive, *e.g.* ^{<073>}Luke 7:39 (**εγινωσκεν αν**, sciret, “he would know”); ^{<276>}Luke 17:6 (**ελεγετε αν** “ye would say”); ^{<123>}Matthew 23:30 (non essemus, we should not have been); ^{<156>}John 5:46; 8:42; 9:41; 15:19; 18:36; ^{<113>}1 Corinthians 11:31; ^{<100>}Galatians 1:10; 3:21 (but WH marginal reading brackets); ^{<108>}Hebrews 4:8; 8:4,7.

2. with the indicative aorist (where the Latin uses the pluperfect subjunctive like the future perfect subjunctive, “I would have done it”), to express what would have been, if this or that either were (**ει** with the imperfect in the protasis preceding), or had been (**ει** with the aorist or pluperfect preceding): ^{<112>}Matthew 11:21 and ^{<103>}Luke 10:13 (**αν μετενοησαν** “they would have repented”; ^{<113>}Matthew 11:23; 12:7 (“ye would not have condemned”); ^{<143>}Matthew 24:43 (“he would have watched”), 22 and ^{<113>}Mark 13:20 (“no one would have been saved,” *i.e.* all even now would have to be regarded as those who had perished; cf. Winer’s Grammar, 304 (286)); ^{<140>}John 4:10 (“thou wouldst have asked”); ^{<141>}John 14:2 (**ειπον αν** “I would have said so”); ^{<143>}John 14:28 (“ye would have rejoiced”); ^{<102>}Romans 9:29 (“we should have become”); ^{<118>}1 Corinthians 2:8; ^{<105>}Galatians 4:15 (R G); ^{<114>}Acts 18:14. Sometimes the condition is not expressly stated, but is easily gathered from what is said: ^{<123>}Luke 19:23 and ^{<127>}Matthew 25:27 (“I should have received it back with interest,” namely, if thou hadst given it to the bankers).

3. with the pluperfect: ^{<112>}John 11:21 (R Tr marginal reading) (**ουκ αν ετεθνηκει** (L T Tr text WH **απεθανεν**) “would not have died,” for which, in ^{<113>}John 11:32, the aorist **ουκ αν απεθανε**); ^{<147>}John 14:7 (not Tdf.) (**ει** with the pluperfect preceding); ^{<119>}1 John 2:19 (“they would have remained with us”). Sometimes (as in Greek writings, especially the later) **αν** is omitted, in order to intimate that the thing wanted but little (imperfect) or had wanted but little (pluperfect or aorist) of being done, which yet was not done because the condition was not fulfilled (cf. Alex. Alexander Buttmann (1873) in the Studien und Kritiken for 1858, p. 489ff; (N.T. Gram., p. 225 (194)); Fritzsche on Romans, vol. ii., 33; Winer’s Grammar, sec. 42, 2, p. 305 (286)), *e.g.* ^{<139>}John 8:39 (where the **αν** is spurious); ^{<152>}John 15:22, 24; 19:11; ^{<152>}Acts 26:32; ^{<107>}Romans 7:7; ^{<105>}Galatians 4:15 (**αν** before **εδωκατε** has been correctly expunged by L T Tr WH).

II. Joined to relative pronouns, relative adverbs, and adverbs of time and quality, it has the same force as the Latin *cumque* or *cunque*, -ever, -soever (German *irgend, etwa*).

1. followed by a past tense of the indicative, when some matter of fact, something certain, is spoken of; where, “when the thing itself which is said to have been done is certain, the notion of uncertainty involved in **αν** belongs rather to the relative, whether pronoun or particle” (Klotz ad Der., p. 145) (cf. Winer’s Grammar, sec. 42, 3 a.); **ὅσοι αν** “as many as”: ^{<4085>}Mark 6:56 (**ὅσοι αν ἤπτοντο** (**ἤψαντο** L text T Tr text WH) **αυτου** “as many as touched him” (cf. Buttmann, 216 (187))); ^{<4112>}Mark 11:24 (**ὅσα αν προσευχομενοι αιτεισθε** (Griesbach omits **αν**), but L text T Tr WH have rightly restored **ὅσα προσευχεσθε και αιτεισθε**). **καθοτι αν** “in so far or so often as, according as” (German *je nachdem gerade*): ^{<4085>}Acts 2:45; 4:35. **ὡς αν**: ^{<6102>}1 Corinthians 12:2 (in whatever manner ye were led (cf. Buttmann, sec. 139, 13; 383 (329f))).

2. followed by a subjunctive, a. the present, concerning that which may have been done, or is usually or constantly done (where the German uses *mögen*); **ἤνικα αν** “whenever,” as often as”: ^{<4085>}2 Corinthians 3:15 L T Tr WH; **ὅς αν** “whoever, be he who he may”: ^{<1625>}Matthew 16:25 (L T Tr WH **εαν**); (^{<4085>}Mark 8:35 (where T Tr WH future indicative; see WH’s Appendix, p. 172)); ^{<2015>}Luke 10:5 (L T Tr WH aorist); ^{<2008>}Luke 10:8; ^{<8517>}Galatians 5:17 (T Tr WH **εαν**, L brackets **εαν**); ^{<6115>}1 John 2:5; 3:17; ^{<8095>}Romans 9:15 (^{<0239>}Exodus 33:19); ^{<6142>}Romans 16:2; ^{<6117>}1 Corinthians 11:27 etc. **ὅστις αν**: ^{<6142>}1 Corinthians 16:2 (Tr WH **εαν**; WH marginal reading aorist); ^{<5087>}Colossians 3:17 (L text Tr WH **εαν**). **ὅσοι αν**: ^{<4072>}Matthew 7:12 (T WH **εαν**); 22:9 (L T Tr WH **εαν**). **ὅπου αν** “whithersoever”: ^{<0157>}Luke 9:57 (L Tr **εαν**); ^{<6144>}Revelation 14:4 (L Tr (T edition 7 not 8, WH) have adopted **ὕπαγει**, defended also by Buttmann, 228 (196)); ^{<5004>}James 3:4 (R G L Tr marginal reading in brackets). **ὅσακις αν** “how often soever”: ^{<6115>}1 Corinthians 11:25f (where L T Tr WH **εαν**). **ὡς αν** “in what way soever”: ^{<5007>}1 Thessalonians 2:7 ((cf. Ellicott at the passage; Buttmann, 232 (201))), L T Tr WH **εαν**. b. the aorist, where the Latin uses the future perfect; **ὅς αν**: ^{<0152>}Matthew 5:21,22 (**ειπη** whoever, if ever anyone shall have said); ^{<4053>}Matthew 5:31f (in ^{<4052>}Matthew 5:32 L T Tr WH read **πας ὁ απολυων**); ^{<4001>}Matthew 10:11; 26:48 (Tdf. **εαν**); ^{<4089>}Mark 3:29,35; 9:41, etc. **ὅστις αν**: ^{<4003>}Matthew 10:33 (L Tr WH text omit **αν**); 12:50; ^{<6143>}John 14:13 (Tr marginal reading WH present);

^{<4023>}Acts 3:23 (Tdf. **εαν**), etc. **ὅσοι αν**: ^{<4012>}Matthew 21:22 (Treg. **εαν**);
^{<4018>}Matthew 23:3 (T WH **εαν**); ^{<4038>}Mark 3:28 (Tr WH **εαν**); ^{<4045>}Luke 9:5
(L T Tr WH present); ^{<4012>}John 11:22; ^{<4049>}Acts 2:39 (Lachmann **ὄυς**); 3:22.
ὄπου αν: ^{<4040>}Mark 14:9 (T WH **εαν**); 9:18 (L T Tr WH **εαν**). **αχρις ὄυ
αν** “until” (*donec*): ^{<4055>}1 Corinthians 15:25 Rec.; ^{<4025>}Revelation 2:25. **ἕως
αν** “until” (*usque dum*): ^{<4013>}Matthew 2:13; 10:11; 22:44; ^{<4060>}Mark 6:10;
^{<4013>}Luke 21:32; ^{<4045>}1 Corinthians 4:5, etc. **ἕνικα αν**, of future time, “not
until then, when ... or then at length, when ...”: ^{<4016>}2 Corinthians 3:16 (T
WH text **εαν**) (cf. Kühner, 2:951; Jelf, 2:565). **ὥς αν** “as soon as”
(Buttmann, 232 (200)): ^{<4013>}1 Corinthians 11:34; ^{<5083>}Philippians 2:23. **αφ’
ὄυ αν εγερθη**, ^{<4035>}Luke 13:25 (from the time, whatever the time is, when
he shall have risen up). But **εαν** (which see) is also joined to the pronouns
and adverbs mentioned, instead of **αν**; and in many places the manuscripts
and editions fluctuate between **αν** and **εαν** (examples of which have
already been adduced); (cf. Tdf. Proleg., p. 96; WH’s Appendix, p. 173
“predominantly **αν** is found after consonants, and **εαν** after vowels”).
Finally, to this head must be referred **ὅταν** (equivalent to **ὅτε αν**) with the
indicative and much more often with the subjunctive (see **ὅταν**), and **ὅπως
αν**, although this last came to be used as a final conjunction in the sense,
“that, if it be possible”: ^{<4025>}Luke 2:35); ^{<4013>}Acts 3:20 (19); 15:17;
^{<4014>}Romans 3:4; see **ὅπως**, IL 1 b. (Cf. Winer’s Grammar, 309 (290f);
Buttmann, 234 (201).)

III. αν is joined to the optative (Winer’s Grammar, 303 (284); Buttmann,
217 (188)); when a certain condition is laid down, as in wishes, “I would
that” etc.: ^{<4059>}Acts 26:29 (**ευξαμην** (Tdf. **ευξαμην**) **αν**, “I could pray,”
namely, did it depend on me); in direct questions (Winer’s Grammar, the
passage cited; Buttmann, 254 (219)): ^{<4081>}Acts 8:31 (**πως αν δυναμην**;
i.e. on what condition, by what possibility, could I? cf. Xenophon, oec. 11,
5); ^{<4078>}Acts 17:18 (**τι αν θελοι ... λεγειν** what would he say? it being
assumed that he wishes to utter some definite notion or other); ^{<4012>}Acts
2:12 R G; independent sentences and indirect questions in which the
narrator introduces another’s thought (Winer’s Grammar, sec. 42, 4;
Buttmann, the passage cited]: ^{<4016>}Luke 1:62; 6:11; 9:46; (^{<4056>}Luke 15:26 L
brackets Tr WH; cf. ^{<4036>}Luke 18:36 Lbr. Trbr. WH marginal reading);
^{<4014>}Acts 5:24; 10:17; 17:20 R G.

IV. αν is found without a mood in ^{<4078>}1 Corinthians 7:5 (**ει μη τι αν**
(WH brackets **αν**), “except perhaps,” namely, **γενοιτο** (but cf. Alexander

Buttmann (1873) as below)). ὡς ἄν, adverbially, *tanquam* (so already the Vulgate), “as if”: ^{<4719>}2 Corinthians 10:9 (like ὡς περ ἄν in Greek writings; cf. Kühner, 2:210 (sec. 398 Anm. 4; Jelf, sec. 430); Buttmann, 219 (189); (Liddell and Scott, under the word, D. III.)).

ἄν, contracted from εἰ ἄν, “if”; followed by the subjunctive: ^{<4123>}John 20:23 (Lachmann εἰ ἄν. Also by the (present) indicative in ^{<6155>}1 John 5:15 Lachmann; see Buttmann, 223 (192); Winer’s Grammar, 295 (277)). Further, L T Tr WH have received ἄν in ^{<4131>}John 13:20; 16:23; (so WH ^{<4123>}John 12:32; cf. Winer’s Grammar, 291 (274); Buttmann, 72 (63)).*

{303} ἀνα, preposition, properly, “upward, up” (cf. the adverb ἀνω, opposed to κάτω and κάτω), denoting motion from a lower place to a higher (cf. Winer’s Grammar, 398 (372) n.); rare in the N.T. and only with the accusative

1. in the expressions ἀνα μέσον (or jointly ἀναμέσον (so Rst Tr in ^{<4077>}Revelation 7:17)) “into the midst, in the midst, amidst, among, between” — with the genitive of place, ^{<4135>}Matthew 13:25; ^{<40731>}Mark 7:31; ^{<4077>}Revelation 7:17 (on this passage see μέσος, 2 at the end); of person, ^{<4015>}1 Corinthians 6:5, with which cf. Sir. 25:18 (17) ἀνα μέσον του (Fritzsche, των) πλησιον αυτου; cf. Winer’s Grammar, sec. 27, 1 at the end (Buttmann, 332 (285)) (Sir. 27:2; 1 Macc. 7:28; 13:40, etc.; in the Septuagint for Ἐνωθβ] ^{<1258>}Exodus 26:28; ^{<1619>}Joshua 16:9; 19:1; Diodorus 2, 4 ἀνα μέσον των χειλεων (see μέσος, 2)); ἀνα μέρος (Vulgate *per partes*), “in turn, one after another, in succession”: ^{<4147>}1 Corinthians 14:27 (where Rec.st writes ἀναμερος) (Polybius 4, 20, 10 ἀνα μέρος αδειν).

2. joined to numerals, it has a distributive force (Winer’s Grammar, 398 (372); Buttmann, 331f (285)): ^{<4116>}John 2:6 (ἀνα μετρητας δυο η τρεις two or three metretae apiece); ^{<4119>}Matthew 20:9f (ελαβον ἀνα δηναριον they received each a denarius); ^{<4118>}Luke 9:3 (Tr brackets; WH omits ἀνα; 9:14); 10:1 (ἀνα δυο (WH ἀνα δυο (δυο)) two by two); ^{<4164>}Mark 6:40 (L T Tr WH κάτω); (^{<4018>}Revelation 4:8); and very often in Greek writings; cf. Winer’s Grammar, 398 (372). It is used adverbially in ^{<4121>}Revelation 21:21 (ἀνα εις εκαστος, like ἀνα τεσσαρες, Plutarch, Aem. 32; cf. Winer’s Grammar, 249 (234); (Buttmann, 30 (26))).

3. Prefixed to verbs ἀνα signifies, a. “upward, up, up to” (Latin *ad*, German *auf*), as in ἀνακρουειν, ἀναβαινειν, ἀναβαλλειν,

ανακραζειν, etc. b. it corresponds to the Latin *ad* (German *an*), “to” (indicating the goal), as in **αναγγελλειν** (others would refer this to d.), **αναπτειν**. c. it denotes repetition, renewal, equivalent to *denuo*, “anew, over again,” as in **αναγενναν**. d. it corresponds to the Latin *re, retro*, “back, backward,” as in **ανακαμπτειν, αναχωρειν**, etc. Cf. Winer’s Deuteronomy verb. comp. Part iii., p. 3f*

{304} **αναβαθμος, αναβαθμου, ὁ (βαθμος, and this from βαινω);**

1. “an ascent”.

2. “a means of going up, a flight of steps, a stair”: ^{<4215>}Acts 21:35,40. Examples from Greek writings in Lob. ad Phryn., p. 324f*

{305} **αναβαινω;** (imperfect **ανεβαινον** ^{<4401>}Acts 3:1; future **αναβησομαι** Ro. 10:6, after ^{<6102>}Deuteronomy 30:12); perfect **αναβεβηκα;** 2 aorist **ανεβην**, participle **αναβας**, imperative **αναβα** ^{<6041>}Revelation 4:1 (**αναβηθι** Lachmann), plural **αναβατε** (for R G **αναβητε**) ^{<6112>}Revelation 11:12 L T Tr (WH; cf. WH’s Appendix, p. 168{b}); Winer’s Grammar, sec. 14, 1 h.; (Buttmann, 54 (47); from Homer down); the Septuagint for **הל** []; a. “to go up, move to a higher place, ascend”: a tree (**επι**), ^{<2904>}Luke 19:4; upon the roof of a house (**επι**), ^{<4519>}Luke 5:19; into a ship (**εις**), ^{<4075>}Mark 6:51; (^{<4153>}Matthew 15:39 G Tr text; ^{<4206>}Acts 21:6 Tdf.); **εις το ορος**, ^{<4101>}Matthew 5:1; ^{<4028>}Luke 9:28; ^{<4083>}Mark 3:13; **εις το ὑπερωον**, ^{<4013>}Acts 1:13; **εις τον ουρανον**, ^{<5016>}Romans 10:6; ^{<6112>}Revelation 11:12 **εις τον ουρανον** is omitted, but to be supplied, in ^{<4015>}John 1:51 (52); 6:62, and in the phrase, **αναβεβηκα προς τον πατερα**, ^{<4307>}John 20:17. (It is commonly maintained that those persons are figuratively said **αναβεβηκεναι εις τον ουρανον**, who have penetrated the heavenly mysteries: ^{<4383>}John 3:13, cf. ^{<6102>}Deuteronomy 30:12; ^{<4127>}Proverbs 24:27 (30:4); Baruch 3:29. But in these latter passages also the expression is to be understood literally. And as respects ^{<4383>}John 3:13, it must be remembered that Christ brought his knowledge of the divine counsels with him from heaven, inasmuch as he had dwelt there prior to his incarnation. Now the natural language was **ουδεις ην εν ουρανω**; but the expression **αναβεβηκεν** is used because none but Christ could get there except by ascending. Accordingly **ει μη** refers merely to the idea, involved in **αναβεβηκεν** of a past residence in heaven. Cf. Meyer (or Westcott) at the passage) Used of travelling to a higher place: **εις Ἱεροσολυμα**, ^{<4007>}Matthew 20:17f; ^{<4002>}Mark 10:32f, etc.; **εις το ἱeron**,

<B74>John 7:14; <B80>Luke 18:10. Often the place to or into which the ascent is made is not mentioned, but is easily understood from the context: <A83>Acts 8:31 (into the chariot); <A58>Mark 15:8 (to the palace of the governor, according to the reading **αναβας** restored by L T Tr text WH for R G **αναβοησας**), etc.; or the place alone is mentioned from which (**απο, εκ**) the ascent is made: <A86>Matthew 3:16; <A89>Acts 8:39; <A107>Revelation 11:7. b. in a wider sense of things rising up, “to rise, mount, be borne up, spring up”: of a fish swimming up, <A72>Matthew 17:27; of smoke rising up, <A84>Revelation 8:4; 9:2; of plants springing up from the ground, <A37>Matthew 13:7; <A47>Mark 4:7,32 (as in Greek writings; Theophrastus, hist. plant. 8, 3, and Hebrew **hl** []); of things which come up in one’s mind (Latin *suboriri*): **αναβαινειν ... επι την καρδιαν** or **εν τη καρδια**, <A28>Luke 24:38; <A80>1 Corinthians 2:9; <A72>Acts 7:23 (**ανεβη επι την καρδιαν** it came into his mind *i.e.* he resolved, followed by an infinitive), after the Hebrew **hl** [; **l a,bl æ** <A86>Jeremiah 3:16, etc. (Buttmann, 135 (118)). Of messages, prayers, deeds, brought up or reported to one in a higher place: <A104>Acts 10:4; 21:31 (tidings came up to the tribune of the cohort, who dwelt in the tower Antonia). (Compare: **προσαναβαινω, συναναβαινω**).

{306} **αναβαλλω**: 2 aorist middle **ανεβαλομην**;

1. “to throw or toss up”.

2. “to put back or off, delay, postpone” (very often in Greek writings); in this sense also in middle (properly, “to defer for oneself”): **τινα**, “to hold back, delay”; in a forensic sense “to put off anyone” (Latin *ampilare*, Cicero, Verr. act. 2, 1, 9 sec. 26) *i.e.* “to defer heaving and deciding (adjourn) anyone’s case”: <A92>Acts 24:22; cf. Kypke (or Wetstein (1752)) at the passage.*

{307} **αναβιβαζω**: 1 aorist **ανεβιβασα**; “to cause to go up or ascend, to draw up” (often in the Septuagint and in Greek writings): <A38>Matthew 13:48, (Xenophon, Hell. 1, 1, 2 **προς την γην ανεβιβαζε τας εαυτου τριηρεις**).*

{308} **αναβλεπω**; 1 aorist **ανεβλεψα**; (from Herodotus down);

- 1.** “to look up”: ^{<1024>}Mark 8:24 (25 R G L) 16:4; ^{<2916>}Luke 19:5; 21:1; ^{<4213>}Acts 22:13; **εις τινα**, *ibid.*; **εις τον ουρανον**, ^{<4149>}Matthew 14:19; ^{<4061>}Mark 6:41; 7:34 (Plato, *Axioch.*, p. 370b.; Xenophon, *Cyril* 8, 4, 9).
- 2.** “to recover (lost) sight”: ^{<1005>}Matthew 11:5; 20:34; ^{<2841>}Luke 18:41ff, etc. ((Herodotus 2, 111;) Plato, *Phaedrus*, p. 234 b. **παραχρημα ανεβλεψε** Aristophanes *Plutarch*, 126); used somewhat loosely also of the man blind from birth who was cured by Christ, ^{<3911>}John 9:11 (12) (cf. Meyer at the passage), 17f (Pausanias, 4, 12, 7 (10) **συνεβη τον Οφιονεα ... τον εκ γενετης τυφλον αναβλεψαι**). Cf. Winer’s *Deuteronomy verb. comp. etc.* Part iii., p. 7f.

{309} **αναβλεψις, αναβλεψεως, ἦ**, “recovery of sight”: ^{<1048>}Luke 4:18 (19) (the Septuagint ^{<2300>}Isaiah 61:1). (Aristotle.)*

{310} **αναβοαω, αναβοω**: 1 aorist **ανεβοησα**; (from Aeschylus and Herodotus down); “to raise a cry, to cry out” anything, say it shouting: ^{<1038>}Luke 9:38 (L T Tr WH **εβοησε**); ^{<4158>}Mark 15:8 (where read **αναβας**, see **αναβαινω**, a. under the end); with the addition of **φωνη μεγαλη**, ^{<1246>}Matthew 27:46 (Tr WH L marginal reading **εβοησε**) (as ^{<1278>}Genesis 27:38; ^{<2313>}Isaiah 36:13, etc.). Cf. Winer’s *Deuteronomy verb. comp.* Part iii., p. 6f; (and see **βοαω**, at the end).*

{311} **αναβολη, αναβολης, ἦ (αναβαλλω**, which see), often in Greek writings, “a putting off, delay”: **ποιεισθαι αναβολην** “to interpose” (literally, “make”) “delay,” ^{<4517>}Acts 25:17 (as in Thucydides 2, 42; Dionysius Halicarnassus 11, 33; Plutarch, *Camill. c.* 35).*

{508} **αναγαιον, αναγαιου, το** (from **ανα** and **γαια** *i.e.* **γη**), properly, “anything above the ground”; hence, “a room in the upper part of a house”: ^{<4145>}Mark 14:15; ^{<2212>}Luke 22:12 (in G L T Tr WH). Also written **ανωγαιον** (which Tdf. formerly adopted; cf. Xenophon, *an.* 5, 4, 29 (where Dindorf **ανακειων**)), **ανωγεον** (Rec.), **ανωγεων**; on this variety in writing cf. Lob. *ad Phryn.*, p. 297f; (Rutherford, *New Phryn.*, p. 358); Fritzsche on Mark, p. 611f; Buttman, 13 (12); (WH’s Appendix, p. 151).*

{312} **αναγγελλω**; imperfect **ανηγγελλον**; (future **αναγγελω**); 1 aorist **ανηγγειλα**; 2 aorist passive **ανηγγελην**, ^{<6152>}Romans 15:21; ^{<6012>}1 Peter 1:12 (several times in the Septuagint; 1 Macc. 2:31; Winer’s *Grammar*, 82 (78); (Veitch, under the word **αγγελλω**)); “to announce, make known” (cf.

ανα, 3 b.): **τι**, ^{<4198>}Acts 19:18; followed by **ὅτι**, ^{<4315>}John 5:15 (L marginal reading WH text T **ειπεν**); **ὅσα κ.τ.λ.** ^{<4427>}Acts 14:27; (^{<4169>}Mark 5:19 R G L marginal reading); (absolutely with **εις**, ^{<4164>}Mark 5:14 Rec.); equivalent to “disclose”: **τι τινι**, ^{<4325>}John 4:25; 16:13-15; used of the formal proclamation of the Christian religion: ^{<4211>}Acts 20:20; ^{<4012>}1 Peter 1:12; ^{<4015>}1 John 1:5; **περι τινος**, ^{<4521>}Romans 15:21 (^{<28215>}Isaiah 52:15); “to report, bring back tidings, rehearse,” used as in Greek writers (Aeschylus Prom. 664 (661); Xenophon, an. 1, 3, 21; Polybius 25, 2, 7) of messengers reporting what they have seen or heard (cf. **ανα** as above): **τι**, ^{<4163>}Acts 16:38 (where L T Tr WH **απηγγειλαν**); ^{<4007>}2 Corinthians 7:7.

{313} **αναγενναω, αναγεννω**: 1 aorist **ανεγεννησα**; perfect passive **αναγεγεννημαι**; “to produce again, beget again, beget anew”; metaphorically: **τινα**, thoroughly to change the mind of one, so that he lives a new life and one conformed to the will of God, ^{<4003>}1 Peter 1:3; passively **εκ τινος**, *ibid.* 1:23. (In the same sense in ecclesiastical writings (cf. Sophocles’ Lexicon, under the word). Among secular authors used by Josephus, Antiquities 4, 2, 1 **των εκ του στασιαζειν αυτοις αναγεννωμενων** (yet Bekker **αν γενομενων**) **δεινων** “which originated”).*

{314} **αναγιωσκω**; (imperfect **ανεγιωσκεν**, ^{<4033>}Acts 8:28); 2 aorist **ανεγων** (infinitive **αναγωναι**, ^{<4046>}Luke 4:16), participle **αναγωνος**; passive, (present **αναγιωσκομαι**); 1 aorist **ανεγνωσθην**; in secular authors.

1. “to distinguish between, to recognize, to know accurately, to acknowledge”; hence,

2. “to read” (in this significance (“first in Pindar O. 10 (11). 1”) from (Aristophanes) Thucydides down): **τι**, ^{<4231>}Matthew 22:31; ^{<4120>}Mark 12:10; ^{<4163>}Luke 6:3; ^{<4162>}John 19:20; ^{<4430>}Acts 8:30, 32; ^{<4013>}2 Corinthians 1:13; (^{<4021>}Galatians 4:21 Lachmann marginal reading); ^{<4003>}Revelation 1:3; 5:4 Rec.; **τινα**, one’s book, ^{<4033>}Acts 8:28, 30; **εν** with the dative of the book, ^{<4025>}Matthew 12:5; 21:42; ^{<4126>}Mark 12:26; with ellipsis of **εν τω νομω**, ^{<4025>}Luke 10:26; followed by **ὅτι** (objective), ^{<4094>}Matthew 19:4; (followed by **ὅτι** recitative, ^{<4216>}Matthew 21:16); **τι εποιησε**, ^{<4023>}Matthew 12:3; ^{<4025>}Mark 2:25. The object not mentioned, but to be understood from what precedes: ^{<4145>}Matthew 24:15; ^{<4134>}Mark 13:14; ^{<4153>}Acts 15:31; 23:34; ^{<4184>}Ephesians 3:4; passive ^{<4022>}2 Corinthians 3:2. “to read to others,” read

aloud: <47815> 2 Corinthians 3:15; <44151> Acts 15:21 (in both places Μουσης equivalent to the books of Moses); (<40416> Luke 4:16; <44137> Acts 13:27); <51827> 1 Thessalonians 5:27; <51046> Colossians 4:16.*

{315} αναγκαζω; (imperfect ηναγκαζον); 1 aorist ηναγκασα; 1 aorist passive ηναγκασθην; (from αναγκη); (fr. Sophocles down); “to necessitate, compel, drive to, constrain,” whether by force, threats, etc., or by persuasion, entreaties, etc., or by other means: τινα, <47211> 2 Corinthians 12:11 (by your behavior toward me); τινα followed by an infinitive, <40311> Acts 26:11; 28:19; <48083> Galatians 2:3, 14 (by your example); 6:12; <41422> Matthew 14:22; <41065> Mark 6:45; <41423> Luke 14:23.*

{316} αναγκαιος, αναγκαια, αναγκαιον (αναγκη) (from Homer down (in various senses)), “necessary”;

a. what one cannot do without, “indispensable”: <46222> 1 Corinthians 12:22 (τα μελη); <50814> Titus 3:14

b. “connected by the bonds of nature or of friendship”: <44024> Acts 10:24 (αναγκαιοι (A.V. “near”) φιλοι).

c. “what ought according to the law of duty to be done, what is required by the condition of things”: <50224> Philippians 1:24. αναγκαιον εστι followed by accusative with the infinitive, <44134> Acts 13:46; <38883> Hebrews 8:3. αναγκαιον ηγεισθαι to deem necessary, followed by an infinitive, <51245> Philippians 2:25; <40815> 2 Corinthians 9:5.*

{317} αναγκαστως, adverb, “by force or constraint”; opposed to εκουσιως, <40812> 1 Peter 5:2. (Plato, Ax., p. 366 a.)*

{318} αναγκη, αναγκης, η;

1. “necessity,” imposed either by the external condition of things, or by the law of duty, regard to one’s advantage, custom, argument: κατ’ αναγκην perform (opposed to κατα εκουσιον), <50114> Philemon 1:14; εξ αναγκης of necessity, compelled, <47002> 2 Corinthians 9:7; <58712> Hebrews 7:12 (“necessarily”); εχω αναγκην I have (am compelled by) necessity, (also in Greek writings): <44757> 1 Corinthians 7:37; <58727> Hebrews 7:27; followed by an infinitive, <42418> Luke 14:18; 23:17 R L brackets; <60083> Jude 1:3; ανανκη ... μοι επικειται necessity is laid upon me, <40916> 1 Corinthians 9:16; αναγκη

(equivalent to **αναγκαιον εστι**) followed by an infinitive: ^{<487>}Matthew 18:7; ^{<513>}Romans 13:5; ^{<506>}Hebrews 9:16, 23 (also in Greek writings).

2. in a sense rare in the classics (Diodorus 4, 43), but very common in Hellenistic writings (also in Josephus, b. j. 5, 13, 7, etc.; see Winer's Grammar, 30), "calamity, distress, straits": ^{<223>}Luke 21:23; ^{<475>}1 Corinthians 7:26; ^{<510>}1 Thessalonians 3:7; plural **εν αναγκαις**, ^{<404>}2 Corinthians 6:4; 12:10.*

{319} **αναγνωριζω**: 1 aorist passive **ανεγνωρισθην**; "to recognize": ^{<473>}Acts 7:13 (Tr text WH text **εγνωρισθη**) was recognized by his brethren, cf. ^{<450>}Genesis 45:1. (Plato, politic., p. 258 a. **αναγνωριζειν τους συγγενεις**.)*

{320} **αναγνωσις, αναγνωσεως, η (αναγνωσκω**, which see); a. "a knowing again, owning". b. "reading" (from Plato on): ^{<435>}Acts 13:15; ^{<484>}2 Corinthians 3:14; ^{<543>}1 Timothy 4:13. (^{<488>}Nehemiah 8:8 equivalent to **arq̄ni**)*

{321} **αναγω**: 2 aorist **ανηγαγον**, infinitive **αναγαγειν** (participle **αναγαγων**); passive (present **αναγομαι**); 1 aorist (cf. under the end) **ανηχθην**; (from Homer down); "to lead up, to lead or bring into a higher place"; followed by **εις** with accusative of the place: ^{<472>}Luke 2:22; 4:5 (T Tr WH omit; L brackets the clause); 22:66 (T Tr WH **απηγαγον**); ^{<409>}Acts 9:39; 16:34; ^{<400>}Matthew 4:1 (**εις την ερημον**, namely, from the low bank of the Jordan). **τινα εκ νεκρων** from the dead in the world below, to the upper world, ^{<513>}Hebrews 13:20; ^{<510>}Romans 10:7; **τινα τω λαω** to bring one forth who has been detained in prison (a lower place), and set him before the people to be tried, ^{<440>}Acts 12:4; **θυσιαν, τω ειδωλω** to offer sacrifice to the idol, because the victim is lifted up on the altar, ^{<474>}Acts 7:41. Navigators are **κατ' εξοχην** said **αναγεσθαι** (passive (or middle)) when they "launch out, set sail, put to sea" (so **αναγωγη** in Justin Martyr, dialog contra Trypho, c. 142 (and in the classics)): ^{<482>}Luke 8:22; ^{<433>}Acts 13:13; 16:11; 18:21; 20:3, 13; 21:(1), 2; 27:2, 4, 12, 21; 28:10f. (Polybius 1, 21, 4; 23, 3, etc.) (Compare: **επαναγω**.)*

{322} **αναδεικνυμι**: 1 aorist **ανεδειξα** (imperative **αναδειξον**; from Sophocles down); "to lift up" anything "on high and exhibit" it for all to behold (German *aufzeigen*); hence, to show accurately, clearly, to disclose what was hidden (2 Macc. 2:8 cf. 6): ^{<412>}Acts 1:24 (show which of these

two thou hast chosen). Hence, **αναδεικνυμι τινα**, “to proclaim anyone as elected to an office, to announce” as appointed (king, general, etc., messenger): ^{<201>}Luke 10:1 (2 Macc. 9:14, 23, 25; 10:11; 14:12, 26; 1 Esdr. 1:35; 8:23; Polybius 4, 48, 3; 51, 3; Diodorus 1:66; 13, 98; Plutarch, Caes. 37, etc.; Herodian, 2, 12, 5 (3), others). Cf. Winer’s Deuteronomy verb. comp. Part iii., p. 12f.*

{323} **αναδειξις, αναδειξισεως, ἢ (αναδεικνυμι, which see)**, “a pointing out, public showing forth”; **των χρονων**, Sir. 43:6. “a proclaiming, announcing, inaugurating,” of such as are elected to office (Plutarch, Mar. 8 **ὑπατων αναδειξις** (cf. Polybius 15, 26, 7)): ^{<208>}Luke 1:80 (until the day when he was announced (A.V. “of his shewing”) to the people as the forerunner of the Messiah; this announcement he himself made at the command of God, ^{<408>}Luke 3:2ff).*

{324} **αναδεχομαι**: 1 aorist **ανεδεξαμην**; from Homer down; “to take up, take upon oneself, undertake, assume”; hence, “to receive, entertain anyone hospitably”: ^{<407>}Acts 28:7; to entertain in one’s mind: **τας επαγγελιας**, *i.e.* to embrace them with faith, ^{<3117>}Hebrews 11:17.*

{325} **αναδιδωμι**: 2 aorist participle **αναδους**;

1. “to give forth, send up,” so of the earth producing plants, of plants yielding fruit, etc.; in secular authors.

2. according to the second sense which **ανα** has in composition (see **ανα**, 3 b.), “to deliver up, hand over”: **επιστολην**, ^{<433>}Acts 23:33 (the same phrase in Polybius (29, 10, 7) and Plutarch).*

{326} **αναζαω, αναζω**: 1 aorist **ανεζησα**; a word found only in the N.T. and ecclesiastical writings; “to live again, recover life”; a. properly, in Rec. of ^{<514>}Romans 14:9; ^{<615>}Revelation 20:5. b. tropically, one is said **αναζην** who has been **νεκρος** in a tropical sense; [**α.**] “to be restored to a correct life”: of one who returns to a better moral state, ^{<253>}Luke 15:24 (WH marginal reading **εζησεν**) ((A.V. “is alive again”), cf. Meyer at the passage), 32 (T Tr WH **εζησε**). (beta) “to revive, regain strength and vigor”: ^{<870>}Romans 7:9; sin is alive, indeed, and vigorous among men ever since the fall of Adam; yet it is destitute of power (**νεκρα εστι**) in innocent children ignorant of the law; but when they come to a knowledge of the law, sin recovers its power in them also. Others less aptly explain **ανεζησε** here “began to live, sprang into life” (German *lebte auf*).*

{327} αναζητεω, αναζητω; (imperfect ανεζητουν); 1 aorist ανεζητησα; ‘to run through with the eyes any series or succession of men or things, and so “to seek out, search through, make diligent search,” German *daran hinsuchen, aufsuchen*’ (Winer’s Deuteronomy verb. comp. etc. Part 3, p. 14): **τινα**, ^{<0104>}Luke 2:44 (and ^{<0105>}Luke 2:45 L text T Tr WH); ^{<0125>}Acts 11:25. (See examples from Greek writings (from Plato on) in Winer’s, the passage cited.)*

{328} αναζωννυμι: “to gird up”; middle “to gird up oneself or for oneself”: αναζωσαμενοι τας οσφυας, ^{<0113>}1 Peter 1:13, *i.e.* “prepared” — a metaphor derived from the practice of the Orientals, who in order to be unimpeded in their movements were accustomed, when about to start on a journey or engage in any work, to bind their long and flowing garments closely around their bodies and fasten them with a leathern girdle; cf. περιζωννυμι. (the Septuagint ^{<07816>}Judges 18:16; ^{<0103>}Proverbs 29:35 (31:17); Dio Chrysostom or. 72, 2, edition, Emp., p. 729; Didymus, quoted in Athen. 4 (17), p. 139 d., others.)*

{329} αναζωπυρεω, αναζωπυρω; (το ζωπυρον *i.e.*

a. the remains of a fire, embers;

b. that by which the fire is kindled anew or lighted up, a pair of bellows); “to kindle anew, rekindle, resuscitate,” (yet on the force of αναζωπυρεω cf. Ellicott on 2 Timothy as below); generally tropical, “to kindle up, inflame, one’s mind, strength, zeal” (Xenophon, de re equest. 10, 16 of a horse roused to his utmost; Hell. 5, 4, 46; Antoninus 7, 2 φαντασιας; Plutarch, Pericl. 1, 4; Pomp. 41, 2; 49, 5; Plato, Charm., p. 156 d.; etc.): **το χαρισμα**, ^{<0106>}2 Timothy 1:6, *i.e.* **το πνευμα**, ^{<0107>}2 Timothy 1:7. Intransitive, “to be enkindled, to gain strength”: ^{<0457>}Genesis 45:27; 1 Macc. 13:7, and in secular authors; αναζωπυρησατω η πιστις, Clement of Rome, 1 Corinthians 27, 3 (see Gebh. and Harn. at the passage).*

{330} αναθαλλω: 2 aorist ανεθαλον; (^{<0277>}Psalm 27:7 (^{<0287>}Psalm 28:7); Sap. 4:4; very rare in Greek writings and only in the poets, cf. Alexander Buttman (1873) Ausf. Spr. ii., p. 195; (Veitch, under the word θαλλω; Winer’s Grammar, 87 (83); Buttman, 59 (52)); “to shoot up, sprout again, grow green again, flourish again” (Homer, Iliad 1, 236; Aelian v. h. 5, 4); tropically, of those whose condition and affairs are becoming more prosperous: ^{<0040>}Philippians 4:10 ανεθαλετε το υπερ εμου φρονειν “ye

have revived so as to take thought for me” (the infinitive being the Greek accusative, or accusative of specification, Winer’s Grammar, 317 (298); cf. Ellicott at the passage). Others, according to a transitive use of the verb found only in the Septuagint (^{<3172>}Ezekiel 17:24; Sir. 1:18, etc.), render “ye have revived (allowed to revive) your thought for me” (the infinitive being taken as an object-accusative, Winer’s Grammar, 323 (303); Buttmann, 263 (226); cf. Lightfoot at the passage); against whom see Meyer at the passage.*

{331} αναθημα, αναθηματος, το (equivalent to το ανατεθειμενον);

1. properly, “a thing set up or laid by” in order to be kept; specifically a votive offering, which after being consecrated to a god was hung upon the walls or columns of his temple, or put in some other conspicuous place: 2 Macc. 2:13 (Plutarch, Pelop. c. 25); ^{<2105>}Luke 21:5 in L T, for αναθημασι R G Tr WH; for the two forms are sometimes confounded in the manuscripts; Moeris, αναθημα αττικως, αναθημα ελληνικως. Cf. επιθημα, επιθεμα, etc., in Lob. ad Phryn., p. 249 (cf. 445; Paral. 417; see also Lipsius, Gram. Unters., p. 41).

2. αναθημα in the Septuagint is generally the translation of the Hebrews **מִרְיָע** “a thing devoted to God” without hope of being redeemed, and, if an animal, to be slain (^{<8728>}Leviticus 27:28,29); therefore a person or thing doomed to destruction, ^{<8167>}Joshua 6:17; 7:12, etc. (Winer’s Grammar, 32); a thing abominable and detestable, an accursed thing, ^{<8025>}Deuteronomy 7:26. Hence, in the N.T. αναθημα denotes a. “a curse”: αναθηματι αναθηματιζειν, ^{<4234>}Acts 23:14 (Winer’s Grammar, 466 (484); Buttmann, 184 (159)). b. “a man accursed, devoted to the direst woes” (equivalent to επικαταρατος): αναθημα εστω, ^{<8008>}Galatians 1:8f; ^{<4162>}1 Corinthians 16:22; αναθημα λεγειν τινα to execrate one, ^{<4173>}1 Corinthians 12:3 (R G, but L T Tr WH have restored αναθημα Ιησους, namely, εστω); αναθημα ειναι απο του Χριστου, ^{<8003>}Romans 9:3 (pregnantly equivalent to “doomed” and so separated “from Christ”). Cf. the full remarks on this word in Fritzsche on Romans, vol. ii., 247ff; Wieseler on Galatians, p. 39ff; (a translation of the latter by Prof. Riddle in Schaff’s Lange on Romans, p. 302ff; see also Trench, sec. v.; Lightfoot on Galatians, the passage cited; Ellicott ibid.; Tholuck on Romans, the passage cited; BB. DD., under the words, Anathema, Excommunication).*

{332} αναθεματιζω; 1 aorist ανεθεματισα; (αναθεμα, which see); a purely Biblical and ecclesiastical word, “to declare anathema or accursed”; in the Septuagint equivalent to **מַגִּיף א**, “to devote to destruction” (^{<062>}Joshua 6:21, etc.; 1 Macc. 5:5); **ἐαυτον** to declare oneself liable to the severest divine penalties, ^{<4232>}Acts 23:12,21; **αναθεματι αναθεματιζειν** (^{<0635>}Deuteronomy 13:15; 20:17 (Winer’s Grammar, sec. 54, 3; Buttmann, 184 (109))) **ἐαυτον**, followed by an infinitive, to bind oneself under a curse to do something, ^{<4234>}Acts 23:14. absolutely, to asseverate with direful imprecations: ^{<4471>}Mark 14:71. (Compare: **καταναθεματιζω**.)*

{333} αναθεωρω, αναθεωρω; properly, ‘to survey a series of things from the lowest to the highest, German *daran hinsehen, längs durchsehen* (“to look along up or through”) (Winer’s Deuteronomy verb. comp. Part iii., p. 3); hence, “to look at attentively, to observe accurately, consider well”: **τι**, ^{<4473>}Acts 17:23; ^{<5830>}Hebrews 13:7. (Diodorus Siculus 12, 15 **ἐξ επιπολης μεν θεωρουμενος ... αναθεωρουμενος δε και μετ’ ακριβειας εξεταζομενος**; 14, 109; 2, 5; Lucian, vit. auct. 2; necyom. 15; Plutarch, Aem. P. 1 (uncertain); Cat. min. 14; (adverb Colot. 21, 2).)*

{334} αναθημα, αναθηματος, το (ανατιθημι), “a gift consecrated and laid up in a temple, a votive offering” (see **αναθεμα**, 1): ^{<0216>}Luke 21:5 (R G Tr WH). (3 Macc. 3:17; cf. Grimm on 2 Macc. 3:2; **κοσμεν αναθημασι** occurs also in 2 Macc. 11:16; Plato, Alcib. ii. sec. 12, p. 148 e. **αναθημασι τε κεκοσμηκαμεν τα ιερα αυτων**, Herodotus 1, 183 **το μεν δη ιερον ουτω κεκοσμηται. Εστι δε και ιδια αναθηματα πολλα**.)*

{335} αναδεια (T WH **αναιδια**; see I, i), **αναδειας, η**, (**αναιδης**, and this from **η αιδως** a sense of shame); from Homer down; “shamelessness, impudence”: ^{<0108>}Luke 11:8 (of an importunate man, persisting in his entreaties; (A.V. “importunity”)).*

{336} **αναηρεσις, αναηρεσεως, η** (from **αναηρεω**, 2, which see), “a destroying, killing, murder,” “taking off”: ^{<4801>}Acts 8:1; 22:20 Rec. (the Septuagint only in ^{<0415>}Numbers 11:15; ^{<0757>}Judges 15:17; Jud. 15:4; 2 Macc. 5:13. Xenophon, Hell. 6, 3, 5; Herodian, 2, 13, 1.)*

{337} **αναηρεω, αναειρω**; future **ανελω**, ^{<5018>}2 Thessalonians 2:8 (L T Tr WH text cf. Jud. 7:13; Dionysius Halicarnassus 11, 18; Diodorus Siculus 2, 25; cf. Winer’s Grammar, 82 (78); (Buttmann, 53 (47); Veitch, under the

word **ἀιρεω**, “perhaps late **έλω**”), for the usual **αναιρησω**; 2 aorist **ανειλον**; 2 aorist middle **ανειλομην** (but **ανειλατο** ^{<4072>} Acts 7:21, **ανειλαν** ^{<4109>} Acts 10:39, **ανειλατε** ^{<4123>} Acts 2:23, in G L T Tr WH, after the Alexandrian LXX form, cf. Winer’s Grammar, 73f (71f); Buttmann, 39 (34)f (see **ἀιρεω**)); **πασσιε, πρεσεντ αναιρουμαι**; 1 aorist **ανηρεθην**;

1. “to take up, to lift up” (from the ground); middle “to take up for myself as value, to own” (an exposed infant): ^{<4072>} Acts 7:21; (so **αναιρεσθαι**, Aristophanes nub. 531; Epictetus diss. 1, 23, 7; (Plutarch, Anton. 36, 3; fortuna Romans 8; fratern. am. 18, etc.)).

2. “to take away, abolish”; a. ordinances, established customs (to abrogate): ^{<3909>} Hebrews 10:9: b. a man, “to put not of the way, slay, kill,” (often so in the Septuagint and Greek writings from (Herodotus 4, 66) Thucydides down): ^{<4126>} Matthew 2:16; ^{<4212>} Luke 22:2; 23:32; ^{<4123>} Acts 2:23; 5:33,36; 7:28; 9:23f; 9:29; 10:39; 12:2; 13:28; 22:20; 23:15,21,27; 25:3; 26:10; ^{<3108>} 2 Thessalonians 2:8 L T Tr WH text; **έαντον**, to kill oneself, ^{<4167>} Acts 16:27.*

{338} **αναιτιος, αναιτιον (αιτια)** “guiltless, innocent”: ^{<4126>} Matthew 12:5,7. Often in Greek writings; ^{<4208>} Deuteronomy 21:8f, equivalent to **ycin**; Susanna 62.)*

{339} **ανακαθιζω**: 1 aorist **ανεκαθισα**; “to raise oneself and sit upright; to sit up, sit erect”: ^{<4375>} Luke 7:15 (Lachmann marginal reading WH marginal reading **εκαθισεν**); ^{<4940>} Acts 9:40. (Xenophon, cyn. 5, 7, 19; Plutarch, Alex. c. 14; and often in medical writings; with **έαντον**, Plutarch, Philop. c. 20; middle in same sense, Plato, Phaedo c. 3, p. 60 b.)*

{340} **ανακαινιζω; (καινος)**; “to renew, renovate” (cf. German *auffrischen*): **τινα εις μετανοιαν** so to renew that he shall repent, ^{<3816>} Hebrews 6:6. (Isocrates Arcop. 3; Philo, leg. ad Gaium sec. 11; Josephus, Antiquities 9, 8, 2; Plutarch, Marcell. c. 6; Lucian, Philop. c. 12; the Septuagint ^{<4925>} Psalm 102:5 (103:5); 103:30 (104:30), etc.; ecclesiastical writings) Cf. Winer’s Deuteronomy verb. comp. Part iii., p. 10.*

{341} **ανακαινωω, ανακαινω**: (present passive **ανακαινουμαι**); a word peculiar to the apostle Paul; properly, “to cause to grow up (**ανα**) new, to make new”; passive, new strength and vigor is given to me, ^{<4046>} 2 Corinthians 4:16; to be changed into a new kind of life, opposed to the

former corrupt state, ^{<1080>}Colossians 3:10. Cf. Winer's Deuteronomy verb. comp. Part iii., p. 10 (or Meyer on Colossians, the passage cited; Test. xii. Patr., test. Levi 16, 17 **ανακαινοποιεω**. Cf. Köstlin in Herzog edition 2, 1:477f.)*

{342} **ανακαινωσις, ανακαινωσεως, ἡ**, “a renewal, renovation, complete change for the better” (cf. **ανακαινωω**): **του νως**, object. genitive, ^{<5122>}Romans 12:2; **πνευματος ἁγιου**, effected by the Holy Spirit, ^{<9185>}Titus 3:5. (Etymologicum Magnum, Suidas; (Hermas, vis. 3, 8, 9; other ecclesiastical writings); the simple **καινωσις** is found only in Josephus, Antiquities 18, 6, 10.) (Cf. Trench, sec. xviii.)*

{343} **ανακαλυπτω**: (passive, present participle **ανακαλυπτομενος**; perfect participle **ανακεκαλυμμενος**); “to unveil, to uncover” (by drawing back the veil) (equivalent to **ηλθ**; ^{<8122>}Job 12:22; ^{<9170>}Psalm 17:16 (^{<9186>}Psalm 18:16): **καλυμμα ... μη ανακαλυπτομενον** “the veil ... not being lifted” (literally, “unveiled”) (so WH punctuate, see Winer's Grammar, 534 (497); but L T Alford etc. take the participle as a neuter accusative absolutely referring to the clause that follows with **οτι**: “it not being revealed that,” etc.; (for **ανακαλυπτω** in this sense see Polybius 4, 85, 6; Tobit 12:7, 11); see Meyer at the passage), is used allegor. of a hindrance to the understanding, ^{<4034>}2 Corinthians 3:14 (**ανακαλυπτειν συγκαλυμμα, <6231>**Deuteronomy 22:30 Alexandrian LXX); **ανακεκαλυμμενω προσωπω** “with unveiled face,” ^{<4038>}2 Corinthians 3:18, is also used allegor. of a mind not blinded, but disposed to perceive the glorious majesty of Christ. (The word is used by Euripides, Xenophon, (Aristotle, de sens. 5, vol. i., p. 444b, 25), Polybius, Plutarch.)*

{344} **ανακαμπτω**: future **ανακαμψω**; 1 aorist **ανεκαμψα**; “to bend back, turn back”. In the N.T. (as often in secular authors; in the Septuagint equivalent to **βωv**) intransitive, “to return”: ^{<4122>}Matthew 2:12; ^{<2016>}Luke 10:6 (where the meaning is, ‘your salutation shall return to you, as if not spoken’); ^{<4182>}Acts 18:21; ^{<9115>}Hebrews 11:15.*

{345} **ανακειμαι**; (imperfect 3 person singular **ανεκειτο**); deponent middle “to be laid up, laid”: ^{<4154>}Mark 5:40 R L brackets (cf. English “to lay out”). In later Greek “to lie at table” (on the *lectus tricliniaris* (cf. B. D. under the word Meals); the earlier Greeks used **κεισθαι, κατακεισθαι**, cf. Lob. ad Phryn., p. 216f; Fritzsche (or Wetstein (1752)) on ^{<4190>}Matthew

9:10): ^{<419D>}Matthew 9:10; 22:10f; 26:7,20; Mark (6:26 T Tr WH); 14:18; 16:14; ^{<4175>}Luke 7:37 (L T Tr WH **κατακειται**); 22:27; ^{<411D>}John 12:2 (Rec. **συνανακειμαι**); ^{<4133>}John 13:23,28. Generally, “to eat together, to dine”: ^{<4161>}John 6:11. (Cf. **αναπιπτω**, at the end. Compare: **συνανακειμαι**.)*

{346} **ανακεφαλαιωω, ανακεφαλαιω**: (present passive **ανακεφαλαιουμαι**; 1 aorist middle infinitive **ανακεφαλαιωσασθαι**); (from **κεφαλαιωω**, which see, and this from **κεφαλαιον** which see); “to sum up (again), to repeat summarily and so to condense into a summary” (as, the substance of a speech; Quintilian 6.1 *‘rerum repetitio et congregatio, quae graece ανακεφαλαιωσις dicitur’* (**εργον ρητορικης ... ανακεφαλαιωσασθαι προς αναμνησιν**, Aristotle, fragment 123, vol. v., p. 1499{a}, 33)); so in ^{<453D>}Romans 13:9. In ^{<401D>}Ephesians 1:10 God is said **ανακεφαλαιωσασθαι τα παντα εν τω Χριστω**, to bring together again for himself (note the middle) all things and beings (hitherto disunited by sin) into one combined state of fellowship in Christ, the universal bond (cf. Meyer or Ellicott on Ephesians, the passage cited); (Protevangelium Jacobi 13 **εις εμε ανεκεφαλαιωθη η ιστορια Αδαμ**, where cf. Thilo).*

{347} **ανακλινω**: future **ανακλινω**; 1 aorist **ανεκλινα**; passive, 1 aorist **ανεκλιθην**; future **ανακλιθησομαι**; (from Homer down); “to lean against, lean upon”; a. “to lay down”: **τινα**, ^{<411D>}Luke 2:7 (**εν (τη) φατνη**). b. “to make or bid to recline”: ^{<405D>}Mark 6:39 (**επεταξεν αυτοις**, namely, the disciples, **ανακλιναι (ανακλιθηναι** L WH text) **παντας** *i.e.* the people); Luke ix 15 (T Tr WH **κατεκλιναν**); 12:37. Passive, “to lie back, recline, lie down”: ^{<414D>}Matthew 14:19; of those reclining at table and at feasts, ^{<4173>}Luke 7:30 (RG); 13:29; ^{<4181D>}Matthew 8:11 — in the last two passages used figuratively of participation in future blessedness in the Messiah’s kingdom.*

{348} **ανακοπτω**: 1 aorist **ανεκοψα**; “to beat back, check” (as the course of a ship, Theophrastus, char. 24 (25), 1 (variant)). **τινα** followed by an infinitive (A.V. “hinder”), ^{<416D>}Galatians 5:7 Rec., where the preceding **ετρεχετε** shows that Paul was thinking of an obstructed road; cf. **εγκοπτω**.*

{349} **ανακραζω**: 1 aorist (“rare and late,” Veitch, under the word **κραζω**; Buttmann, 61 (53)) **ανεκραξα**; 2 aorist **ανεκραγον** (^{<4238>}Luke

23:18 T Tr text WH); “to raise a cry from the depth of the throat, to cry out”: ^{<4023>}Mark 1:23; 6:49; ^{<4043>}Luke 4:33; 8:28; 23:18. Examples from secular authors in Winer’s Deuteronomy verb. comp. etc. Part iii., p. 6f.*

{350} **ανακρινω**; 1 aorist **ανεκρινα**; passive (present **ανακρινομαι**); 1 aorist **ανεκριθην**; (frequent in Greek writings, especially Attic); properly, “by looking through a series (**ανα**) of objects or particulars to distinguish (**κρινω**) or search after”. Hence, a. “to investigate, examine, inquire into, scrutinize, sift, question”: ^{<4171>}Acts 17:11 (**τας γραφας**); ^{<6025>}1 Corinthians 10:25, 27 (not anxiously questioning, namely, whether the meat set before you be the residue from heathen sacrifices). Specifically, in a forensic sense (often also in Greek writings) of a judge, “to hold an investigation; to interrogate, examine, the accused or the witnesses”; absolutely: ^{<2344>}Luke 23:14; ^{<4148>}Acts 24:8. **τινα**, ^{<4129>}Acts 12:19; 28:18; passive, ^{<4109>}Acts 4:9. Paul has in mind this judicial use (as his preceding term **απολογια** shows) when in ^{<4093>}1 Corinthians 9:3 he speaks of **τοις εμε ανακρινουσι**, investigating me, whether I am a true apostle. b. universally, “to judge of, estimate, determine” (the excellence or defects of any person or thing): **τι**, ^{<4025>}1 Corinthians 2:15; **τινα**, ^{<4018>}1 Corinthians 4:3f; passive, 1 Corinthians 2:(14),15; 14:24. (Cf. Lightfoot Fresh Revision, etc. iv. sec. 3 (p. 67f, American edition).)*

{351} **ανακρισις, ανακρισεως, η**, “an examination”; as a law-term among the Greeks, the preliminary investigation held for the purpose of gathering evidence for the information of the judges (Meier and Schömann, Attic Process, pp. 27 (622; cf. Dict. of Antiq. under the word)); this seems to be the sense of the word in ^{<4256>}Acts 25:26.*

ανακυλιω:

1. “to roll up”.

2. “to roll back”: **ανακεκυλισται ο λιθος**, ^{<4164>}Mark 16:4 T Tr WH. (Alexis in Athen. vi., p. 237 c.; Lucian, de luctu 8; Dionysius Halicarnassus, Plutarch, others.)*

{352} **ανακυπτω**: 1 aorist **ανεκυψα**; “to raise or lift oneself up”;

a. one’s body: ^{<2131>}Luke 13:11; ^{<4007>}John 8:7,10; (Xenophon, de re equ. 7, 10, elsewhere; the Septuagint ^{<18015>}Job 10:15).

b. one's soul: "to be elated, exalted": ^{<273>}Luke 21:28; (Xenophon, oec. 11, 5; Josephus, b. j. 6, 8, 5, elsewhere).*

{353} αναλαμβάνω; 2 aorist ανελαβον; 1 aorist passive ανεληφθην (ανελημφθην L T Tr WH; cf. Winer's Grammar, p. 48 (Buttmann, 62 (54); Veitch, (under the word λαμβανω); see λαμβανω, and under the word, M, μ)); (from Herodotus down);

1. "to take up, raise": εις τον ουρανον, ^{<169>}Mark 16:19; ^{<401>}Acts 1:11; 10:16 (the Septuagint ^{<121>}2 Kings 2:11); without case, ^{<402>}Acts 1:2,22; ^{<516>}1 Timothy 3:16 (cf. Winer's Grammar, 413 (385)) (Sir. 48:9).

2. "to take up" (a thing in order to carry or use it): ^{<473>}Acts 7:43; ^{<483>}Ephesians 6:13,16. "to take to oneself": τινα, in order to conduct him, ^{<423>}Acts 23:31; or as a companion, ^{<541>}2 Timothy 4:11; or in ^{<403>}Acts 20:13f, "to take up" namely, into the ship.*

{354} αναληψις (αναλημψις L T Tr WH; see M, μ), αναληψεως, ἡ (αναλαμβάνω) (from Hippocrates down), "a taking up": ^{<155>}Luke 9:51 (namely, εις τον ουρανον of the ascension of Jesus into heaven; (cf. Test. xii. Patr. test. Levi sec. 18; Suicer, Thesaurus Ecclesiastes under the word; and Meyer on Luke, the passage cited)).*

{355} αναλίσκω: from the present αναλωω (3 person singular αναλοι, ^{<512>}2 Thessalonians 2:8 WH marginal reading) come the future αναλωσω; 1 aorist ανηλωσα and αναλωσα (see Veitch); 1 aorist passive ανηλωθην; (the simple verb is found only in the passive ἀλίσκομαι "to be taken"; but α in ἀλίσκομαι is short, in αναλίσκω long; cf. Alexander Buttmann (1873) Ausf. Spr. ii., p. 113; (Veitch, see under the words; "the different quantity, the active form, the transitive sense of the perfect, and above all the difference of sense, indicate a different origin for the two verbs." Liddell and Scott)); (from Pindar down);

1. "to expend"; to consume, e.g. χρηματα (to spend money; very often in Xenophon).

2. "to consume, use up, destroy": ^{<154>}Luke 9:54; ^{<855>}Galatians 5:15; ^{<518>}2 Thessalonians 2:8 R G WH marginal reading (the Septuagint ^{<270>}Jeremiah 27:7 (^{<2817>}Jeremiah 50:7); ^{<123>}Proverbs 23:28; ^{<1413>}Genesis 41:30, etc.) (Compare: καταναλίσκω, προσαναλίσκω).*

{356} αναλογια, αναλογιας, ἡ (αναλογος conformable, proportional), “proportion”: κατα την αναλογιαν της πιστεως, equivalent to κατα το μετρον πιστεως received from God, ^{<5126>}Romans 12:6, cf. 3. (Plato, Demosthenes, Aristotle, Theophrastus, others.)*

{357} αναλογιζομαι: 1 aorist ανελογισαμην; deponent middle “to think over, ponder, consider”: commonly with the accusative of the thing, but in ^{<5128>}Hebrews 12:3 with the accusative of the person “to consider by weighing, comparing,” etc. (3 Macc. 7:7. Often in Greek writings from Plato and Xenophon down.)*

{358} αναλος, αναλον (άλς salt), “saltless, unsalted” (αρτοι αναλοι, Aristotle, probl. 21, 5, 1; αρτος αναλος, Plutarch, symp. 5: quaest. 10 sec. 1): άλας αναλον salt destitute of pungency, ^{<4081>}Mark 9:50.*

{355} (αναλωω, see αναλισκω.)

{359} αναλυσις, αναλυσεως, ἡ (αναλυω, which see);

1. “an unloosing (as of things woven), a dissolving (into separate parts)”.
2. “departure” (a metaphor drawn from loosing from moorings preparatory to setting sail, cf. Homer, Odyssey 15, 548; (or, according to others, from breaking up an encampment; cf. Lightfoot on ^{<5023>}Philippians 1:23)), German Aufbruch: ^{<5046>}2 Timothy 4:6 (departure from life; Philo in Flacc. sec. 21 (p. 544, Mang. edition) ἡ εκ του βιου τελευταια αναλυσις; (Clement of Rome, 1 Corinthians 44,5 εγκαρπον και τελειαν εσχον τη αναλυσιν; Eusebius, h. e. 3, 32, 1 μαρτυριω τον βιον αναλυσαι, cf. 3, 34). Cf. αναλυσις απο συνουσιας, Josephus, Antiquities 19, 4, 1).*

{360} αναλυω: future αναλυσω; 1 aorist ανελυσα;

1. “to unloose, undo again” (as, woven threads).
2. “to depart,” German *aufbrechen*, “break up” (see αναλυσις, 2), so very often in Greek writings; “to depart from life”: ^{<5023>}Philippians 1:23 (Lucian, Philops. c. 14 οκτωκαιδεκαετης ων ανελυεν; add Aelian v. h. 4, 23; (ανελυσεν ο επισκοπος Πλατων εν κυριω, Acta et mart. Matth. sec. 31)). “to return,” εκ των γαμων, ^{<2126>}Luke 12:36 (Buttmann, 145 (127); for examples) cf. Kuinoel (and Wetstein) at the passage; Grimm on 2 Macc. 8:25.*

{361} **αναμαρτητος, αναμαρτητον** (from **αν**, the alpha privative, and the form **ἀμαρτεω**), “sinless,” both “one who has not sinned,” and “one who cannot sin”. In the former sense in ^{<4007>}John 8:7; ^{<6299>}Deuteronomy 29:19; 2 Macc. 8:4; 12:42; (Test. xii. Patr. test. Benj. sec. 3). On the use of this word from Herodotus down, cf. Ullmann, *Sündlosigkeit Jesu*, p. 91f ((abridged in) English translation, p. 99; Cremer, under the word).*

{362} **αναμενω**; (from Homer down); **τινα**, “to wait for one” (German *erharren*, or rather *heranharren* (*i.e.* to await one whose coming is known or foreseen)), with the added notion of patience and trust: ^{<5310>}1 Thessalonians 1:10 (cf. Ellicott at the passage). Good Greek; cf. Winer’s Deuteronomy verb. comp. etc. Part iii., p. 15f.*

{3313} **αναμερος**, *i.e.* **ανα μερος**, see **ανα**, 1.)

{3319} **αναμεσον**, *i.e.* **ανα μεσον**, see **ανα**, 1.)

{363} **αναμιμνησκω**; future **αναμνησω** (from the form **μναω**); passive (present **αναμιμνησκομαι**); 1 aorist **ανεμνησθην**; (from Homer down); “to call to remembrance, to remind”: **τινα τι** one of a thing (Winer’s Grammar, sec. 32, 4a.), ^{<4041>}1 Corinthians 4:11; “to admonish,” **τινα** followed by an infinitive, ^{<5006>}2 Timothy 1:6. Passive “to recall to one’s own mind, to remember”; absolutely: ^{<4121>}Mark 11:21. with the genitive of the thing, ^{<4142>}Mark 14:72 Rec: **τι**, ^{<4142>}Mark 14:72 L T Tr WH; contextually, “to (remember and) weigh well, consider”: ^{<4075>}2 Corinthians 7:15; ^{<5802>}Hebrews 10:32; cf. Winer’s Grammar, sec. 30, 10c.; (Buttmann, sec. 132, 14); Matthew ii., p. 820f (Compare: **επαναμιμνησκω**. Synonym: see **αναμνησις** at the end.)*

{364} **αναμνησις, αναμνησεως, ἡ (αναμιμνησκω)**, “a remembering, recollection”: **εις την εμην αναμνησιν** “to call me (affectionately) to remembrance,” ^{<4229>}Luke 22:19 (WH reject the passage); ^{<4124>}1 Corinthians 11:24f, **εν αυταις** (namely, **θυσιας**) **αναμνησις ἀμαρτιων** in offering sacrifices there is a remembrance of sins, *i.e.* the memory of sins committed is revived by the sacrifices, ^{<5803>}Hebrews 10:3. In Greek writings from Plato down.*

(Synonyms: **αναμνησις, ὑπομνησις**: The distinction between these words as stated by Ammonius and others — viz. that **αναμνησις** denotes an unassisted recalling, **ὑπομνησις** a remembrance prompted by another

— seems to be not wholly without warrant; note the force of ὑπο (cf. our ‘sug-gest’). But even in classical Greek the words are easily interchangeable. Schmidt, chapter 14; Trench, sec. cvii. 6, cf., p. 61 note; Ellicott or Holtzm. on ^{<5005>}2 Timothy 1:5.)

{365} ἀνανεωω, ἀνανεω: “to renew” (often in Greek writings); passive (Winer’s Grammar, sec. 39, 3 N. 3; for the middle has an active or reciprocal force, cf. 1 Macc. 12:1 and Grimm at the passage)

ἀνανεουσθαι τῷ πνεύματι “to be renewed in mind,” *i.e.* to be spiritually transformed, to take on a new mind (see νοῦς, 1{b}. at the end; πνεῦμα, at the end), ^{<4003>}Ephesians 4:23. Cf. Tittmann *i.*, p. 60; (Trench, sections xl. xviii.), and ἀνακαινω above.*

{366} ἀνανηφω: (‘in good authors apparently confined to the present’; 1 aorist ἀνενηψα); “to return to soberness” (ἐκ μεθης, which is added by Greek writers); metaphorically: ^{<5026>}2 Timothy 2:26 ἐκ τῆς τοῦ διαβόλου παγίδος (Winer’s Grammar, sec. 66, 2 d.) to be set free from the snare of the devil and to return to a sound mind (‘one’s sober senses’). (Philo, legg. alleg. ii. sec. 16 ἀνανηφει, τούτ’ ἐστι μετανοει; add Josephus, Antiquities 6, 11, 10; Cebes (399 B. C.) tab. 9; Antoninus 6, 31; Chariton 5, 1.) (See ἀγρυπνεω, at the end.)*

{367} Ἀνανίας (WH Ἄνανιας, see their Introductory sec. 408), Ἀνανια (but on the genitive cf. Buttmann, 20 (18)), ὁ, “Ananias” (hymnῆς from ἡψε to be gracious, and Hy; Jehovah (cf. Meyer on ^{<4401>}Acts 5:1)):

1. a certain Christian (at Jerusalem), the husband of Sapphira: ^{<4401>}Acts 5:1-6.
2. a Christian of Damascus: ^{<4401>}Acts 9:10-18; 22:12ff
3. a son of Nedebaeus, and high priest of the Jews circa A. D. 47-59. In the year 66 he was slain by the Sicarii: ^{<4421>}Acts 23:2f; 24:1f; Josephus, Antiquities 20, 5, 2; 6, 2; 9, 2-4; b. j. 2, 17, 6; 9. (Cf. B. D. under the word.)*

{368} ἀναντιρρητος (WH ἀναντιρητος; see Rho), ἀναντιρρητον, (the alpha privative, ἀντι, and ρητος from ΡΕΩ to say), “not contradicted and not to be contradicted; undeniable (not to be gainsaid)”; in the latter sense, ^{<4426>}Acts 19:36. (Occasionally in Greek writings from Polybius down.)*

{369} **αναντιρρητως** (WH **αναντιρητως**, see their Appendix, p. 163, and Rho), adverb, “without contradiction”: ^{<4109>}Acts 10:29 (I came without gainsaying). Polybius 23, 8, 11 (others).*

{370} **αναξιος, αναξιον** (alpha privative and **αξιος**) (from Sophocles down), “unworthy” (**τινος**): “unfit” for a thing, ^{<4112>}1 Corinthians 6:2.*

{371} **αναξιος**, adverb (from Sophocles down), “in an unworthy manner”: ^{<4112>}1 Corinthians 11:27, and ^{<4112>}1 Corinthians 11:29 Rec. (Cf. Winer’s Grammar, 463 (431).)*

{372} **αναπαυσις, αναπαυσεως, η (αναπαυω)** (from Mimnermus, Pindar down);

1. “intermission, cessation,” of any motion, business, labor: **αναπαυσιν ουκ εχουσι λεγοντες** (Rec. **λεγοντα**) equivalent to **ουκ αναπαυονται λεγοντες** they incessantly say, ^{<4148>}Revelation 4:8.

2. “rest, recreation”: ^{<4128>}Matthew 12:43; ^{<4124>}Luke 11:24; ^{<4141>}Revelation 14:11 (and often in Greek writings); blessed tranquillity of soul ^{<4112>}Matthew 11:29 (Sir. 6:(27) 28; 51:27; Sap. 4:7). (The word denotes a temporary rest, a respite, *e.g.* of soldiers; cf. Schmidt, chapter 25; Lightfoot on ^{<5007>}Philemon 1:7; Trench, sec. xli.)*

{373} **αναπαυω**: future **αναπαυσω**; 1 aorist **ανεπαυσα**; perfect passive **αναπεπαυμαι**; middle (present **αναπαυομαι**); future **αναπαυσομαι** (^{<4161>}Revelation 6:11 (Lachmann edition min., Tdf. editions 2, 7, WH; but G L T Tr with R **αναπαυσωνται**)), and in the colloquial speech of inferior Greek **αναπαησομαι** (^{<4143>}Revelation 14:13 L T Tr WH, cf. Alexander Buttman (1873) (57) especially English translation, p. 64f; Kühner, 1:886; (Tdf. Proleg., p. 123; WH’s Appendix, p. 170); see also in **επιαναπαυω**); 1 aorist **ανεπαυσαμην**; (a common verb from Homer down): “to cause or permit one to cease from any movement or labor in order to recover and collect his strength” (note the prefix **ανα-** and distinguish from **καταπαυω** (see **αναπαυσις**, at the end)), “to give rest, refresh”; middle “to give oneself rest, take rest”. So in the middle voice, absolutely of rest after traveling, ^{<4051>}Mark 6:31; and for taking sleep, ^{<4135>}Matthew 26:45; ^{<4144>}Mark 14:41; of the sweet repose one enjoys after toil, ^{<4129>}Luke 12:19; “to keep quiet,” of calm and patient expectation, ^{<4161>}Revelation 6:11: of the blessed rest of the dead, ^{<4143>}Revelation 14:13 (**εκ των κοπων** exempt from toils

(cf. Buttmann, 158 (138)); Plato, Critiasin. **εκ μακρας ὁδου**). By a Hebraism (j We I [æ^{2310C} Isaiah 11:2) **το πνευμα εφ' ὑμας αναπαινεται** rests upon you, to actuate you, ^{<1094>}1 Peter 4:14. Active: “to refresh,” the soul of anyone: **τινα**, ^{<4128>}Matthew 11:28; **το πνευμα τινος**, ^{<4668>}1 Corinthians 16:18; **τα σπλαγγνα τινος**, ^{<5012>}Philemon 1:20. In passive, ^{<5007>}Philemon 1:7; ^{<4073>}2 Corinthians 7:13 (**απο παντων ὑμων** from your sight, attentions, contact). (Compare: **επιπαυω**, **συνπαυω** (**συνπαυομαι**).)*

{374} αναπειθω; “to stir up by persuasion” (cf. German *aufreizen*), “to solicit, incite”: **τινα τι ποιησαι**, ^{<4883>}Acts 18:13. So also in Herodotus, Thucydides, Plato, Xenophon, others.*

{376} αναπειρος, a false spelling (arising from itacism (cf. Phryn. in Bekker, Anecd. i., p. 9, 22: **δια του η την τριτην, ου δια της ει διφθογγου ὡς ὀι αμαθεις**)) in some manuscripts in ^{<2143>}Luke 14:13,21 (and adopted by L Tr WH; (see WH. Appendix, p. 151)) for **αναπηρος**, which see.

{375} αναπεμπω: 1 aorist **ανεπεμψα**; (from Pindar and Aeschyl. down);

1. “to send up”; *i.e.*

a. to a higher place;

b. to a person higher in office, authority, power (Plutarch, Marius c. 17; (Philo de creat. princip. sec. 8; Josephus, b. j. 2, 20, 5)): **τινα προς τινα**, ^{<2217>}Luke 23:7,15; ^{<4252>}Acts 25:21 L T Tr WH.

2. “to send back”: **τινα** ^{<5012>}Philemon 1:12 (11); **τινα τινι**, ^{<2211>}Luke 23:11.*

αναπηδαω: (1 aor participle **αναπηδησας**); (Homer, Iliad 11, 379; often in Plato, Xenophon, Demosthenes); “to leap up, spring up, start up”: **αναπηδησας**, ^{<4108>}Mark 10:50 L T Tr WH; cf. Fritzsche at the passage (^{<1028>}1 Samuel 20:34; ^{<1088>}Proverbs 18:4 (Aldine LXX, etc.); Tobit 2:4; 6:3; 7:6.)*

{376} αναπηρος, αναπηρον (properly, **πηρος** from the lowest part to the highest — **ανα**; hence, Suidas **ὁ καθ' ὑπερβολην πεπηρωμενος** (cf. Lob. Path. Elementa 1:195)), “disabled in the limbs, maimed, crippled”; injured in, or bereft of, some member of the body: ^{<2143>}Luke 14:13,21

αναπηρους, χωλους, τυφλους. In both these passages L Tr WH have adopted with certain manuscripts the spelling **αναπειρους** — manifestly false, as arising from itacism. (Plato, Crito, p. 53 a. **χωλοι και τυφλοι και αλλοι αναπηροι**; Aristotle, h. a. 7, 6 (vol. i., p. 585b, 29) **τινονται εξ αναπηρων αναπηροι**; Lysias quoted in Suidas **ρινα και ωτα αναπηρος**; 2 Macc. 8:24 **τοις μελεσιν αναπηρους**.)*

{377} **αναπιπτω**: 2 aorist **ανεπεσον**, 3 person plural **ανεπεσον** ^{<4060>}Mark 6:40 (T Tr WH **ανεπεσαν**); ^{<4060>}John 6:10 (L T Tr WH **ανεπεσαν**), infinitive **αναπεσειν**, imperative **αναπεσε** ^{<240>}Luke 14:10 (Rec. **αναπεσον** from 1 aorist **ανεπεσα** ((Griesbach **αναπεσαι** *i.e.* 1 aorist middle imperative))); ^{<270>}Luke 17:7 (R G **αναπεσαι**, cf. WH. Appendix, p. 164; Tdf. Proleg., p. 123; see **πιπτω**, participle **αναπεσων**; cf. Winer's Grammar, sec. 13, 1, p. 73 (71); (Buttmann, 39f (34f), 67 (59); from Euripides down); “to lie back, lie down”: absolutely, ^{<4060>}Mark 6:40; ^{<4160>}John 6:10 (namely, on the ground); **επι την γην**, ^{<4155>}Matthew 15:35; **επι της γης**, ^{<4086>}Mark 8:6. In later Greek (cf. Lob. ad Phryn., p. 216; (Winer's Grammar, 23 (22))) for **ανακλινομαι** “to recline at table”: ^{<2157>}Luke 11:37; 14:10; 17:7; 22:14; ^{<4312>}John 13:12; 21:20 (others refer this to the following meaning). “to lean back,” ^{<4325>}John 13:25 L Tr WH. (It denotes an act rather than a state, and in the last passage differs from **ανακειμαι**, ^{<4323>}John 13:23, by indicating a change of position.)*

{378} **αναπληρωω**, **αναπληρωω**; future **αναπληρωσω**; 1 aorist **ανεπληρωσα**; (present passive **αναπληρουμαι**); (**ανα** to, up to, *e.g.* to fill a vessel up to the brim; up to the appointed measure or standard, German *anfüllen*); (from Euripides down);

1. “to fill up, make full,” *e.g.* a ditch (Strabo 5, 6, p. 223); hence, tropically, **αμαρτιας**, ^{<3216>}1 Thessalonians 2:16 (to add what is still lacking to complete the number of their sins; on the meaning, cf. ^{<4156>}Genesis 15:16; ^{<2783>}Daniel 8:23; 9:24; ^{<4232>}Matthew 23:32; 2 Macc. 6:14). **αναπληρουται η προφητεια** the prophecy is fully satisfied, the event completely corresponds to it, ^{<4034>}Matthew 13:14. **τον νομου** to fulfil *i.e.* observe the law perfectly, ^{<802>}Galatians 6:2 (the Epistle of Barnabas 21 **αναπληραν πασαν εντολην**); **τον τοπον τινος** to fill the place of anyone, ^{<4346>}1 Corinthians 14:16 (after the rabbinical **אִלְמַמְוֹמַ**) to hold the position of anyone (yet cf. Meyer ad loc.).

2. “to supply”: **το ὑστερημα**, ^{<1881>}Philippians 2:30 (^{<50124>}Colossians 1:24); ^{<6167>}1 Corinthians 16:17 (they by their presence supplied your place in your absence); cf. Plato, *symp.*, p. 188 e. **αλλ’ ει τι εξελιπον, σον εργον** (namely, **εστιν**) **αναπληρωσαι**. Cf. Winer’s Deuteronomy verb. comp. etc. Part iii., p. 11f; (Ellicott on Philippians, the passage cited, or Meyer on Galatians, the passage cited Compare: **ανταναπληρωω**, **προσαναπληρωω**).*

{379} **αναπολογητος, αναπολογητον**, “without defense or excuse,” ^{<6101>}Romans 1:20; also “that cannot be defended, inexcusable,” ^{<6101>}Romans 2:1. (Polybius, Dionysius Halicarnassus, *Antiquities* 7, 46; Plutarch, *Brut.* 46, others.)*

{380} **αναπτυσσω**: 1 aorist **ανεπτυξα**; (**ανα** — cf. the German *auf* equivalent to *auseinander*, see **αναλυω** — and **πτυσσω** to fold up, roll together); “to unroll” (*i.e.* open for reading): **το βιβλιον** (as in Herodotus 1, 48 and 125), ^{<4047>}Luke 4:17 (R G T) (^{<12914>}2 Kings 19:14). The books of the Hebrews were rolls (**twDgmj**) fastened to (one or) two smooth rods and furnished with handles, so that they could be rolled up and unrolled; (cf. B. D. under the word Writing).*

{381} **αναπτω**; 1 aorist **ανηψα**; 1 aorist passive **ανηφθην**; “to light up, kindle”: ^{<4249>}Luke 12:49; ^{<4812>}Acts 28:2 (R G); ^{<5985>}James 3:5. (From Herodotus down).*

{382} **αναριθμητος, αναριθμητον** (alpha privative and **αριθμεω**), “innumerable”: ^{<8112>}Hebrews 11:12. (From Pindar down).*

{383} **ανασειω**; 1 aorist **ανεσεισα**; “to shake up”; tropically, “to stir up, excite, rouse”: **τον οχλον**, ^{<4151>}Mark 15:11; **τον λαον**, ^{<4235>}Luke 23:5. (So in Diodorus 13, 91; 14, 10; Dionysius Halicarnassus, *Antiquities* 8, 81).*

{384} **ανασκευαζω**; (**σκευαζω**, from (**σκευος** a vessel, utensil);

1. “to pack up baggage” (Latin *vasa colligere*) “in order to carry it away to another place”: Xenophon, *an.* 5, 10 (6, 2) 8. Middle “to move one’s furniture” (when setting out for some other place, Xenophon, *Cyril* 8, 5, 4 **οταν δε ανασκευαζωνται, συντιθησι μεν εκαστος τα σκευη**); hence,

2. of an enemy “dismantling, plundering,” a place (Thucydides 4, 116); “to overthrow, ravage, destroy,” towns, lands, etc.; tropically, **ψυχαζ**, “to turn away violently from a right state, to unsettle, subvert”: ^{<445>}Acts 15:24.*

{385} **ανασπαω**, **ανασπω**: **ανασπασω**; 1 aorist passive **ανεσπασθην**; “to draw up”: ^{<245>}Luke 14:5; ^{<4110>}Acts 11:10. (From Homer down).*

{386} **αναστασις**, **αναστασεως**, **η (ανιστημι)** (from Aeschylus down);

1. “a raising up, rising” (e.g. from a seat): ^{<234>}Luke 2:34 (opposed to **πτωσις**; the meaning is ‘It lies (or ‘is set’ A.V.) like a stone, which some will lay hold of in order to climb; but others will strike against it and fall’).

2. “a rising from the dead” (ecclesiastical Latin *resurrectio*) (Aeschylus Eum. 648); a. that of Christ: ^{<402>}Acts 1:22; 2:31; 4:33; ^{<616>}Romans 6:5; ^{<1080>}Philippians 3:10; ^{<1021>}1 Peter 3:21; with the addition of **νεκρων**, ^{<604>}Romans 1:4 (a generic phrase: the resurrection-of-the-dead, although it has come to pass as yet only in the case of Christ alone; cf. ^{<472>}Acts 17:32; Winer’s Grammar, sec. 30, 2 a. at the end); **εκ νεκρων**, ^{<1003>}1 Peter 1:3. b. that of all men at the end of the present age. This is called simply **αναστασις** or **η αναστασις**, ^{<123>}Matthew 22:23, (28), 30; ^{<128>}Mark 12:18, 23 ^{<217>}Luke 20:27, 33, 36; ^{<812>}John 11:24; ^{<478>}Acts 17:18; 23:8; ^{<828>}2 Timothy 2:18; by metonymy equivalent to the author of resurrection, ^{<815>}John 11:25; with the addition of **η εκ νεκρων**, ^{<215>}Luke 20:35; ^{<402>}Acts 4:2; or simply of **των νεκρων** (on the distinction which some (e.g. Van Hengel on ^{<604>}Romans 1:4; Van Hengel and Lightfoot on ^{<1081>}Philippians 3:11; Cremer, under the word) would make between these phrases, see Winer’s Grammar, 123 (117); Buttman, 89 (78)), ^{<423>}Matthew 22:31; ^{<472>}Acts 17:32; 23:6; 24:15 (Rec.), 21; 26:23; ^{<652>}1 Corinthians 15:12f,21,42; ^{<802>}Hebrews 6:2. **αναστασις ζωης** resurrection to life (**αναστασις εις ζωνην**, 2 Macc. 7:14 (cf. ^{<212>}Daniel 12:2)), and **αναστασις της κρισεως** resurrection to judgment, ^{<679>}John 5:29 (on the genitives cf. Winer’s Grammar, 188 (177)); the former is **αναστασις των δικαιων**, ^{<244>}Luke 14:14; **κρειττων αναστασις**, ^{<815>}Hebrews 11:35 (so called in comparison with a continuance of life on earth, which is spoken of as an **αναστασις** by a kind of license; (cf. Winer’s Grammar, 460 (429))). **η αναστασις η πρωτη** in ^{<616>}Revelation 20:5f will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind, ^{<612>}Revelation 20:12ff On the question whether and in what sense Paul also believed in two resurrections,

separated from each other by a definite space of time, cf. Grimm in the *Zeitschr. für wissenschaftl. Theol.*, 1873, p. 388f. c. the resurrection of certain in ancient Jewish story who were restored to life before burial: ^{<813>}Hebrews 11:35.*

{387} **αναστατωω, αναστατω;** 1 aorist **ανεστατωσα;** a verb found nowhere in secular auth., but (in ^{<2023>}Daniel 7:23 the Septuagint; ^{<627>}Deuteronomy 29:27 Graecus Venetus) several times in the O.T. fragments of Aquila (e.g. ^{<901>}Psalms 10:1) and Symmachus (e.g. ^{<681>}Psalms 58:11; ^{<2213>}Isaiah 22:3), and in Eustathius (from **αναστατος**, driven from one's abode, outcast, or roused up from one's situation; accordingly equivalent to **αναστατον ποιω**), "to stir up, excite, unsettle"; followed by an accusative

a. to excite tumults and seditions in the State: ^{<4076>}Acts 17:6; 21:38.

b. to upset, unsettle, minds by disseminating religious error: ^{<852>}Galatians 5:12.*

{388} **ανασταυρωω, ανασταυρω;** "to raise up upon a cross, crucify," (**ανα** as in **ανασκολοπιζω**): ^{<306>}Hebrews 6:6 (very often in Greek writings from Herodotus down). Cf. Winer's Deuteronomy verb. comp. etc. Part iii., p. 9f; (Winer admits that in Hebrews, the passage cited the meaning to crucify "again," or "afresh," may also be assigned to this verb legitimately, and that the absence of a precedent in secular writings for such a sense is, from the nature of the case, not surprising).*

{389} **αναστεναζω;** 1 aorist **ανεστεναξα;** "to draw sighs up from the bottom of the breast, to sigh deeply": ^{<1082>}Mark 8:12. (^{<2004>}Lamentations 1:4; Sir. 25:18 (17); 2 Macc. 6:30, and in Greek writings from (Aeschylus choëph. 335) Herodotus 1, 86 down.)*

{390} **αναστρεφω;** future **αναστρεψω;** (1 aorist **ανεστρεψα;** passive, present **αναστρεφομαι**); 2 aorist **ανεστραφην;**

1. "to turn upside down, overturn": **τας τραπεζας,** ^{<825>}John 2:15, (**διφρους,** Homer, *Iliad* 23, 436).

2. "to turn back"; intransitive, (Winer's Grammar, 251 (236)] "to returns," like the Latin *revertor* equivalent to *revertor* (as in Greek writings; in the Septuagint equivalent to **βλῦν**): ^{<452>}Acts 5:22; 15:16 (here **αναστρεψα**

καὶ has not like the Hebrew בלע the force of an adverb, “again,” but God in the Messiah’s advent returns to his people, whom he is conceived of as having previously abandoned; cf. Winer’s Grammar, 469 (437)).

3. “to turn hither and thither”; passive reflexively, “to turn oneself about, sojourn, dwell,” ἐν “in” a place; a. literally: ^{<4172>}Matthew 17:22, where L T WH Tr text **συστρεφομένων**, cf. Keim, ii., p. 581 (English translation, iv., p. 303). (^{<4085>}Joshua 5:5; ^{<2396>}Ezekiel 19:6, and in Greek writings) b. like the Hebrew עָלַמָּה to walk, of the manner of life and moral character, “to conduct oneself, behave oneself, live”: ^{<4012>}2 Corinthians 1:12 (**ἐν τῷ κόσμῳ**); ^{<4085>}1 Timothy 3:15 (**ἐν οἰκῷ θεοῦ**); ^{<4008>}Ephesians 2:3 (**ἐν οἷς** among whom); ^{<4028>}2 Peter 2:18 (**ἐν πλάνῃ**). simply “to conduct or behave oneself, ‘walk’,” (German *wandeln*): ^{<4017>}1 Peter 1:17; ^{<3803>}Hebrews 10:33; (**καλῶς**) 13:18. (Cf. its use e.g. in Xenophon, an. 2, 5, 14; Polybius 1, 9, 7; 74, 13; 86, 5 etc. (see **ἀναστροφή**, at the end); ^{<4007>}Proverbs 20:7 the Septuagint; Clement of Rome, 1 Corinthians 1, 21, 8; etc.)*

{391} **ἀναστροφή, ἀναστροφῆς, ἡ** (from the passive **ἀναστρεφομαι**, see the preceding word), properly, ‘walk,’ i.e. “manner of life, behavior, conduct” (German *Lebenswandel*): ^{<4013>}Galatians 1:13; ^{<4002>}Ephesians 4:22; ^{<4042>}1 Timothy 4:12; ^{<3803>}James 3:13; ^{<4015>}1 Peter 1:15, 18; 2:12; 3:1f,16; ^{<4007>}2 Peter 2:7; plural **ἀγίαι ἀναστροφαι** the ways in which holy living shows itself, ^{<4001>}2 Peter 3:11. Hence, life in so far as it is comprised in conduct, ^{<3807>}Hebrews 13:7. (This word, in the senses given, is found in Greek writings from Polybius 4, 82, 1 down; in the Scriptures first in Tobit 4:14; 2 Macc. 5:8; add Epictetus diss. 1, 9, 5; 4, 7, 5 (and (from Sophocles’ Lexicon, under the word) Agatharchides 134, 12; 153, 8; Aristaeas 16).)*

{392} **ἀνατασσομαι**; (1 aorist middle infinitive **ἀναταξασθαι**); (middle of **ἀνατασσω**) “to put together in order, arrange, compose”: **διηγησιν**, ^{<4000>}Luke 1:1 (so to construct (R. V. “draw up”) a narrative that the sequence of events may be evident. Found besides only in Plutarch, de sollert. anim. c. 12, where it denotes to go regularly through a thing again, rehearse it; (in ^{<2020>}Ecclesiastes 2:20 Aldine LXX, and in ecclesiastical writings e.g. Irenaeus 3, 21, 2 at the end)).*

{393} **ἀνατελλω**; 1 aorist **ἀνετείλα**; perfect **ἀνατεταλκα**; a. transitive, “to cause to rise”: **τον ἥλιον**, ^{<4155>}Matthew 5:45 (of the earth bringing forth plants, ^{<4008>}Genesis 3:18; of a river producing something, Homer, Iliad

5, 777). b. intransitive, “to rise, arise”: light, ^{<4016>}Matthew 4:16 (^{<2880>}Isaiah 58:10); the sun, ^{<4136>}Matthew 13:6; ^{<4046>}Mark 4:6; 16:2; ^{<3011>}James 1:11; the clouds, ^{<4124>}Luke 12:54; **φωσφορος**, ^{<6019>}2 Peter 1:19. tropically, “to rise from, be descended from,” ^{<8774>}Hebrews 7:14. The earlier Greeks commonly used **ανατελλειν** of the sun and moon, and **επιτελλειν** of the stars; but Aelian, Pausanias, Stobaeus, and other later writings neglect this distinction; see Lob. ad Phryn., p. 124f. (Compare: **εξανατελλω**.)*

{394} **ανατιθημι**: 2 aorist middle **ανεθεμην**; (in various senses from Homer down); in the middle voice “to set forth” a thing drawn forth, as it were, from some corner (**ανα**), “to set forth (in words), declare” (R. V. lay before): **τινι τι**, ^{<4254>}Acts 25:14; ^{<8112>}Galatians 2:2 (2 Macc. 3:9; (^{<3016>}Micah 7:5); Artemidorus Daldianus, oneir. 2, 64 **τινι το οναρ**; Diogenes Laërtius 2, 17, 16, p. 191, Heubn. edition; Plutarch, amat. narr., p. 772 d.) Cf. Fritzschorum Opuscc., p. 169; (Holsten, Zum Evang. des Paulus n. d. Petrus, p. 256f. Compare: **προσανατιθημι**.)*

{395} **ανατολη**, **ανατολης**, **ἡ** (from **ανατελλω**, which see), as in Greek writings;

1. “a rising” (of the sun and stars); light rising **εξ ὕψους**, ^{<4078>}Luke 1:78.
2. “the east” (the quarter of the sun’s rising): ^{<4012>}Matthew 2:2, 9; ^{<6113>}Revelation 21:13 (Griesbach **ανατολων**); Herodian, 2, 8, 18 (10); 3, 5, 1; Josephus, contra Apion 1, 14, 3 (6; 1, 26, 6; Mark 16 WH (rejected) ‘Shorter Conclusion’); Clement of Rome, 1 Corinthians 5, 6; Ignatius ad Romans 2, 2; Melito quoted in Eusebius, h. e. 4, 26, 14; with **ἡλιου** added, ^{<6112>}Revelation 7:2 (R G T Tr WH text); plural, eastern regions, “the east” (Winer’s Grammar, 176 (166)): ^{<4011>}Matthew 2:1; 8:11; 24:27; ^{<4133>}Luke 13:29 (the Septuagint, Herodotus, Plato, Polybius, Plutarch, others; Philo in Flacc. sec. 7); with the addition of **ἡλιου**, ^{<6162>}Revelation 16:12 **λεες** T Tr text WH text; ^{<6112>}Revelation 7:2 L WH marginal reading).*

{396} **ανατρεπω**; “to overthrow, overturn, destroy”; ethically, “to subvert”: **οικους** families, ^{<3011>}Titus 1:11. **την τινων πιστιν**, ^{<3128>}2 Timothy 2:18. (Common in Greek writings, and in the same sense).*

{397} **ανατρεφω**: 2 aorist passive **ανετραφην**; perfect passive participle **ανατεθραμμενος**; 1 aorist middle **ανεθρεψαμην**; “to nurse up, nourish up” (German *aufnähren*, *auffüttern*); properly, of young children and

animals nourished to promote their growth (Xenophon, mem. 4, 3, 10, etc.; Sap. 7:4); “to bring up”: ^{<404>}Luke 4:16 T WH marginal reading; ^{<407>}Acts 7:20f; with the predominant idea of forming the mind, ^{<421>}Acts 22:3 (4 Macc. 10:2, and often in Greek writings). Cf. Winer’s Deuteronomy verb. comp. etc. Part iii., p. 4.*

{398} αναφαινω: 1 aorist ανεφανα, Doric for the more common ανεφηνα (^{<420>}Acts 21:3 R T WH (with Erasm., Stephanus’ Thesaurus, Mill); cf. Passow, p. 2199; (Veitch, and Liddell and Scott, under the word φαινω; Winer’s Grammar, 89 (85); Buttmann, 41 (35)); see επιφαινω); passive (present αναφαινομαι); 2 aorist ανεφανην; (from Homer down); “to bring to light, hold up to view, show”; passive “to appear, be made apparent”: ^{<491>}Luke 19:11. An unusual phrase is αναφανεντες την την Κυπρον “having sighted Cyprus,” for αναφανεισης ημιν της Κυπρου, ^{<420>}Acts 21:3; cf. Buttmann, 190 (164); Winer’s Grammar, sec. 39, 1 a., p. 260 (244); here Rst T WH (see above) read αναφαναντες ... την Κυπρον after we had rendered Cyprus visible (to us); (R. V. had come in sight of Cyprus).*

{399} αναφερω; future ανοισω (^{<614>}Leviticus 14:20; ^{<614>}Numbers 14:33, etc.); 1 aorist ανηνεγκα; 2 aorist ανηνεγκον; (see references under the word φερω; imperfect passive ανεφερομην; from Homer down);

1. “to carry or bring up, to lead up”; men to a higher place: ^{<1071>}Matthew 17:1; ^{<410>}Mark 9:2; passive, ^{<251>}Luke 24:51 (Tdf. omits; WH reject the clause). αναφερειν τας αμαρτιας επι το ζυλον, ^{<1024>}1 Peter 2:24 (to bear sins up on the cross, namely, in order to expiate them by suffering death (cf. Winer’s Grammar, 428f (399))).

2. “to prat upon the altar, to bring to the altar, to offer” (the Septuagint for hl [h, of presentation as a priestly act, cf. Kurtz on Hebrew, p. 154f), θυσιας, θυσιαν, etc. (^{<250>}Isaiah 57:6, etc.): ^{<307>}Hebrews 7:27; 13:15; ^{<1015>}1 Peter 2:5; with επι το θυσιαστηριον added, ^{<302>}James 2:21 (^{<1083>}Genesis 8:20; ^{<614>}Leviticus 14:20; (Baruch 1:10; 1 Macc. 9:53)); (εαντον, ^{<307>}Hebrews 7:27, T Tr marginal reading WH marginal reading προσενεγκας). Cf. Kurtz as above

3. “to lift up on oneself, to take upon oneself,” i.e. to place on oneself anything as a load to be upborne, “to sustain”: τας αμαρτιας i.e. by metonymy, their “punishment,” ^{<308>}Hebrews 9:28 (^{<251>}Isaiah 53:12; την

πορνεϊαν, ^{<0443>}Numbers 14:33); cf. Winer's Deuteronomy verb. comp. etc. Part iii., p. 5f.*

{400} αναφωνεω, αναφωνω: 1 aorist ανεφωνησα; “to cry out with a loud voice, call aloud, exclaim”: ^{<0142>}Luke 1:42. (^{<1353>}1 Chronicles 15:28; 16:4; (Aristotle, de mund. 6, vol. i., p. 400, 18); Polybius, often in Plutarch.)*

{401} αναχυσις, αναχυσεως, η (αναχεω (to pour forth)), rare in Greek writings (Strabo, Philo, Plutarch; αναχυσις ψυχης, in a good sense, Philo de decal. sec. 10 middle); “an overflowing, a pouring out”: metaphorically, ^{<0014>}1 Peter 4:4 ασωτιας αναχυσις “the excess (flood) of riot” in which a dissolute life pours itself forth.*

{402} αναχωρεω, αναχωρω; 1 aorist ανεχωρησα; (frequent in Greek writings);

1. “to go back, return”: ^{<0122>}Matthew 2:12f (others refer this to next entry).

2. “to withdraw”; a. universally, so as to leave room: ^{<0124>}Matthew 9:24. b. of those who through fear seek some other place, or shun sight:

^{<0124>}Matthew 2:14,22; 4:12; 12:15; 14:13; 15:21; 27:5; ^{<0107>}Mark 3:7;

^{<0165>}John 6:15 (Tdf. φευγει); ^{<0239>}Acts 23:19 (κατ’ ιδιαν); ^{<0251>}Acts 26:31.*

{403} αναψυξις, αναψυξεως, η (αναψυχω, which see), “a cooling, refreshing”: ^{<0180>}Acts 3:20 (19), of the Messianic blessedness to be ushered in by the return of Christ from heaven; Vulgate *refrigerium*. (^{<0185>}Exodus 8:15; Philo de Abr. sec. 29; Strabo 10, p. 459: and in ecclesiastical writings.)*

{404} αναψυχω: 1 aorist ανεψυξα; “to cool again, to cool off, recover from the effects of heat” (Homer, Odyssey 4; 568; Iliad 5, 795; Plutarch, Aem. P. 25, etc.); tropically, “to refresh”: τινα, one's spirit, by fellowship, consolation, kindnesses, ^{<0516>}2 Timothy 1:16. (intransitive, “to recover breath, take the air, cool off revive, refresh oneself,” in the Septuagint (^{<1384>}Psalms 38:14 (^{<0390>}Psalms 39:14); ^{<0164>}2 Samuel 16:14; ^{<0232>}Exodus 23:12; ^{<0162>}1 Samuel 16:23; etc., in) 2 Macc. 4:46; 13:11; and in the later Greek writers.)*

{405} ανδραποδιστης, ανδραποδιστου, ο (from ανδραποδιζω, and this from το ανδραποδον — from ανηρ and πους — a slave, a man

taken in war and sold into slavery), “a slave-dealer, kidnapper, man-stealer,” *i.e.* as well one who unjustly reduces free men to slavery, as one who steals the slaves of others and sells them: ^{<500>}1 Timothy 1:10. (Aristophanes, Xenophon, Plato, Demosthenes, Isocrates, Lysias, Polybius)*

{406} **Ανδρεας, Ανδρεου, ὁ**, “Andrew” (a Greek name (meaning “manly”; for its occurrence, see Pape, Eigennamen, under the word; B. D. under the word Andrew, at the beginning)), a native of Bethsaida in Galilee, brother of Simon Peter, a disciple of John the Baptist, afterward an apostle of Christ: ^{<304>}John 1:40,44 (41,45); 6:8; 12:22; ^{<408>}Matthew 4:18; 10:2; ^{<4016>}Mark 1:16,29; 3:18; 13:3; ^{<4064>}Luke 6:14; ^{<4013>}Acts 1:13.*

{407} **ανδριζω: (ανηρ)**; “to make a man of or make brave” (Xenophon, oec. 5, 4). Middle present **ανδριζομαι**; “to show oneself a man, be brave”: ^{<663>}1 Corinthians 16:13 (A.V. quit you like men). (Often in the Septuagint; Sir. 34:25; 1 Macc. 2:64; Xenophon, Plato, Appian, Plutarch, others.)*

{408} **Ανδρονικος, Ανδρονικον, ὁ**, “Andronicus” (a Greek name, (literally, man of victory; for its occurrence see Pape, Eigennamen, under the word)), a Jewish Christian and a kinsman of Paul: ^{<607>}Romans 16:7.*

{409} **ανδροφονος, ανδροφονου, ὁ**, “a manslayer”: ^{<500>}1 Timothy 1:9. (2 Macc. 9:28; Homer, Plato, Demosthenes, others) (Cf. **φονευς**.)*

{410} **ανεγκλητος, ανεγκλητον** (alpha privative and **εγκαλεω**, which see), “that cannot be called to account, unprovable, unaccused, blameless”: ^{<4008>}1 Corinthians 1:8; ^{<5022>}Colossians 1:22; ^{<5480>}1 Timothy 3:10; ^{<6006>}Titus 1:6f (3 Macc. 5:31; Xenophon, Plato, Demosthenes, Aristotle, others) (Cf. Trench, sec. ciii.)*

{411} **ανεκδιηγητος, ανεκδιηγητον** (alpha privative and **εκδιηγεομαι**, which see), “unspeakable, indescribable”: ^{<6095>}2 Corinthians 9:15 **δωρεα**, to describe and commemorate which words fail. (Only in ecclesiastical writings. (Clement of Rome, 1 Corinthians 20, 5:49, 4; Athenagoras, Theoph., others).)*

{412} **ανεκκλαλητος, ανεκκλαλητον** (alpha privative and **εκκλαλεω**), “unspeakable”: ^{<6008>}1 Peter 1:8 (to which words are inadequate).

((Dioscorides (100 A. D.?) medicam., p. 93, Kühn edition); Heliodorus 6, 15, p. 252 (296); and in ecclesiastical writings.)*

{413} ανεκλειπτος, ανεκλειπτον (alpha privative and εκλειπω to fail), “unfailing”: ^{<0123>}Luke 12:33. ((Hyperides, p. 58a, Teubner edition); Diodorus 4, 84; 1, 36, cf. 3, 16; Plutarch, de orac. defect., p. 438 d., and in ecclesiastical writings.)*

{414} ανεκτος, ανεκτον, and in later Greek also ανεκτος, ανεκτη, ανεκτον (cf. Winer’s Grammar, 68 (67); Buttman, 25 (22)) (ανεχομαι to bear, endure); from Homer down; “bearable, tolerable”: ανεκτοτερον εσται the lot will be more tolerable, ^{<0015>}Matthew 10:15; 11:22,24; ^{<0011>}Mark 6:11 R L brackets; ^{<0012>}Luke 10:12,14. (In Greek writings from Homer down.)*

{415} ανελημεων, ανελημεον, genitive ανελημεμονος (alpha privative and ελημεων), “without mercy, merciless”: ^{<0013>}Romans 1:31. ((Aristotle, rhet. Alex. 37, p. 1442a, 13); ^{<0019>}Proverbs 5:9, etc.; Sir. 13:12, etc.; Sap. 12:5; 19:1.)*

415A%% ανελεος, ανελεον, “without mercy, merciless”: ^{<0013>}James 2:13 L T Tr WH, unusual form for ανιλεως R G. The Greeks said ανηληες and ανεληες, cf. Lob. ad Phryn., p. 710f; Winer’s Grammar, 100 (95).*

{416} ανεμιζω: (ανεμος); “to agitate or drive by the wind”; present passive participle ανεμιζομενος, ^{<0016>}James 1:6. Besides only in schol. on Homer Odyssey 12, 336 ενθα ην σκεπη προς το μη ανεμιζεσθαι, (Hesychius under the word αναψυξαι ανεμισαι; Joannes Moschus (in Patr. Graec. 87, p. 3044 a.) ανεμιζοντος του πλοιου velificante nave). The Greeks said ανεμοω. Cf. κλυδωνιζομαι.*

{417} ανεμος, ανεμον, ο (αω, αημι, to breathe, blow, (but etymologists connect αω with Sanskrit va, Greek αηρ, Latin ventus, English “wind,” and ανεμος with Sanskrit an, to breathe, etc.; cf. Curtius, sections 419, 587; Vanicek, p. 28)) (from Homer down), “wind,” a violent agitation and stream of air (cf. (Trench, sec. lxxiii.) πνευμα, 1 at the end): ^{<0017>}Matthew 11:7; 14:24; ^{<0014>}James 3:4, etc.; of a very strong and tempestuous wind: ^{<0025>}Matthew 7:25; ^{<0019>}Mark 4:39; ^{<0014>}Luke 8:24, etc. οι τεσσαρες ανεμοι, the four principal or cardinal winds (^{<0025>}Jeremiah 25:15 (^{<0019>}Jeremiah 49:36)), της γης, ^{<0016>}Revelation 7:16 hence, the four quarters

of the heavens (whence the cardinal winds blow): ^{<126>}Matthew 24:31; ^{<1137>}Mark 13:27; (^{<370>}Ezekiel 37:9; ^{<1324>}1 Chronicles 9:24). Metaphorically, **ανεμος της διδασκαλιας**, variability and emptiness (?) of teaching, ^{<1014>}Ephesians 4:14.

{418} **ανενδεκτος, ανενδεκτον** (alpha privative and **ενδεκτος**, and this from **ενδεχομαι**, which see), “that cannot be admitted, inadmissible, unallowable, improper”: **ανενδεκτον εστι του μη ελθειν** it cannot be but that they will come, ^{<271>}Luke 17:1 (Winer’s Grammar, 328 (308); Buttmann, 269 (231)). (Artemidorus Daldianus, oneir. 2, 70 **ο αριθμος προς τον μελλοντα χρονον ανενδεκτος** (Diogenes Laërtius 7, 50), and several times in ecclesiastical and Byzantine writings.)*

{419} **ανεξερευνητος, T Tr WH ανεξεραυνητος** (cf. Tdf. Proleg., p. 81; Buttmann, 58 (50); Sturz, Deuteronomy dial. Maced. et Alex., p. 117: see **εραυναω**), **ανεξερευνητον** (alpha privative and **εξερευναω**), “that cannot be searched out”: ^{<613>}Romans 11:33. (Symmachus ^{<128>}Proverbs 25:3; ^{<417>}Jeremiah 17:9. Dio Cassius, 69, 14.)*

{420} **ανεξικακος, ανεξικακον** (from the future of **ανεχομαι**, and **κακον**; cf. classic **αλεξικακος, αμνησικακος**), “patient of ills and wrongs, forbearing”: ^{<124>}2 Timothy 2:24. (Lucian, jud. voc. 9; (Justin Martyr, Apology 1, 16 at the beginning; Pollux 5, 138).)*

{421} **ανεξιχνιαστος, ανεξιχνιαστον** (alpha privative and **εξιχνιαζω** to trace out), “that cannot be traced out, that cannot be comprehended” (A.V. unsearchable): ^{<613>}Romans 11:33; ^{<108>}Ephesians 3:8. (^{<1870>}Job 5:9; 9:10; (^{<3824>}Job 34:24); the Prayer of Manasses 6 (see the Septuagint, Tdf. edition, Proleg. sec. xxix.); several times in ecclesiastical writings.)*

{422} **ανεπαισχυντος, ανεπαισχυντον** (alpha privative and **επαισχυνω**) (Vulgate *inconfusibilis*), “hating no cause to be ashamed”: ^{<815>}2 Timothy 2:15. ((Josephus, Antiquities 18, 7, 1); unused in Greek writings (Winer’s Grammar, 236 (221)).)*

{423} **ανεπιληπτος** (L T Tr WH **ανεπιλημπτος**; see Mu, **ανεπιληπτον** (alpha privative and **επιλαμβανω**), properly, “not apprehended, that cannot be laid hold of”; hence, “that cannot be reprehended, not open to censure, irreproachable” (Tittmann i., p. 31;

Trench, sec. ciii.): ^{<508D>}1 Timothy 3:2; 5:7; 6:14. (Frequent in Greek writings from (Euripides and) Thucydides down.)*

{424} ανερχομαι: 2 aorist ανηλθον; (from Homer down); “to go up”: ^{<808B>}John 6:3; “to a higher place”; to Jerusalem, ^{<8017>}Galatians 1:17 (L Tr marginal reading απηλθον), ^{<8018>}Galatians 1:18; (^{<11312>}1 Kings 13:12). (Compare: επανερχομαι.)*

{425} ανεσις, ανεσεως, η̅ (ανιημι to let loose, slacken, anything tense, e.g. a bow), “a loosening, relaxing”; spoken of a more tolerable condition in captivity: εχειν ανεσιν, to be held in less rigorous confinement (R. V. “have indulgence”), ^{<4023>}Acts 24:23 (Josephus, Antiquities 18, 6, 10 φυλακη μεν γαρ και τηρησις ην, μετα μεντοι ανεσεως της διαιταν). “relief, rest,” from persecutions, ^{<5007>}2 Thessalonians 1:7; from the troubles of poverty, ^{<4083>}2 Corinthians 8:13; relief from anxiety, quiet, ^{<4023>}2 Corinthians 2:13 (12); 7:5. (the Septuagint; in Greek writings from Thucydides (Herodotus 5, 28) down.) (Synonym: see αναπαυσις, at the end.)*

{426} ανεταζω; present passive ανεταζομαι; (εταζω to examine, test); “to investigate, examine”; τινα, “to examine judicially”: ^{<4024>}Acts 22:24,29. (^{<0163>}Judges 6:29 manuscript Alexandrian LXX; Susanna (i.e. Daniel (Theodotion) at the beginning) 14; (Anaph. Pilati A 6, p. 417, Tischendorf edition). Not found in secular authors.)*

{427} ανευ, preposition with the genitive, “without”: ^{<41816>}1 Peter 3:16 4:9. with the genitive of the person “without one’s will or intervention” (often so in Greek writings from Homer down): ^{<10023>}Matthew 10:29. (Compared with χωρις, see Tittm. i., p. 93f; Ellicott on ^{<41012>}Ephesians 2:12; Green, Critical Notes, etc. (on ^{<4083>}Romans 3:28).)*

{428} ανευθετος, ανευθετον, “not convenient, not commodious, not fit”: ^{<40712>}Acts 27:12. (Unused by Greek writers; (Moschion 53).)*

{429} ανευρισκω: 2 aorist ανευρον, 3 person plural ανευραν, ^{<4016>}Luke 2:16 (T Tr WH; see ευρισκω); “to find out” by search: τινα, ^{<40216>}Luke 2:16; ^{<40104>}Acts 21:4. (In Greek writings from Herodotus down.) Cf. Winer’s Deuteronomy verb. comp. etc. Part iii., p. 13f.*

{430} ανεχω: in the N.T. only in the middle ανεχομαι; future ανεξομαι (Winer’s Grammar, 83 (79)); imperfect ηνειχομην ^{<47104>}2 Corinthians 11:4

(Rec.) (~~4710E~~2 Corinthians 11:1 Rec.^{elz}) (G T Tr WH marginal reading **ανειχομην** (cf. Moeris, Piers. edition, p. 176; (but L WH text in ~~4710E~~2 Corinthians 11:4 **ανεχεσθε**); cf. WH's Appendix, p. 162; Winer's Grammar, 72 (70); Buttmann, 35 (31))); 2 aorist **ηνεσχομην** (~~4181E~~ Acts 18:14 (L T Tr WH **ανεσχομην**, references as above); "to hold up" (e.g. **κεφαλην, χειρας**, Homer and others); hence, in middle "to hold oneself erect and firm" (against any person or thing), "to sustain, to bear (with equanimity), to bear with, endure," with a genitive of the person (in Greek writings the accusative is more common, both of the person and of the thing), of his opinions, actions, etc.: ~~4017E~~ Matthew 17:17; ~~4091E~~ Mark 9:19; ~~4091E~~ Luke 9:41; ~~4711E~~2 Corinthians 11:19; ~~4041E~~ Ephesians 4:2; ~~5081E~~ Colossians 3:13. followed by the genitive of the thing: ~~5001E~~2 Thessalonians 1:4 (WH marginal reading **ενεχεσθε**) (**ἄις** by attraction for **ὄν**, unless **ἄς** be preferred (Buttmann, 161 (140); cf. Winer's Grammar, 202 (190)). followed by **μικρον τι** with the genitive of both person and thing, ~~4710E~~2 Corinthians 11:1 (according to the reading **μου μικρον τι αφορσυνης** (R.^{bez} R.^{elz} L T Tr WH); cf. Meyer at the passage). without a case, ~~4041E~~1 Corinthians 4:12 (we endure). followed by **ει τις**, ~~4712E~~2 Corinthians 11:20. Owing to the context, to hear with *i.e.* "to listen": with the genitive of the person, ~~4181E~~ Acts 18:14; of the thing, ~~5001E~~2 Timothy 4:3; ~~5812E~~ Hebrews 13:22. (Compare: **προσανεχω**.)*

{431} **ανεψιος, ανεψιου, ὁ** (for **ανεπτιος** *con-nepot-ius*, cf. Latin *nepos*, German *nichte*, English "nephew, niece"; Curtius, sec. 342), "a cousin": ~~5040E~~ Colossians 4:10. (~~4081E~~ Numbers 36:11; Tobit 7:2.) (Cf. Lob. ad Phryn., p. 306; but especially Lightfoot on Colossians, the passage cited; also B. D. American edition under the word Sister's Son.)*

{432} **ανηθον, ανηθου, το**, "dill, anise" ((?); cf. BB. DD., under the word; Tristram, Nat. Hist. of the Bible, p. 419f): ~~4023E~~ Matthew 23:23. (Aristophanes nub. 982; (Aristotle, others); often in Theophrastus, hist. pl.)*

{433} **ανηκω**; (imperfect **ανηκεν**); in Greek writings "to have come up to, arrived at, to reach to, pertain to," followed generally by **εις τι**; hence, in later writings **ανηκει τι τινι** "something appertains to one, is due to him" namely, to be rendered or performed by others (1 Macc. 10:42; 11:35; 2 Macc. 14:8), and then ethically **το ανηκον** "what is due, duty" (R. V. "befitting"), ~~5001E~~ Philemon 1:8; **τα ουκ ανηκοντα** "unbecoming,

discreditable,” ^{<480>}Ephesians 5:4 (L T Tr WH ἄσχυρος οὐκ ἀνηκεν, Winer’s Grammar, 486 (452); (Buttmann, 850 (301))); impersonally, ὡς ἀνηκε “as was fitting,” namely, ever since ye were converted to Christ, ^{<508>}Colossians 3:18 (Winer’s Grammar, 270 (254); cf. Buttmann, 217 (187) and Lightfoot at the passage).*

{434} ἀνημερος, ἀνημερον (alpha privative and ἡμερος), “not tame, savage, fierce”: ^{<588>}2 Timothy 3:8. (In Greek writings from (Anacreon (530 B. C.) 1, 7) Aeschylus down.)*

{435} ἀνηρ, ἀνδρος, ὁ, “a man,” Latin *vir*. The meanings of this word in the N.T. differ in no respect from classic usage; for it is employed

1. with a reference to sex, and so to distinguish a man from a woman; either a. as “a male”: ^{<482>}Acts 8:12; 17:12; ^{<522>}1 Timothy 2:12; or b. as a “husband”: ^{<4016>}Matthew 1:16; ^{<4102>}Mark 10:2; ^{<4016>}John 4:16ff; ^{<4802>}Romans 7:2ff; ^{<4802>}1 Corinthians 7:2ff; ^{<4027>}Galatians 4:27; ^{<5482>}1 Timothy 3:2,12; ^{<4006>}Titus 1:6, etc.; a betrothed or future husband: ^{<4019>}Matthew 1:19; ^{<4822>}Revelation 21:2, etc.
2. with a reference to age, and to distinguish an adult man from a boy: ^{<4042>}Matthew 14:21; 15:38 (where ἀνδρες, γυναικες and παρδία are discriminated): with the added notion also of intelligence and virtue: ^{<4631>}1 Corinthians 13:11 (opposed to νηπιος); ^{<4013>}Ephesians 4:13; ^{<4802>}James 3:2 (in the last two passages τελειος ἀνηρ).
3. universally, “any male person, a man”; so where τις might have been used: ^{<4084>}Luke 8:41; 9:38; ^{<4801>}Acts 6:11; 10:5, etc. where ἀνηρ and τις are united: ^{<4827>}Luke 8:27; ^{<4801>}Acts 5:1; 10:1. or ἀνηρ and ὅς “he who,” etc.: ^{<4808>}Romans 4:8; ^{<5012>}James 1:12. where mention is made of something usually done by men, not by women: ^{<4223>}Luke 22:63; ^{<4236>}Acts 5:36. where angels or other heavenly beings are said to have borne the forms of men: ^{<4801>}Luke 9:30; 24:4; ^{<4803>}Acts 10:30. where it is so connected with an adjective as to give the adjective the force of a substantive: ἀνηρ ἄμαρτωλος a sinner, ^{<4808>}Luke 5:8; λεπροι ἀνδρες, ^{<4272>}Luke 17:12; or is joined to appellatives: ἀνηρ φονευς, ^{<4804>}Acts 3:14; ἀνηρ προφητης, ^{<4249>}Luke 24:19 (vyaiaγbī; ^{<4008>}Judges 6:8; (cf. Winer’s Grammar, 30; sec. 59, 1; Buttmann, 82 (72); other references under the word ἀνθρωπος, 4 a. at the end) or to gentile names: ἀνδρες Νινευιται, ^{<4024>}Matthew 12:41; ἀνηρ Ιουδαιος, ^{<4223>}Acts 22:3; ἀνηρ Αιθιοψ, ^{<4827>}Acts 8:27; ἀνδρες

Κυριοι, ^{<4112>}Acts 11:20; especially in addresses of honor and respect (Winer's Grammar, sec. 65, 5 d.; Buttmann, 82 (72)), ^{<4011>}Acts 1:11; 2:14; 13:16; 17:22, etc.; even **ανδρες αδελφοι**, ^{<4016>}Acts 1:16; (^{<4029>}Acts 2:29,37; 7:2); 13:(15),26, etc.

4. when persons of either sex are included, but named after the more important: ^{<4045>}Matthew 14:35; ^{<4004>}Acts 4:4; (Meyer seems inclined (see his commentary on Acts, the passage cited) to dispute even these examples; but others would refer several other instances (especially ^{<2113>}Luke 11:31; ^{<5021>}James 1:20) to the same entry).

{436} **ανθιστημι**: perfect **ανθεσθηκα**; 2 aorist **αντεστην** (imperative **αντιστητε**), infinitive **αντιστηναι**; middle, present **ανθισταμαι**; imperfect **ανθισταμην**; (**αντι** and **ιστημι**); "to set against"; as in Greek writings, in the middle, and in the perfect pluperfect (having present and imperfect force, Winer's Grammar, 274 (257)) and 2 aorist active, "to set oneself against, to withstand resist, oppose": perfect active, ^{<5099>}Romans 9:19; 13:2; ^{<5045>}2 Timothy 4:15 (R G). 2 aorist active, ^{<4059>}Matthew 5:39; ^{<2215>}Luke 21:15; ^{<4060>}Acts 6:10; ^{<8211>}Galatians 2:11; ^{<4068>}Ephesians 6:18; ^{<5888>}2 Timothy 3:8; (^{<5045>}2 Timothy 4:15 L T Tr WH). imperative, ^{<5047>}James 4:7; ^{<4089>}1 Peter 5:9. Middle: present, ^{<5888>}2 Timothy 3:8. imperfect, ^{<4438>}Acts 13:8.*

{437} **ανθομολογομαι, ανθομολογουμαι**: (imperfect **ανθωμολογουμην**); (**αντι** and **ομολογομαι**); in Greek writings (from Demosthenes down)

1. "to reply by professing or by confessing".

2. "to agree mutually (in turn), to make a compact".

3. "to acknowledge in the presence of (**αντι** before, over against; cf. **εξομυλογεισθαι εναντι κυριου**, ^{<4406>}2 Chronicles 7:6) anyone" (see Winer's Deuteronomy verb. comp. etc. Part iii., p. 19f): **τας αμαρτιας** to confess sins, Josephus, Antiquities 8, 10, 3 (Bekker reads **ανομολογουμενους**); cf. 1 Esdr. 8:88 (90). **τινι**, to declare something in honor of one, to celebrate his praises, "give thanks to him," ^{<4028>}Luke 2:38; (for **hdwθ** in ^{<4983>}Psalms 78:13 (^{<4979>}Psalms 79:13); 3 Macc. 6:33; (^{<2068>}Daniel 4:31 (34) the Septuagint; Test. xii. Patr. test. Jud. sec. 1)).*

{438} **ανθος, ανθεος, το** (from Homer down); “a flower”: ^{<3010>}James 1:10f; ^{<4024>}1 Peter 1:24.*

{439} **ανθρακια** (on accent cf. Etymologicum Magnum 801, 21; Chandler sec. 95), **ανθρακιας, ἡ**, “a heap of burning coals”: ^{<4988>}John 18:18; 21:9. (Sir. 11:32; 4 Macc. 9:20; Homer, Iliad 9, 213, etc.) (Cf. BB. DD. under the word Coal.)*

{440} **ανθραξ, ανθρακος, ὁ**, “coal” (also, from Thucydides and Aristophanes down, **ανθραξ πυρος** “a coal of fire” *i.e.* a burning or a live coal), live coal; ^{<4620>}Romans 12:20 **ανθρακας πυρος σωρευειν επι την κεφαλην τινος**, a proverbial expression, from ^{<1572>}Proverbs 25:22, signifying to call up, by the favors you confer on your enemy, the memory in him of the wrong he has done you (which shall pain him as if live coals were heaped on his head), that he may the more readily repent. The Arabians call things that cause very acute mental pain “burning coals of the heart” and “fire in the liver”; cf. Gesenius in Rosenmüller’s Biblical-exeg. Repert. i., p. 140f (or in his Thesaurus i. 280; cf. also BB. DD. under the word Coal).*

{441} **ανθρωπαρεσκος, ανθρωπαρεσκον** (**ανθρωπος** and **αρεσκος** agreeable, pleasing, insinuating; cf. **ευαρεσκος, δυσαρεσκος, αυταρεσκος** in Lob. ad Phryn., p. 621); only in Biblical and ecclesiastical writings. (Winer’s Grammar, 25): “studying to please men, courting the favor of men”: ^{<4016>}Ephesians 6:6; ^{<5022>}Colossians 3:22. (^{<4316>}Psalms 52:6 (^{<4516>}Psalms 53:6); (Psalms Sal. 4:8, 10).)*

{442} **ανθρωπινος, ανθρωπινη, ανθρωπινον** (**ανθρωπος**), (from Herodotus down), “human”; applied to things belonging to men: **χειρες**, ^{<4475>}Acts 17:25 L T Tr WH; **φουσις**, ^{<3007>}James 3:7; or instituted by men: **κτισις**, (which see 3), ^{<4023>}1 Peter 2:13; adjusted to the strength of man: **πειρασμος** (R. V. “a temptation such as than can bear”), ^{<4003>}1 Corinthians 10:13 (cf. Neander (and Heinrici) at the passage; Pollux 3, 27, 131 **ὁ ουκ αν τις ὑπομενειεν, ὁ ουκ αν τις ενεγκη ... το δε εναντιον, κουφον, ευφορον, οιστον, ανθρωπινον, ανεκτον**). Opposite to divine things, with the implied idea of defect or weakness: ^{<4004>}1 Corinthians 2:4 Rec.; 13 (**σοφια**, originating with man); ^{<4003>}1 Corinthians 4:3 (**ανθρωπινη ἡμερα** the judicial day of men, *i.e.* human judgment). **ανθρωπινον λεγω**, ^{<4169>}Romans 6:19 (I say what is human, speak as is usual among men, who do not always suitably weigh the force of their words; by this expression

the apostle apologizes for the use of the phrase **δουλωθῆναι τη δικαιοσυνῇ**).*

{443} **ανθρωποκτονος, ανθρωποκτονον** (**κτεινω** to kill), “a manslayer, murderer”: **<RB4>**John 8:44. contextually, to be deemed equal to a murderer, **<AB5>**1 John 3:15. (Euripides, Iph. T. (382) 389.) (Cf. Trench, sec. 83, and **φονευς**.)*

{444} **ανθρωπος, ανθρωπου, ο** (perhaps from **ανηρ** and **ωψ**, *i.e.* man’s face: Curtius, sec. 422; Vanicek, p. 9. From Homer down); “man”. It is used

1. universally, with reference to the genus or nature, without distinction of sex, “a human being, whether male or female”: **<SB2>**John 16:21. And in this sense

a. with the article, generically, so as to include all human individuals:

<AD4>Matthew 4:4 (**επ’ αρτω ζησεται ο ανθρωπος**); **<AD5>**Matthew 12:35 (**ο αγαθος ανθρωπος** every good person); **<AS1>**Matthew 15:11,18; **<AD7>**Mark 2:27; 7:15,18,20; **<AD4>**Luke 4:4; **<AD5>**John 2:25 (Winer’s Grammar, sec. 18, 8); **<AD5>**John 7:51; **<AD4>**Romans 7:1, etc.

b. so that a man is distinguished from beings of a different race or order;

α. from animals, plants, etc.: **<AD5>**Luke 5:10; **<AD4>**Matthew 4:19; 12:12; **<AD6>**2 Peter 2:16; **<AD4>**Revelation 9:4,7,10,15,18; 11:13, etc.

β. from God, from Christ as divine, and from angels: **<AD2>**Matthew 10:32; 19:6; **<AD4>**Mark 10:9; **<AD5>**Luke 2:15 (T WH omit; L Tr brackets) (opposed to angels); **<AD3>**John 10:33; **<AD6>**Acts 10:26; 14:11; **<AD3>**1 Thessalonians 2:13; **<AD4>**Galatians 1:10,12; **<AD2>**1 Corinthians 3:21; 7:23; **<AD7>**Philippians 2:7,7 (8); **<AD5>**1 Timothy 2:5; **<AD2>**Hebrews 8:2; 13:6; **<AD4>**1 Peter 2:4, etc.

c. with the added notion of weakness, by which man is led into mistake or prompted to sin: **ουκ ανθρωποι**; (R G **σαρκικoi**) **εστε**; **<AD4>**1 Corinthians 3:4; **σοφια ανθρωπων**, **<AD5>**1 Corinthians 2:5; **ανθρωπων επιθυμια**, **<AD2>**1 Peter 4:2; **κατα ανθρωπον περιπατειτε** ye conduct yourselves as men, **<AD3>**1 Corinthians 3:3; **λαλειν** or **λεγειν κατα ανθρωπον**, to speak according to human modes of thinking, **<AD3>**1 Corinthians 9:8; **<AD5>**Romans 3:5; **κατα ανθρωπον λεγω**, I speak as a man to whom analogies from human affairs present themselves, while I illustrate divine things by an

example drawn from ordinary human life, ^{<815>}Galatians 3:15; **κατα ανθρωπον θηριομαχειν**, as man is accustomed to fight, urged on by the desire of gain, honor and other earthly advantages, ^{<652>}1 Corinthians 15:32: **ουκ εστι κατα ανθρωπον** is not accommodated to the opinions and desires of men, ^{<811>}Galatians 1:11; (for examples of **κατα ανθρωπον** in secular authors see Wetstein on Romans as above); with the accessory notion of malignity: **προσεχετε απο των ανθρωπων**, ^{<407>}Matthew 10:17; **εις χειρας ανθρωπων**, ^{<172>}Matthew 17:22; ^{<494>}Luke 9:44.

d. with the adjunct notion of contempt (as sometimes in Greek writings): ^{<652>}John 5:12; the address **ω ανθρωπε**, or **ανθρωπε**, is one either of contempt and disdainful pity, ^{<610>}Romans 9:20 (Plato, Gorgias, p. 452 b. **συ δε ... τις ει, ω ανθρωπε**), or of gentle rebuke, ^{<228>}Luke 22:58,60. The word serves to suggest commiseration: **ιδε** (T Tr WH **ιδου**) **ο ανθρωπος** behold the man in question, maltreated, defenseless, ^{<695>}John 19:5.

e. with a reference to the twofold nature of man. **Ο εσω** and **ο εξω ανθρωπος**, soul and body: ^{<672>}Romans 7:22; ^{<816>}Ephesians 3:16; ^{<446>}2 Corinthians 4:16, (Plato, rep. 9, 589 a. **ο εντος ανθρωπος**; Plotinus Ennius 5, 1, 10 **ο εισω ανθρωπος**; cf. Fritzsche on Romans, vol. ii., 61f. (Meyer on Romans, the passage cited; Ellicott on Ephesians, the passage cited)); **ο κρυπτος της καριδας ανθρ.** ^{<694>}1 Peter 3:4.

f. with a reference to the twofold moral condition of man, **ο παλαιος** (the corrupt) and **ο καινος (ο νεος) ανθρωπος** (the truly Christian man, conformed to the nature of God): ^{<616>}Romans 6:6; ^{<825>}Ephesians 2:15; 4:22,24; ^{<609>}Colossians 3:9f.

g. with a reference to the sex, (contextually) “a male”: ^{<172>}John 7:22f.

2. indefinitely, without the article, **ανθρωπος**,

a. “someone, a (certain) man,” when who he is either is not known or is not important: equivalent to **τις**, ^{<174>}Matthew 17:14; 21:28; 22:11; ^{<112>}Mark 12:1; 14:13; ^{<658>}Luke 5:18; 13:19, etc. with the addition of **τις**, ^{<182>}Matthew 18:12; ^{<170>}Luke 10:30; 14:2,16; 15:11; 16:1,19; ^{<115>}John 5:5. in address, where the speaker either cannot or will not give the name, ^{<650>}Luke 5:20; or where the writer addresses any and every reader, ^{<611>}Romans 2:1,3.

b. where what is said holds of every man, so that **ανθρωπος** is equivalent to the German indefinite “man, one”: ^{<638>}Romans 3:28; ^{<401>}1 Corinthians

4:1; 7:1; 11:28; <4126> Galatians 2:16. So also where opposed to domestics, <4036> Matthew 10:36; to a wife, <4090> Matthew 19:10; to a father, <4085> Matthew 10:35; to the master of a household, <4236> Luke 12:36f — in which passages many, confounding sense and signification, incorrectly say that the word **ανθρωπος** signifies “father of a family, husband, son, servant”.

3. in the plural **οι ανθρωποι** is sometimes (the) “people,” German *die Leute*: <4163> Matthew 5:13,16; 6:5,18; 8:27; 16:13; <4144> Luke 11:44; <4084> Mark 8:24,27; <4028> John 4:28; **ουδεις ανθρωπων** (*nemo hominum*) no one, <4102> Mark 11:2; <4166> 1 Timothy 6:16.

4. It is joined

a. to another substantive — a quasi-predicate of office, or employment, or characteristic — the idea of the predicate predominating (Winer’s Grammar, sec. 59, 1): **ανθρωπος εμπορος** “a merchant” (-man), <4036> Matthew 13:45 (WH text omits **ανθρωπω**); **οικοδεσποτης**, <4032> Matthew 13:52; 20:1; 21:33; **βασιλευς**, <4082> Matthew 18:23; 20:2; **φαγος**, <4019> Matthew 11:19. (So in Hebrew **vyaisyr̄s**; a eunuch, <2807> Jeremiah 38:7f, **vyai`hka** priest, <4020> Leviticus 21:9; also in Greek writings: **ανθρωπος οδιτης**, Homer, *Iliad* 16, 263, elsewhere; cf. Matthiae, sec. 430, 6; (Krüger sec. 57, 1, 1); but in Attic this combination generally has a contemptuous force; cf. Bernhardt (1829), p. 48; in Latin *homo gladiator*, Cicero, *epistles ad diversos* 12, 22, 1).

b. to a gentile noun: **ανθρωπον Κυρηναιος**, <4072> Matthew 27:32; **Κουδαιος**, <4233> Acts 21:39; **Ρωμαιος**, <4467> Acts 16:37; 22:25 (according to the context, “a Roman citizen”).

5. **ο ανθρωπος**, with the article, the particular man under consideration, who he is being plain from the context: <4023> Matthew 12:13; 26:72; <4085> Mark 3:5; <4236> Luke 23:6; <4080> John 4:50. **ουτος ο ανθρωπος**, <4143> Luke 14:30; <4096> John 9:16,24 (L Tr marginal reading WH); 11:47; **ο ανθρωπος ουτος**, <4147> Mark 14:71; <4234> Luke 23:4,14,47; <4024> John 9:24 (R G T Tr text); <4087> John 18:17; <4163> Acts 6:13; 22:26; 26:31,32. **ο ανθρωπος εκεινος**, <4025> Matthew 12:45; 26:24; <4142> Mark 14:21.

6. Phrases: **ο ανθρωπος της αμαρτιας** (or with T Tr text WH text, **της ανομιας**), <4082> 2 Thessalonians 2:3, see **αμαρτια**, 1, p. 30f **ανθρωπος του Θεου** a man devoted to the service of God, God’s minister: <4081> 1 Timothy 6:11; <4087> 2 Timothy 3:17 (of the evangelists, the associates of the apostles);

<4002> 2 Peter 1:21 (of prophets, like **νγαιμυηι α'** often in the O.T.; cf. Gesenius, Thesaurus i., p. 85). For **ὁ ὕιος του ανθρωπου** and **ὑιοι των ανθρωπων**, see under **ὑιος**.

{445} **ανθυπατευω**; (**αντι** for *i.e.* in lieu or stead of anyone, and **ὑπατευω** to be **ὑπατος**, to be supreme, to be consul); “to be proconsul”: <4482> Acts 18:12 (R G; cf. Buttmann, 169 (147)). (Plutarch, comp. Demosthenes c. Cicero, c. 3; Herodian, 7, 5, 2.)*

{446} **ανθυπατος**, **ανθυπατου**, **ὁ** (see the preceding word), “proconsul”: <4437> Acts 13:7,8,12; 18:12 L T Tr WH; <4458> Acts 19:38. The emperor Augustus divided the Roman provinces into senatorial and imperial. The former were presided over by proconsuls; the latter were administered by legates of the emperor, sometimes called also proprætors. (Polybius, Dionysius Halicarnassus, Lucian, Plutarch, and often in Dio Cassius) (B. D. under the word Proconsul; Alex.’s Kitto under the word Province; especially Lightfoot in The Contemp. Revelation for 1878, p. 280f.)*

{447} **ανιημι** (participle plural **ανιεντες**); 2 aorist subjunctive **ανω**, participle plural **ανεντες**; 1 aorist passive **ανεθην**; “to send back; to relax”; contextually, “to loosen”: **τι**, <4465> Acts 16:26 (**τους δεσμους**, Plutarch, Alex. M. 73); <4274> Acts 27:40. Tropically, **την απειλην**, “to give up, omit, calm” (?), <4410> Ephesians 6:9; (**την εχθραν**, Thucydides 3, 10; **την οργην**, Plutarch, Alex. M. 70). “to leave, not to uphold, to let sink”: <8135> Hebrews 13:5, (<6310> Deuteronomy 31:6).*

{448} **ανιλεως**, **ανιλεων**, genitive **ανιλεω** (**ιλεως**, Attic for **ιλαος**), “without mercy, merciless”: <5023> James 2:13 (R G). Found nowhere else (except Herodian, epim. 257). Cf. **ανελεος**.*

{449} **ανιπτος**, **ον** (**νιπτω** to wash), “unwashed”: <4050> Matthew 15:20; <4072> Mark 7:2, and R L marginal reading in 5. (Homer, Iliad 6, 266, etc.)*

{450} **ανιστημι**: future **αναστησω**; 1 aorist **ανεστησα**; 2 aorist **ανεστην**, imperative **αναστηθι** and (<4427> Acts 12:7; <4054> Ephesians 5:14 and L WH text in <4091> Acts 9:11) **αναστα** (Winer’s Grammar, sec. 14, 1 h.; (Buttmann, 47 (40))); middle, present **ανισταμαι**; future **αναστησομαι**; (from Homer down);

I. Transitively, in the present 1 aorist and future active, “to cause to rise, raise up” (μῦqh)ε

a. properly, of one lying down: <404>Acts 9:41.

b. “to raise up” from death: <416>John 6:39f,44,54; <412>Acts 2:32; 13:34 (so in Greek writings).

c. “to raise up, cause to be born”: σπερμα offspring (<138>Genesis 38:8), <122>Matthew 22:24 (cf. Winer’s Grammar, 33 (32)); τον Χριστον, <411>Acts 2:30 Rec. “to cause to appear, bring forward,” τινα τινη one for anyone’s succor: προφητην, <412>Acts 3:22; 7:37; τον παιδα αυτου, <413>Acts 3:26.

II. Intransitively, in the perfect pluperfect and 2 aorist active, and in the middle;

1. “to rise, stand up”; used

a. of persons lying down (on a couch or bed): <415>Mark 1:35; 5:42; <185>Luke 8:55; 11:7; <408>Acts 9:84,40. of persons lying on the ground: <407>Mark 9:27; <279>Luke 17:19; 22:46; <406>Acts 9:6.

b. of persons seated: <416>Luke 4:16 (ανεστη αναγωναι); <412>Matthew 26:62; <4140>Mark 14:60; <423>Acts 23:9.

c. of those who leave a place to go elsewhere: <409>Matthew 9:9; <414>Mark 2:14; (10:50 R G); <408>Luke 4:38; 23:1; <409>Acts 9:30. Hence, of those who prepare themselves for a journey (German *sich aufmachen*): <4072>Mark 7:24; 10:1; <4139>Luke 1:39; 15:18,20; <4081>Acts 10:20; 22:10. In the same way the Hebrew מלך (especially מלך) is put before verbs of going, departing, etc., according to the well known oriental custom to omit nothing contributing to the full pictorial delineation of an action or event; hence, formerly μῦq̄wαε and ανασταε were sometimes incorrectly said to be redundant; cf. Winer’s Grammar, 608 (565). αναστηναι απο to rise up from something, *i.e.* from what one has been doing while either sitting or prostrate on the ground: <225>Luke 22:45.

d. of the dead; 2 aorist, with εκ νεκρων added: <4079>Matthew 17:9 R G WH marginal reading; <409>Mark 9:9f; 12:25; <2161>Luke 16:31; 24:46; <319>John 20:9; <4054>Ephesians 5:14 (here figuratively); with εκ νεκρων omitted: <4081>Mark 8:31; 16:9; <4098>Luke 9:8,19 (22 L T Tr marginal reading WH marginal reading); <247>Luke 24:7; <549>Romans 14:9 Rec.; so (without

εκ νεκρων) in the future middle also: ^{<4024>}Matthew 12:41; (17:23, L WH marginal reading); ^{<4009>}Matthew 20:19 (R G L Tr marginal reading WH marginal reading); ^{<4004>}Mark 10:34; ^{<4013>}Luke 11:32; 18:33; ^{<4012>}John 11:23f; ^{<4046>}1 Thessalonians 4:16.

2. “to arise, appear, stand forth”; of kings, prophets, priests, leaders of insurgents: ^{<4436>}Acts 5:36f; 7:18. middle, ^{<4512>}Romans 15:12; ^{<3071>}Hebrews 7:11,15. of those about to enter into conversation or dispute with anyone, ^{<2025>}Luke 10:25; ^{<4004>}Acts 6:9; or to undertake some business, ^{<4436>}Acts 5:6; or to attempt something against others, ^{<4457>}Acts 5:17. Hence, **αναστηναι επι τινα** “to rise up against anyone”: ^{<4003>}Mark 3:26 (μῦθ ἰ []ε) (Synonym: see **εγειρω**, at the end Compare: **επανιστημι**, **εξανιστημι**.)

{451} **Avva** (WH **Avva**, see their Introductory sec. 408), **Avvas** (on this genitive cf. Buttman, 17 (15); Ph. Alexander Buttman (1873) *Ausf. Spr.* i., p. 138), ἡ, “Anna,” (hNj **α**grace), the proper name of a woman (so in ^{<4002>}1 Samuel 1:2ff; 2:1 Alex.; Tobit 1:9, 20, etc.), a prophetess, in other respects unknown: ^{<4026>}Luke 2:36.*

{452} **Avvas** (WH **Avvas**, see their Introductory sec. 408), **Avva** (on this genitive cf. Winer’s *Grammar*, sec. 8, 1, p. 60 (59)), ὁ (in Josephus, **Avavoc**; from Hebrew **אנה** to be gracious), a high priest of the Jews, elevated to the pontificate by Quirinius the governor of Syria circa A. D. 6 or 7; but afterward, A. D. 15, deposed by Valerius Gratus, the procurator of Judaea, who put in his place, first Ismael, son of Phabi, and shortly after Eleazar, son of Annas. From the latter, the office passed to Simon; from Simon circa A. D. 18 to Caiaphas (Josephus, *Antiquities* 18, 2, 1f); but Annas, even after he had been put out of office, continued to have great influence: ^{<4013>}John 18:13, 24. This explains the mistake (but see references below (especially to Schürer), and cf. **αρχιερευς**, 2) by which Luke, in his Gospel 3:2 (according to the true reading **αρχιερεως**) and in ^{<4006>}Acts 4:6, attributes to him the pontificate long after he had been removed from office. Cf. Winer’s *RWB* under the word Annas; Keim in *Schenkel* i., p. 135f; Schürer in the *Zeitschr. für wissensch. Theol.* for 1876, p. 580f (also in his *Neutest. Zeitgesch.* sec. 23 iv.; and *BB. DD.* under the word).*

{453} **avonotos**, **avonoton** (**vonotos** from **voew**);

1. “not understood, unintelligible”;

2. generally active, “not understanding, unwise, foolish”: ^{<8114>}Romans 1:14 (opposed to σοφοι); ^{<8225>}Luke 24:25; ^{<8101>}Galatians 3:1,3; ^{<8088>}Titus 3:3. επιθυμιαι ανοητοι, ^{<8089>}1 Timothy 6:9. (^{<8173>}Proverbs 17:28; ^{<8083>}Psalms 48:13 (^{<8093>}Psalms 49:13); and often in Attic writings; (cf. Trench, sec. lxxv.; Ellicott on ^{<8101>}Galatians 3:1; Schmidt, chapter 147 sec. 20).)*

{454} ανοια, ανοιας, η (ανους (i.e. ανως without understanding)), “want of understanding, folly”: ^{<8189>}2 Timothy 3:9. “madness” expressing itself in rage, ^{<8161>}Luke 6:11 (δυο δ’ ανοιας γενη, το μεν μανιαν, το δε αμαθιαν, Plato, Tim., p. 86 b.). ((Theognis, 453); Herodotus 6, 69; Attic writings from Thucydides down.)*

{455} ανοιγω; (ανα, οιγω i.e. οιγνυμι); future ανοιξω; 1 aorist ηνοιξα and (^{<8094>}John 9:14 and as a variant elsewhere also) ανεωξα (an earlier form) (and ηνεωξα WH in ^{<8197>}John 9:17,32 (cf. ^{<8086>}Genesis 8:6), so Tr (when corrected), but without the iota subscript; see Iota); 2 perfect ανεωγα (“to be or stand open”; cf. Alexander Buttmann (1873) Ausf. Spr. ii., p. 250f; (Rutherford, New Phryn., p. 247; Veitch, under the word); the Attic writers give this force mostly to the perfect passive); passive (present ανοιγομαι ^{<8108>}Matthew 7:8 L Tr text WH marginal reading; ^{<8110>}Luke 11:10 Tr marginal reading WH marginal reading); perfect participle ανεωγμενος and ηνεωγμενος (ηνοιγμενος ^{<8098>}Acts 9:8 Tdf.); 1 aorist ανεωχθην, ηνεωχθην, and ηνοιχθην, infinitive ανεωχθηναι (with double augment ^{<8121>}Luke 3:21); 2 aorist ηνοιγην (the usual later form); 1 future ανοιχθησομαι (^{<8119>}Luke 11:9 Tdf., 10 L T); 2 future ανοιγησομαι; (on these forms, in the use of which both manuscripts and editions differ much, cf. (Tdf. Proleg., p. 121f); WH’s Appendix, pp. 161, 170; Alexander Buttmann (1873) Gram., p. 280 (21st German edition); Alexander Buttmann (1873) N.T. Gr. 63 (55); Winer’s Grammar, 72 (70) and 83 (79); (Veitch, under the word)); “to open”: a door, a gate, ^{<8059>}Acts 5:19; 12:10,14; 16:26f; ^{<8041>}Revelation 4:1; very often in Greek writings. Metaphorically, to give entrance into the soul, ^{<8181>}Revelation 3:20; to furnish opportunity to do something, ^{<8142>}Acts 14:27; ^{<8043>}Colossians 4:3; passive, of an opportunity offered, ^{<8169>}1 Corinthians 16:9; ^{<8122>}2 Corinthians 2:12; ^{<8088>}Revelation 3:8; cf. θυρα. simply ανοιγειν τινι “to open” (the door (Buttmann, 145 (127))) “to one”; properly: ^{<8126>}Luke 12:36; ^{<8183>}Acts 5:23; 12:16; ^{<8103>}John 10:3; in a proverbial saying, to grant something asked for, ^{<8107>}Matthew 7:7f; ^{<8119>}Luke 11:9f; parabolically, to give access to the blessings of God’s kingdom, ^{<8151>}Matthew 25:11; ^{<8125>}Luke 13:25;

<4187> Revelation 3:7. **τους θησαυρους**, <4021> Matthew 2:11 (Sir. 43:14; Euripides, Ion 923); **τα μνημεια**, <4275> Matthew 27:52; **ταφος**, <4183> Romans 3:13; **το θραερ**, <4192> Revelation 9:2. heaven is said to be opened and something to descend from it, <4186> Matthew 3:16; <4121> Luke 3:21; <4151> John 1:51 (52); <4401> Acts 10:11; or something is said to be seen there, <4076> Acts 7:56 R G; <4119> Revelation 11:19 (**ὁ ναος ... ὁ εν τω ουρανω**); (xv. 5); 19:11. **ανοιξας το στομα**: of a fish's mouth, <4172> Matthew 17:27; Hebraistically, of those who begin to speak (Winer's Grammar, 33 (32), 608 (565)), <4182> Matthew 5:2; <4432> Acts 8:32,35; 10:34; 18:14; followed by **εις βλασφημιαν (βλασφημιας L T Tr WH)**, <4636> Revelation 13:6; **εν παραβολαις**, *i.e.* to make use of (A.V. "in"), <4135> Matthew 13:35 (<4972> Psalm 77:2 (<4982> Psalm 78:2); **εν επεσι** Lucian, Philops. sec. 33); **προς τινα**, <4181> 2 Corinthians 6:11 (**το στομα ἡμων ανεωγε προς ὑμας** our mouth is open toward you, *i.e.* we speak freely to you, we keep nothing back); the mouth of one is said to be opened who recovers the power of speech, <4164> Luke 1:64; of the earth yawning, <4626> Revelation 12:16. **Ηνοιγησαν ... ακοαι (τινος)**, *i.e.* to restore the faculty of hearing, <4075> Mark 7:35 (L T Tr WH). **Ανοιγαν τους οφθαλμους** (Winer's Grammar, 33 (32)), to part the eyelids so as to see, <4048> Acts 9:8,40; **τινος**, to restore one's sight, <4088> Matthew 9:30; 20:33; <4090> John 9:10,14,17,21,26,30,32; 10:21; 11:37; metaphorically, <4058> Acts 26:18 (to open the eyes of one's mind). **ανοιγω την σφραγιδα**, to unseal, <4189> Revelation 5:9; 6:1,3,5,7,9,12; 8:1; **ανοιγαν το βιβλιον**, **βιβλαριδιον**, to unroll, <4047> Luke 4:17 L Tr WH; <4182> Revelation 5:2-5; 10:2,8; 20:12. (Compare: **διανοιγω**.)*

{456} **ανοικοδομεω, ανοικοδομω**: future **ανοικοδομησω**; "to build again" (Vulgate *reaedifico*): <4156> Acts 15:16. ((Thucydides 1, 89, 3); Diodorus 11, 39; Plutarch, Themistius, 19; Cam. 31; Herodian, 8, 2, 12 (5, Bekker edition).)*

{457} **ανοιξις, ανοιξεως, ἡ (ανοιγω, which see)**, "an opening": **εν ανοιξει του στοματος μου** as often as I open my month to speak, <4089> Ephesians 6:19. (Thucydides 4, 68, 4; **των πυλων**, id. 4, 67, 3; **χειλων**, Plutarch, mor. (symp. 1. ix. quaest. 2, 3), p. 788 c.)*

{458} **ανομια, ανομιας, ἡ (ανομος)**;

1. properly, "the condition of one without law — either because ignorant of it, or because violating it".

2. “contempt and violation of law, iniquity, wickedness”: ^{<4238>}Matthew 23:28; 24:12; ^{<5118>}2 Thessalonians 2:8 (T Tr text WH text; cf. **ἄμαρτια**, 1, p. 30f), 7; ^{<5124>}Titus 2:14; ^{<6114>}1 John 3:4. opposed to **ἡ δικαιοσύνη**, ^{<4164>}2 Corinthians 6:14; ^{<8009>}Hebrews 1:9 (not Tdf.) (Xenophon, mem. 1, 2, 24 **ανομία μαλλον η δικαιοσύνη χρωμενοι**); and to **ἡ δικαιοσύνη** and **ὁ ἄγιασμος**, ^{<6169>}Romans 6:19 (**τη ανομία εις την ανομίαν** “to iniquity” — personified — “in order to work iniquity”); **ποιειν την ανομίαν** to do iniquity, act wickedly, ^{<4134>}Matthew 13:41; ^{<6114>}1 John 3:4; in the same sense, **εργαζεσθαι την ανομίαν**, ^{<4173>}Matthew 7:23; plural **ἄι ανομίαι** manifestations of disregard for law, iniquities, evil deeds: ^{<6107>}Romans 4:7 (^{<4301>}Psalms 31:1 (^{<4301>}Psalms 32:1)); ^{<8112>}Hebrews 8:12 (R G L); ^{<8107>}Hebrews 10:17. (In Greek writings from (Herodotus 1, 96) Thucydides down; often in the Septuagint) (Synonym: cf. Trench, sec. lxvi.; Tittm. 1:48; Ellicott on ^{<4124>}Titus 2:14.)*

{459} ανομος, ανομον (νομος);

1. “destitute of (the Mosaic) law”: used of Gentiles, ^{<4121>}1 Corinthians 9:21, (without any suggestion of ‘iniquity’; just as in Additions to ^{<1704>}Esther 4:42, where **ανομοι απεριτμητοι** and **αλλοτριοι** are used together).

2. “departing from the law, a violator of the law, lawless, wicked”; (Vulgate *iniquus*; (also *injustus*)): ^{<4158>}Mark 15:28 (R L Tr brackets); ^{<2237>}Luke 22:37; ^{<4123>}Acts 2:23 (so in Greek writings); opposed to **ὁ δικαιος**, ^{<5009>}1 Timothy 1:9; **ὁ ανομος (κατ’ εξοχην)**, he in whom all iniquity has as it were fixed its abode, ^{<5118>}2 Thessalonians 2:8; **ανομοις εργοις**, unlawful deeds, ^{<6118>}2 Peter 2:8; “free from law, not subject to law” (Vulgate *sine lege*): **μη ων ανομος θεου** (Buttmann, 169 (147)) (Rec. **θεω**), ^{<4121>}1 Corinthians 9:21. (Very often in the Septuagint) (Synonym: see **ανομία**, at the end.)*

{460} ανομως, adverb, “without the law” (see **ανομος**, 1), “without a knowledge of the law”: **ανομως ἄμαρτανειν**, to sin in ignorance of the Mosaic law, ^{<6112>}Romans 2:12; **απολλυσθαι** to perish, but not by sentence of the Mosaic law, *ibid.* (**ανομως ζην** to live ignorant of law and discipline, Isoc. panegy. c. 10 sec. 39; **ανομως απολλυσθαι** to be slain contrary to law, as in wars, seditions, etc., *ibid.* c. 44 sec. 168. In Greek writings generally “unjustly, wickedly,” as 2 Macc. 8:17.)*

{461} ανορθω, ανορθω: future ανορθωσω; 1 aorist ανωρθωσα; 1 aorist passive ανωρθωθην (<213> Luke 13:13; without the augment ανορθωθην L T Tr; cf. (WH's Appendix, p. 161); Buttmann, 34 (30); (Winer's Grammar, 73) (70));

1. "to set up, make erect": a crooked person, <213> Luke 13:13 ("she was made straight, stood erect"); drooping hands and relaxed knees (to raise them up by restoring their strength), <812> Hebrews 12:12.

2. "to rear again, build anew": ακηνην, <4156> Acts 15:16 (Herodotus 1, 19 τον νηον ... τον ενεπρησαν; 8, 140; Xenophon, Hell. 4, 8, 12, etc.; in various senses in the Septuagint).*

{462} ανοσιος, ανοσιον (alpha privative and ὄσιος, which see), "unholy, impious, wicked": <500> 1 Timothy 1:9; <512> 2 Timothy 3:2. (In Greek writings from (Aeschylus and) Herodotus down).*

{463} ανοχη, ανοχης, ἡ (compare ανεχομαι τινος, under the word ανεχω, p. 45), "toleration, forbearance"; in this sense only in <814> Romans 2:4; 3:26 (25). (In Greek writings a holding back, delaying, from ανεχω to hold back, hinder.) (Cf. Trench, sec. liii.)*

{464} ανταγωνιζομαι; "to struggle, fight"; προς τι, against a thing, <812> Hebrews 12:4 (cf. Winer's Grammar, sec. 52, 4, 3). (Xenophon, Plato, Demosthenes, etc.)*

{465} ανταλλαγμα, ανταλλαγτος, το (αντι in place of, in turn, and αλλαγμα see αλλασσω), "that which is given in place of another thing by way of exchange; what is given either in order to keep or to acquire anything": <4165> Matthew 16:26; <4087> Mark 8:37, where the sense is, 'nothing equals in value the soul's salvation.' Christ transfers a proverbial expression respecting the supreme value of the natural life (Homer, Iliad 9, 401 ου γαρ εμοι ψυχης ανταξιον) to the life eternal. (<8107> Ruth 4:7; <4153> Jeremiah 15:13; Sir. 6:15, etc.; Euripides, Or. 1157; Josephus, b. j. 1, 18, 3.)*

{466} ανταναπληρω, ανταναπληρω; (αντι and αναπληρω, which see); "to fill up in turn": <5124> Colossians 1:24 (the meaning is, 'what is lacking of the afflictions of Christ to be borne by me, that I supply in order to repay the benefits which Christ conferred on me by filling up the measure of the afflictions laid upon him'); (Meyer, Ellicott, etc., explain the

word (with Wetstein (1752)) by ‘**αντι υστερηματος** *succedit αναπληρωμα*’; but see Lightfoot ad loc, who also quotes the passages where the word occurs). (Demosthenes, p. 182, 22; Dio Cassius, 44, 48; Apollonius Dyscolus, de constr. orat. i. pp. 14, 1 (cf. Alexander Buttmann (1873) at the passage); 114, 8; 258, 3; 337, 4.)*

{467} **ανταποδιδωμι**: future **ανταποδωσω**; 2 aorist infinitive **ανταποδου ναι**; 1 future passive **ανταποδοθησομαι**; (**αντι** for something received, in return, **αποδιδωμι** to give back); “to repay, requite”; a. in a good sense: ^{<2144>}Luke 14:14; ^{<5135>}Romans 11:35; **ευχαριστιαν τινι**, ^{<5100>}1 Thessalonians 3:9. b. in a bad sense, of penalty and vengeance; absolutely: ^{<5129>}Romans 12:19; ^{<5800>}Hebrews 10:30 (^{<6325>}Deuteronomy 32:35); **θλιψιν τινι**, ^{<5006>}2 Thessalonians 1:6. (Very often in the Septuagint and Apocrypha, in both senses; in Greek writings from (Herodotus] Thucydides down.)*

{468} **ανταποδομα**, **ανταποδοματος**, **το** (see **ανταποδιδωμι**), “the thing paid back, requital”; a. in a good sense: ^{<2142>}Luke 14:12. b. in a bad sense: ^{<5109>}Romans 11:9. (In the Septuagint equivalent to **I WmGJ** ^{<0096>}Judges 9:16 (Alexandrian LXX), etc.; the Greeks say **ανταποδοσις** (cf. Winer’s Grammar, 25).)*

{469} **ανταποδοσις**, **ανταποδοσεως**, **η**, “recompense”: ^{<5034>}Colossians 3:24. (In the Septuagint equivalent to **I WmGJ** ^{<2938>}Isaiah 59:18, etc.; in Greek writings from Thucydides down.)*

{470} **ανταποκρινομαι**; 1 aorist passive **ανταπεκριθην** (see **αποκρινω**, ii.); “to contradict in reply, to answer by contradicting, reply against”: **τινι προς τι**, ^{<2146>}Luke 14:6; (the Septuagint ^{<0059>}Judges 5:29 (Alexandrian LXX); ^{<1868>}Job 16:8; 32:12; Aesop fab. 172 edition de Furia (p. 353, Coray edition)). Hence, equivalent to “to altercate, dispute”: with the dative of person ^{<5101>}Romans 9:20. (In a mathematical sense, “to correspond to each other or be parallel,” in Nicomachus Gerasenus, arithm. 1, 8, 11, p. 77 a. (p. 17, Hoche edition).) Cf. Winer’s Deuteronomy verb. comp. etc. Part iii., p. 17.*

{471} **αντειπον**, a 2 aorist used instead of the verb **αντιλεγειν**, “to speak against, gainsay”; (from Aeschylus down): ^{<2215>}Luke 21:15; ^{<4014>}Acts 4:14. Cf. **ειπον**.*

{472} **αντεχω**: middle (present **αντεχομαι**); future **ανθεξομαι**; “to hold before or against, hold back, withstand, endure”; in the N.T. only in the middle “to keep oneself directly opposite to anyone, hold to him firmly, cleave to,” paying heed to him: **τινος**, ^{<4064>}Matthew 6:24; ^{<2663>}Luke 16:13; **των ασθενων**, to aid them, care for them, ^{<3164>}1 Thessalonians 5:14; **του λογου**, to hold to, hold it fast, ^{<5009>}Titus 1:9. (^{<1524>}Deuteronomy 32:41; ^{<2504>}Isaiah 56:4,6; ^{<1018>}Proverbs 3:18, etc., and often in Greek writings.) Cf. Kühner, sec. 520 b. (2te Aufl. sec. 416, 2; cf. Jelf, sec. 536); Winer’s Grammar, 202 (190); (Buttmann, 161 (140)).*

{473} **αντι** (before **ων**, **ανθ’**; elsewhere neglecting elision) a preposition followed by the genitive (answering to the Latin *ante* and the German prefixes *ant-*, *ent-*), in the use of which the N.T. writings coincide with the Greek (Winer’s Grammar, 364 (341));

1. properly, it seems to have signified “over against, opposite to, before,” in a local sense (Alexander Buttmann (1873) Gram., p. 412; (cf. Curtius, sec. 204)). Hence,

2. indicating exchange, succession, “for, instead of, in place of” (something).

a. universally, “instead of”: **αντι ιχθυος οφιν**, ^{<2111>}Luke 11:11; **αντι περιβολαιου** to serve as a covering, ^{<4115>}1 Corinthians 11:15; **αντι του λεγειν**, ^{<5045>}James 4:15 (**αντι του** with the infinitive often in Greek writings (Winer’s Grammar, 329 (309); Buttmann, 263 (226))).

b. of that for which anything is given, received, endured: ^{<4058>}Matthew 5:38; 17:27 (to release me and myself from obligation); ^{<3122>}Hebrews 12:2 (to obtain the joy; cf. Bleek, Lünemann, or Delitzsch at the passage); of the price of sale (or purchase): ^{<3126>}Hebrews 12:16; **λυτρον αντι πολλων**, ^{<4028>}Matthew 20:28; ^{<4105>}Mark 10:45. Then

c. of recompense: **κακον αντι κακου αποδιδοναι**, ^{<5127>}Romans 12:17; ^{<3165>}1 Thessalonians 5:15; ^{<4010>}1 Peter 3:9, (Sap. 11:16 (15)). **ανθ’ ὧν** equivalent to **αντι τουτων, ὅτι** “for that, because”: ^{<4010>}Luke 1:20; 19:44; ^{<4123>}Acts 12:23; ^{<3120>}2 Thessalonians 2:10 (also in secular authors (examples in Wetstein (1752) on ^{<4010>}Luke 1:20); cf. Herm. ad Vig., p. 710; (Winer’s Grammar, 364 (342), cf. 162 (153); Buttmann, 105 (92)); Hebrew **tj ææ rva**); ^{<1514>}Deuteronomy 21:14; ^{<2217>}2 Kings 22:17).

d. of the cause: **ανθ' ὧν** “wherefore,” ^{<217>}Luke 12:3; **αντι τουτου** “for this cause,” ^{<45>}Ephesians 5:31. e. of succession to the place of another: **Αρχελαος βασιλευει αντι Ηρωδου** in place of Herod, ^{<122>}Matthew 2:22 (^{<110>}1 Kings 11:44; Herodotus 1, 108; Xenophon, an. 1, 1, 4). **χαριν αντι χαριτος** grace in the place of grace, grace succeeding grace perpetually, *i.e.* the richest abundance of grace, ^{<316>}John 1:16 (Theognis, verse 344 **αντ' ανιων ανιας** (yet cf. the context verse 342 (vss. 780 and 778, Welcker edition); more appropriate are the references to Philo, i. 254, Mang. edition (de poster. Caini sec. 43, vol. ii. 39, Richter edition), and Chrysostom de sacerdot. 50:6 c. 13 sec. 622)).

3. As a prefix, it denotes

- a. “opposite, over against”: **αντιπεραι, αντιπαρερχεσθαι**.
- b. the mutual efficiency of two: **αντιβαλλειν, αντικαλειν, αντιλοιδορειν**.
- c. requital: **αντιμισθια, ανταποδιδωμι**.
- d. hostile opposition: **αντιχριστος**.
- e. official substitution instead of: **ανθυπατος**.*

{474} αντιβαλλω; “to throw in turn” (properly, Thucydides 7, 25; Plutarch, Nic. 25): **λογους προς αλληλους** to exchange words with one another, ^{<247>}Luke 24:17 (cf. 2 Macc. 11:13).*

{475} αντιδιατιθημι: (present middle **αντιδιατιθεμαι**); in middle “to place oneself in opposition, to oppose”: of heretics, ^{<525>}2 Timothy 2:25, cf. DeWette (or Holtzm.) at the passage; (several times in ecclesiastical writings; in the active “to dispose in turn, to take in hand in turn”: **τινα**, Diodorus except, p. 602 (vol. v., p. 105, 24, Dindorf edition; absolutely “to retaliate,” Philo de spec. legg. sec. 15; de concupisc. sec. 4)).*

{476} αντιδικος, αντιδικον (δικη); as a substantive **ὁ αντιδικος** a. “an opponent in a suit at law”: ^{<125>}Matthew 5:25; ^{<28>}Luke 12:58; 18:3 (Xenophon, Plato, often in the Attic orators). b. universally, “an adversary, enemy” (Aeschyl. Ag. 41; Sir. 33:9; ^{<20>}1 Samuel 2:10; ^{<341>}Isaiah 41:11, etc.): ^{<18>}1 Peter 5:8 (unless we prefer to regard the devil as here called **αντιδικος** because he accuses men before God).*

{477} ἀντιθεσις ((τιθημι, from Plato down), ἀντιθεσεως, ἡ;

a. “opposition”.

b. “that which is opposed”: ^{<506>}1 Timothy 6:20, (ἀντιθεσεις της ψευδωνυμου γνωσεως, the inventions of false knowledge, either mutually oppugnant, or opposed to true Christian doctrine).*

{478} ἀντικαθιστημι: 2 aorist ἀντικατεστην; (from Herodotus down); in the transitive tenses:

1. “to put in place of another”.

2. “to place in opposition” (to dispose troops, set an army in line of battle); in the intransitive tenses, “to stand against, resist”: ^{<3824>}Hebrews 12:4, (Thucydides 1, 62. 71).*

{479} ἀντικαλεω, ἀντικαλω: 1 aorist ἀντεκαλεσα; “to invite in turn”: τινα, ^{<2442>}Luke 14:12. (Xenophon, conviv. 1, 15).*

{480} ἀντικειμαι;

1. “to be set over against, lie opposite to,” in a local sense ((Hippocrates de aëre, p. 282 Foes. (191 Chart.); Strabo 7, 7, 5); Herodian, 6, 2, 4 (2 Bekker); 3, 15, 17 (8 Bekker); (cf. Aristotle, de caelo 1, 8, p. 277{a}, 23)).

2. “to oppose, be adverse to, withstand”: τινι, ^{<2137>}Luke 13:17; 21:15; ^{<857>}Galatians 5:17; ^{<5010>}1 Timothy 1:10. simply (ὁ) ἀντικειμενος, “an adversary,” (Tittmann 2:9): ^{<669>}1 Corinthians 16:9; ^{<3028>}Philippians 1:28; ^{<3024>}2 Thessalonians 2:4; ^{<5454>}1 Timothy 5:14. (Dio Cass. 39, 8. ^{<0232>}Exodus 23:22; 2 Macc. 10:26, etc.; (see Sophocles’ Lexicon, under the word).)*

{481} ἀντικρυ (L T WH ἀντικρυς (Chandler sec. 881; Treg. ἀντικρυς. Cf. Lob. Path. Elementa 2:283); ad Phryn., p. 444; (Rutherford, New Phryn., p. 500f); Alexander Buttman (1873) Ausf. Spr. 2:366), adverb of place, “over against, opposite”: with the genitive, ^{<4015>}Acts 20:15. (Often in Greek writings; Philo de vict. off. sec. 3; de vit. Moys. iii. sec. 7; in Flacc. sec. 10.)*

{482} ἀντιλαμβανω: middle (present ἀντιλαμβανομαι); 2 aorist ἀντελαβομην; “to take in turn or in return, to receive one thing for another given, to receive instead of”; in middle, frequent in Attic prose writings,

1. “to lay hold of, hold fast to,” anything: **τινος**.
2. “to take a person or thing in order as it were to be held, to take to, embrace”; with a genitive of the person, “to help, succor”: ^{<4154>}Luke 1:54; ^{<4435>}Acts 20:35 (Diodorus 11, 13; Dio Cassius, 40, 27; 46, 45; often in the Septuagint) with a genitive of the thing, “to be a partaker, partake of”: **της ευεργεσιας** of the benefit of the services rendered by the slaves, ^{<5082>}1 Timothy 6:2; cf. Deuteronomy Wette at the passage (**μητε εσθιων πλειονων ηδονων αντιληφεται**, Porphyry, *de abstin.* 1, 46; (cf. Eusebius, *h. e.* 4, 15, 37 and examples in Field, *Otium Norv. pars. iii.* at the passage cited)) (Compare: **συναντιλαμβανομαι**.)*

{483} **αντιλεγω**; (imperfect **αντελεγον**); “to speak against, gainsay, contradict”; absolutely: ^{<4135>}Acts 13:45 (L Tr WH omit); ^{<4389>}Acts 28:19; ^{<5009>}Titus 1:9. **τινι**, ^{<4435>}Acts 13:45. followed by **μη** and the accusative with an infinitive: ^{<4217>}Luke 20:27 (L marginal reading Tr WH **λεγοντες**) (as in Greek writings; see Passow (or Liddell and Scott), under the word; (Winer’s Grammar, sec. 65, 2b; Buttmann, 355 (305))). “to oppose oneself to one, decline to obey him, declare oneself against him, refuse to have anything to do with him” (cf. Winer’s Grammar, 23 (22)): **τινι**, ^{<5192>}John 19:12 (Lucian, *dial. inferor.* 30, 3); absolutely, ^{<5121>}Romans 10:21 (cf. Meyer); ^{<5089>}Titus 2:9 (Achilles Tatius (500 A. D.?) 5, 27). Passive, **αντιλεγομαι** “I am disputed, assent or compliance is refused me,” (Winer’s Grammar, sec. 39, 1): ^{<4124>}Luke 2:34; ^{<4322>}Acts 28:22.*

{484} **αντιληψις** (L T Tr WH **αντιλημψις**; see Mu), **αντιληψεως, η** (**αντιλαμβανομαι**), in secular authors, “mutual acceptance” (Thucydides 1, 120), “a laying hold of, apprehension, perception, objection of a disputant,” etc. In Biblical speech “aid, help” (^{<4212>}Psalm 21:20 (cf. ^{<4212>}Psalm 21:1); 1 Esdr. 8:27; Sir. 11:12; 51:7; 2 Macc. 15:7, etc.); plur, ^{<6128>}1 Corinthians 12:28, the ministrations of the deacons, who have care of the poor and the sick.*

{485} **αντιλογια αντιλογιας, η** (**αντιλογος**, and this from **αντιλεγω**) (from Herodotus down);

1. “gainsaying, contradiction”: ^{<5005>}Hebrews 7:7; with the added notion of strife, ^{<5166>}Hebrews 6:16 (^{<2186>}Exodus 18:16; ^{<5197>}Deuteronomy 19:17, etc.).
2. “opposition” in act (this sense is disputed by some, *e.g.* Lün. on Hebrews as below, Meyer on ^{<5121>}Romans 10:21 (see **αντιλεγω**); contra cf.

Fritzsche on Romans, the passage cited): ^{<817B>} Hebrews 12:3; “rebellion,” ^{<811B>} Jude 1:11 (^{<2171B>} Proverbs 17:11).*

{486} **αντιλοιδορω αντιλοιδωρο**: (imperfect **αντελοιδωρου**); “to revile in turn, to retort railing”: ^{<4123>} 1 Peter 2:23. (Lucian, conviv. 40; Plutarch, Anton. 42; (de inimic. util. sec. 5).)*

{487} **αντιλυτρον, αντιλυτρον, το**, “what is given in exchange for another as the price of his redemption, ransom”: ^{<4116>} 1 Timothy 2:6. (An uncertain translator in ^{<9819>} Psalm 48:9 (^{<9419>} Psalm 49:9); the Orphica lith. 587; (cf. Winer’s Grammar, 25).)*

{488} **αντιμετρω, αντιμετρο**: future passive **αντιμετρηθησομαι**; “to measure back, measure in return”: ^{<4112>} Matthew 7:2 Rec.; ^{<4168>} Luke 6:38 (L. marginal reading WH marginal reading **μετρω**) (in a proverbial phrase, equivalent to “to repay”; Lucian, amor. c. 19).*

{489} **αντιμισθια, αντιμισθιας, ἡ (αντιμισθος remunerating)** “a reward given in compensation, requital, recompense”; a. in a good sense: ^{<4163>} 2 Corinthians 6:13 (**την αυτην αντιμισθιαν πλατυνητε και υμεις**, a concise expression for “Be ye also enlarged” *i.e.* enlarge your hearts, just as I have done (^{<4161>} 2 Corinthians 6:11), “that so ye may recompense me” — for **το αυτο, ὁ εστιν αντιμισθια**; cf. Winer’s Grammar, 530 (493), and sec. 66, 1 b.; (Buttmann, 190 (164); 396 (339))). b. in a bad sense: ^{<4117>} Romans 1:27. (Found besides only in Theoph. Ant.; Clement of Alexandria; (Clement of Rome, 2 Corinthians 1, 3, 5; 9, 7; 11, 6), and other church fathers).*

{490} **Αντιοχεια, Αντιοχειας, ἡ**, “Antioch,” the name (derived from various monarchs) of several Asiatic cities, two of which are mentioned in the N.T.;

1. The most celebrated of all, and the capital of Syria, was situated on the river Orontes, founded by Seleucus I (sometimes (cf. Suidas under the word **Σελευκος**, col. 3277 b., Gaisf. edition) called) Nicanor (elsewhere (cf. id. col. 2137 b. under the word **Κολασσαευς**) son of Nicanor; but commonly Nicator (cf. Appian de rebus Syr., sec. 57; Spanh. de numis. diss. vii., sec. 3, vol. i., p. 413)), and named in honor of his father Antiochus. Many **Ἕλληνισται**, Greek-Jews, lived in it; and there those who professed the name of Christ were first called Christians: ^{<4119>} Acts 11:19ff; 13:1; 14:26; 15:22ff; ^{<4211>} Galatians 2:11; cf. Reuss in Schenkel

1:141f; (BB. DD. under the word; Conyb. and Howson, St. Paul, 1:121-126; also the latter in the Diet. of Geogr. under the word; Renan, Les Apotres, chapter xii.).

2. A city of Phrygia, but called in ~~4134~~ Acts 13:14 “Antioch of Pisidia” (or according to the critical texts “the Pisidian Antioch” (see Πισιδιος)) because it was on the confines of Pisidia (more exactly ἡ προς Πισιδια, Strabo 12, p. 577, 8): ~~4449~~ Acts 14:19,21; ~~5081~~ 2 Timothy 3:11. This was founded also by Seleucus Nicator (cf. BB. DD. under the word; Conyb. and Howson, St. Paul, i., 168ff).*

{491} Αντιοχευς, Αντιοχεως, ὄ, “an Antiochian, a native of Antioch”: ~~4085~~ Acts 6:5.*

{492} αντιπαρερχομαι: 2 aorist αντιπαρηλθον; “to pass by opposite to” (A.V. “to pass by on the other side”]: ~~5081~~ Luke 10:31f (where the meaning is, ‘he passed by on the side opposite to the wounded man, showing no compassion for him’). (Anthol. Pal. 12, 8; “to come to one’s assistance against” a thing, Sap. xvi. 10. Found besides in ecclesiastical and Byzantine writings.)*

{493} Αντιπας (Tdf. Αντειπας, see under the word ει, ι), Αντιπα (cf. Winer’s Grammar, sec. 8, 1; (Buttmann, 20 (18))), ὄ, “Antipas” (contracted from Αντιπατρος Winer’s Grammar, 103 (97)), a Christian of Pergamum who suffered martyrdom, otherwise unknown: ~~6013~~ Revelation 2:13. On the absurd interpretations of this name, cf. Düsterd. (Alford, Lee, others) at the passage From Görres in the Zeitschr. f. wissensch. Theol. for 1878, p. 257ff, endeavors to discredit the opinion that he was martyred, but by insufficient arguments.*

{494} Αντιπατρις, Αντιπατριδος, ἡ, “Antipatris,” a city situated between Joppa and Caesarea, in a very fertile region, not far from the coast; formerly called Χαβαρζαβα (others, Καφαρσαβα (or Καφαρσαβα)) (Josephus, Antiquities 13, 15, 1), and afterward rebuilt by Herod the Great and named Antipatris in honor of his father Antipater (Josephus, b. j. 1, 21, 9): ~~4031~~ Acts 23:31. Cf. Robinson, Researches etc. 3:45f; Later Researches, iii. 138f (also Bib. Sac. for 1843, pp. 478-498; and for 1853, p. 528f).*

{495} αντιπεραν, or (according to the later forms from Polybius down) αντιπερα (T WH), αντιπερα (L Tr; cf. Buttmann, 321; Lob. Path. Elem.

2:206; Chandler sec. 867), adverb of place, “over against, on the opposite shore, on the other side,” with a genitive: ^{<4185>}Luke 8:26.*

{496} **αντιπιπτω**; a. “to fall upon, run against” (from Aristotle, down); b. “to be adverse, oppose, strive against”: **τινι**, ^{<4175>}Acts 7:51. (^{<4215>}Exodus 26:5; 36:12 Complutensian LXX edition; ^{<4274>}Numbers 27:14; often in Polybius, Plutarch.)*

{497} **αντιστρατευομαι**;

1. “to make a military expedition,” or “take the field, against anyone”: Xenophon, Cyril 8, 8, 26.

2. “to oppose, war against”: **τινι**, ^{<5173>}Romans 7:23. (Aristaenet. 2, 1, 13.)*

{498} **αντιτασσω** or **αντιταττω**: (present middle **αντιτασσομαι**); “to range in battle against”; middle “to oppose oneself, resist”: **τινι**, ^{<5132>}Romans 13:2; ^{<3006>}James 4:6; 5:6; ^{<4175>}1 Peter 5:5; cf. ^{<4184>}Proverbs 3:34. absolutely, ^{<4186>}Acts 18:6. (Used by Greek writings from Aeschylus down.)*

{499} **αντιτυπος, αντιτυπον (τυπτω)**, in Greek writings:

1. properly, a. actively, “repelling a blow, striking back, echoing, reflecting light; resisting, rough, hard”. b. passively, “struck back, repelled”.

2. metaphorically, “rough, harsh, obstinate, hostile”. In the N.T. language **αντιτυπον** as a substantive means:

1. “a thing formed after some pattern” (**τυπος** (which see 4 a.)) (German *Abbild*): ^{<3024>}Hebrews 9:24 (R. V. “like in pattern”).

2. “a thing resembling another, its counterpart; something in the Messianic times which answers to the type” (see **τυπος**, 4 [γ].) “prefiguring it in the O.T.” (German *Gegenbild*, English “antitype”), as baptism corresponds to the deluge: ^{<4182>}1 Peter 3:21 (R. V. text “after a true likeness”).*

{500} **αντιχριστος, αντιχριστου, ὁ (αντι** against and **Χριστος**, like **αντιθεος** opposing God, in Philo de somn. l. ii. sec. 27, etc., Justin, quaest. et resp., p. 463 c. and other Fathers; (see Sophocles’ Lexicon, under the word, cf. Trench, sec. xxx.)), “the adversary of the Messiah,” a most pestilent being, to appear just before the Messiah’s advent, concerning whom the Jews had conceived diverse opinions, derived partly

from ^{<27136>}Daniel 11:36ff; 7:25; 8:25, partly from Ezekiel 38; Ezekiel 39. Cf. Eisenmenger, Entdecktes Judenthum, ii. 704ff; Gesenius in Ersch and Gruber's Encycl. iv. 292ff under the word Antichrist; Böhmer, Die Lehre v. Antichrist nach Schneckenburger, in the Jahrb. f. deutsche Theol. vol. iv., p. 405ff The name ὁ ἀντιχριστος was formed perhaps by John, the only writer in the N.T. who uses it (five times); he employs it of the corrupt power and influence hostile to Christian interests, especially that which is at work in false teachers who have come from the bosom of the church and are engaged in disseminating error: ^{<6128>}1 John 2:18 (where the meaning is, 'what ye have heard concerning Antichrist, as about to make his appearance just before the return of Christ, is now fulfilled in the many false teachers, most worthy to be called antichrists,' (on the omission of the article cf. Buttmann, 89 (78))); ^{<6148>}1 John 4:3; and of the false teachers themselves, ^{<6122>}1 John 2:22; 2 John 7. In Paul and the Revelation the idea but not the name of Antichrist is found; yet the conception differs from that of John. For Paul teaches that Antichrist will be an individual man (cf. B. D. as below), of the very worst character (τον ἀνθρώπον της ἀμαρτίας (or, ἀνομίας); see ἀμαρτία, 1), instigated by the devil to try to palm himself off as God: ^{<6188>}2 Thessalonians 2:3-10. The author of the Apocalypse discovers the power of Antichrist in the sway of imperial Rome, and his person in the Emperor Nero, soon to return from the dead: Revelation 13 and Revelation 17. (Often in ecclesiastical writings.) (See B. D. under the word (American edition for additional references), also B. D. under the article, Thessalonians, Second Epistle to the; Kähler in Herzog edition 2, i. 446f; Westcott, Epistles of St. John, pp 68, 89.)*

{501} ἀντλεω, ἀντλω; 1 aorist ηντλησα; perfect ηντληκα; (from ὁ ἀντλος, or το ἀντλον, bilge-water (or rather, the place in the hold where it settles, Eustathius' commentary on Homer 1728, 58 ὁ τοπος ενθα ὕδωρ συρρηι, το τε ανωθεν και εκ των ἀρμονιων)); a. properly, "to draw out a ship's bilge-water, to bale or pump out". b. universally, "to draw" water: ^{<6108>}John 2:8; 4:15; ὕδωρ, ^{<6109>}John 2:9; 4:7. (^{<0243>}Genesis 24:13,20; ^{<0216>}Exodus 2:16,19; ^{<2318>}Isaiah 12:3. In Greek writings from Herodotus down.)*

{502} ἀντλημα, ἀντλητος, το;

a. properly, "what is drawn," (Dioscor. 4, 64).

b. “the act of drawing” water (Plutarch, mor. (de solert. an. 21, 1), p. 974 e. (but this example belongs rather under c.)).

c. “a thing to draw with” (cf. Winer’s Grammar, 93 (89)), “bucket and rope let down into a well”: ^{<4041>}John 4:11.*

{503} **αντοφθαλμεω, αντοφθαλμω**; (**αντοφθαλμος** looking in the eye)

1. properly, “to look against or straight at”.

2. metaphorically, “to bear up against, withstand”: **τω ανεμω**, of a ship, (cf. our ‘look the wind in the eye,’ ‘face’ (R. V.) the wind): ^{<4075>}Acts 27:15. (Sap. 12:14; often in Polybius; in ecclesiastical writings.)*

{504} **ανυδρος, ανυδρον** (alpha privative and **υδωρ**), “without water”: **πηγαι**, ^{<017>}2 Peter 2:17; **τοποι**, desert places, ^{<123>}Matthew 12:43; ^{<124>}Luke 11:24 (ἡ **ανυδρος** the desert, ^{<399>}Isaiah 43:19; Herodotus 3, 4, etc.; in the Septuagint often **γη ανυδρος**) (desert places were believed to be the haunts of demons; see ^{<321>}Isaiah 13:21; 34:14 (in the Septuagint), and Gesenius or Alexandrian LXX on the former passage; cf. further, Baruch 4:35; Tobit 8:3; 4 Macc. 18:8; (Enoch 10:4); ^{<610>}Revelation 18:2; cf. d. Zeitschr. d. deutsch. morgenl. Gesell. xxi. 609); **νεφελαι**, “waterless clouds” (Vergil georg. 3, 197f *arida nubila*), which promise rain but yield none, ^{<112>}Jude 1:12. (In Greek writings from Herodotus down.)*

{505} **ανυποκριτος, ανυποκριτον** (alpha privative and **υποκρινομαι**), “unfeigned, undisguised”: ^{<519>}Romans 12:9; ^{<706>}2 Corinthians 6:6; ^{<506>}1 Timothy 1:5; ^{<506>}2 Timothy 1:5; ^{<112>}1 Peter 1:22; ^{<317>}James 3:17 (Sap. 5:19; 18:16. Not found in secular authors, except the adverb **ανυποκριτως** in Antoninus 8, 5.)*

{506} **ανυποτακτος, ανυποτακτον** (alpha privative and **υποτασσω**);

1. (passively) “not made subject, unsubjected”: ^{<818>}Hebrews 2:8 (Artemidorus Daldianus, oneir. 2, 30).

2. (actively) “that cannot be subjected to control, disobedient, unruly, refractory”: ^{<509>}1 Timothy 1:9; ^{<506>}Titus 1:6,10 ((Epictetus 2, 10, 1; 4, 1, 161; Philo, quis rer. div. her. sec. 1); **διηγησις ανυποτακτος**, a narrative which the reader cannot classify, *i.e.* “confused,” Polybius 3, 36, 4; 3, 38, 4; 5, 21, 4).*

{507} **ανω**, adverb (from Homer down); a. “above, in a higher place,” (opposed to **κατω**): ^{<4129>}Acts 2:19; with the article, **ὁ, ἡ, το ανω**: ^{<4026>}Galatians 4:26 (**ἡ ανω Ἱεροσαλημ** the upper *i.e.* the heavenly Jerusalem); ^{<5084>}Philippians 3:14 (**ἡ ανω κλησις** the calling made in heaven, equivalent to **επουρανιος**, ^{<5081>}Hebrews 3:1); the neuter plural **τα ανω** as a substantive, heavenly things, ^{<5081>}Colossians 3:1f; **εκ των ανω** from heaven, ^{<4083>}John 8:23. **εως ανω**, ^{<4087>}John 2:7 (up to the brim). b. “upward, up, on high”: ^{<4144>}John 11:41 (**αιρω**); ^{<5025>}Hebrews 12:15 (**ανω φυει**).*

{508} **ανωγαιον** and **ανωγεον**, see under **αναγαιον**.

{509} **ανωθεν** (**ανω**), adverb;

a. “from above, from a higher place”: **απο ανωθεν** (Winer’s Grammar, sec. 50, 7 N. 1), ^{<4125>}Matthew 27:51 (Tdf. omits **απο**); ^{<4158>}Mark 15:38; **εκ των ανωθεν** from the upper part, from the top, ^{<4323>}John 19:23. Often (also in Greek writings) used of things which come “from heaven,” or from God as dwelling in heaven: ^{<4081>}John 3:31; 19:11; ^{<5017>}James 1:17; 3:15,17.

b. “from the first”: ^{<4088>}Luke 1:3; then, “from the beginning on, from the very first”: ^{<4015>}Acts 26:5. Hence,

c. “anew, over again,” indicating repetition (a use somewhat rare, but wrongly denied by many (Meyer among them; cf. his commentary on John and Galatians as below)): ^{<4088>}John 3:3,7 **ανωθεν γεννηθηναι**, where others explain it “from above,” *i.e.* from heaven. But, according to this explanation, Nicodemus ought to have wondered how it was possible for anyone to be born “from heaven”; but this he did not say; (cf. Westcott, Commentary on John, p. 63). Of the repetition of physical birth, we read in Artemidorus Daldianus, oneir. 1, 13 (14), p. 18 (i., p. 26, Reiff edition) (**ανδρι**) **ετι τω εχοντι εγκυον γυναικα σημαινει παιδα αυτω γεννησεσθαι ομοιον κατα παντα. ουτω γαρ ανωθεν αυτος δοξειε γεννασθαι**; cf. Josephus, Antiquities 1, 18,3 **φιλιαν ανωθεν ποιεισθαι**, where a little before stands **προτερα φιλια**; add, Martyr Polycarp, 1, 1; (also Socrates in Stobaeus, flor. cxxiv. 41, iv. 135, Meineke edition (iii. 438, Gaisf. edition); Harpocration, Lex., see under the words, **αναδικασασθαι, αναθεσθαι, αναποδιζομενα, ανασυνταξις**; Canon. apost. 46 (others 39, Coteler. patr. apost. works, i. 444); Pseudo-Basil, de bapt. 1, 2, 7 (iii. 1537); Origen in Joann. t. xx. c. 12 (works, iv. 322 c.

DelaRue). See Abbot, *Authorship of the Fourth Gospel*, etc. (Boston 1880), p. 34f). **παλιν ανωθεν**, (on this combination of synonymous words cf. Kühner, sec. 534, 1; (Jelf, sec. 777, 1); Grimm on Sap. xix. 5 (6): ^{<80D>}Galatians 4:9 (again, since ye were in bondage once before).*

{510} ανωτερικος, ανωτερικη, ανωτερικον (ανωτερος), “upper”: **τα ανωτερικα μερη**, ^{<490E>}Acts 19:1 (*i.e.* the part of Asia Minor more remote from the Mediterranean, farther east). (The word is used by (Hippocrates and) Galen.)*

{511} ανωτερος, ανωτερα, ανωτερον (comparitive from ανω, cf. **κατωτερος**, see Winer’s Grammar, sec. 11, 2 c.; (Buttmann, 28 (24f))), “higher”. The neuter ανωτερον as adverb, “higher”; a. of motion, “to a higher place,” (up higher): ^{<240>}Luke 14:10. b. of rest, “in a higher place, above” *i.e.* in the immediately preceding part of the passage quoted, Hob. 10:8. Similarly Polybius 3, 1, 1 **τριτη ανωτερον βιβλω**. (In ^{<812E>}Leviticus 11:21, with a genitive.)*

{512} ανωφελης, ανωφελεις (alpha privative and οφελος); from Aeschylus down; “unprofitable, useless”: ^{<18D>}Titus 3:9. Neuter as a substantive in ^{<807E>}Hebrews 7:18 (**δια το αυτης ανωφελεις** “on account of its unprofitableness”).*

{513} αξινη, αξινης, ἡ ((perhaps from) αγνουμι, future αξω, to break), “an axe”: ^{<18D>}Luke 3:9; ^{<18D>}Matthew 3:10. (As old as Homer and Herodotus.)*

{514} αξιος, αξια, αξιον (from αγω, αξω; therefore properly, drawing down the scale; hence)

a. “weighing, having weight”; with a genitive “having the weight of (weighing as much as) another thing, of like value, worth as much”: **βωξ αξιος**, Homer, *Iliad* 23, 885; with the genitive of price (Winer’s Grammar, 206 (194)), as **αξιος δεκα μων**, common in Attic writings; **παν τιμιον ουκ αξιον αυτης (σοφιας) εστι**, ^{<101E>}Proverbs 3:15; 8:11; **ουκ εστι σταθμος πας αξιος ψυχης**, Sir. 26:15; **ουκ αξια προς την ... δοξαν** are of no weight in comparison with the glory, *i.e.* are not to be put on an equality with the glory, ^{<81E>}Romans 8:18; cf. Fritzsche at the passage and Winer’s Grammar, 405 (378); (Buttmann, 340 (292)).

b. “befitting, congruous, corresponding,” **τινος**, “to a thing”: **της μετανοιας**, ^{<4078>}Matthew 3:8; ^{<4188>}Luke 3:8; ^{<4551>}Acts 26:20; **αξια ὧν επραξαμεν**, ^{<4234>}Luke 23:41. **αξιον εστι** “it is befitting”:

[α]. “it is meet,” ^{<5003>}2 Thessalonians 1:3 (4 Macc. 17:8);

[β]. “it is worth the while,” followed by **του** with an accusative and an infinitive, ^{<6104>}1 Corinthians 16:4; — (in both senses very common in Greek writings from Homer and Herodotus down, and often with **εστι** omitted).

c. of one who has merited anything, “worthy” — both in a good reference and a bad;

[α]. in a good sense; with a genitive of the thing: ^{<1000>}Matthew 10:10; ^{<4074>}Luke 7:4; (^{<4007>}Luke 10:7); ^{<4136>}Acts 13:46; ^{<5015>}1 Timothy 1:15; 4:9; 5:18; 6:1. followed by the aorist infinitive: ^{<4159>}Luke 15:19,21; ^{<4135>}Acts 13:25; ^{<6041>}Revelation 4:11; 5:2,4,9,12; followed by **ινα**: ^{<4027>}John 1:27 (**ινα λυσω**, a construction somewhat rare; cf. Dem. pro cor., p. 279, 9 **αξιουν**, **ινα βοηθηση** ((dubious); see under the word **ινα**, II. 2 at the beginning and c.)); followed by **ος** with a finite verb (like Latin *dignus, qui*): ^{<4074>}Luke 7:4 (Buttmann, 229 (198)). It stands alone, but so that the context makes it plain of what one is said to be worthy:

^{<4001>}Matthew 10:11 (to lodge with); ^{<4003>}Matthew 10:13 (namely, **της ειρηνης**); ^{<4218>}Matthew 22:8 (namely, of the favor of an invitation); ^{<6104>}Revelation 3:4 (namely, to walk with me, clothed in white), with a genitive of the person — worthy of one’s fellowship, and of the blessings connected with it: ^{<4037>}Matthew 10:37f; ^{<5813>}Hebrews 11:38 (**του θεου**, Sap. iii. 5; Ignatius ad Ephesians 2).

[β]. in a bad sense; with a genitive of the thing: **πληγων**, ^{<4228>}Luke 12:48; **θανατου**, ^{<4215>}Luke 23:15; Acts (^{<4239>}Acts 23:29) 29); 25:11 (25); 26:31; ^{<5013>}Romans 1:32; absolutely: ^{<6106>}Revelation 16:6 (namely, to drink blood).*

{515} **αξιωω**, **αξιω**; imperfect **ηξιουν**; 1 aorist **ηξιωσα**; passive, perfect **ηξιωμα**; 1 future **αξιωθησομαι**; (**αξιως**); as in Greek writings;

a. “to think meet, fit, right”: followed by an infinitive, ^{<4153>}Acts 15:38; 28:22.

b. “to judge worthy, deem deserving”: **τινα** with an infinitive of the object, ^{<407>}Luke 7:7; **τινα τινος**, ^{<5011>}2 Thessalonians 1:11; passive with the genitive of the thing, ^{<5157>}1 Timothy 5:17; ^{<5083>}Hebrews 3:3; 10:29. (Compare: **καταξιω.**)*

{516} **αξιως**, adverb, “suitably; worthily, in a manner worthy of”: with the genitive, ^{<5142>}Romans 16:2; ^{<5027>}Philippians 1:27; ^{<5010>}Colossians 1:10; ^{<5022>}1 Thessalonians 2:12; ^{<4001>}Ephesians 4:1; ^{<6006>}3 John 1:6. (From Sophocles down.)*

{517} **αορατος, αορατον (οραω)**, either, not seen *i.e.* “unseen,” or that cannot be seen *i.e.* “invisible”. In the latter sense of God in ^{<5015>}Colossians 1:15; ^{<5017>}1 Timothy 1:17; ^{<5012>}Hebrews 11:27; **τα αορατα αυτου** his (God’s) invisible nature (perfections), ^{<5020>}Romans 1:20; **τα ορατα και τα αορατα**, ^{<5016>}Colossians 1:16. (^{<0002>}Genesis 1:2; ^{<2353>}Isaiah 45:3; 2 Macc. 9:5; Xenophon, Plato, Polybius, Plutarch, others.)*

{518} **απαγγελλω**; imperfect **απηγγελλον**; future **απαγγελω**; 1 aorist **απηγγειλα**; 2 aorist passive **απηγγελην** (^{<4080>}Luke 8:20); (from Homer down);

1. απο τινος “to bring tidings (from a person or thing), bring word, report”: ^{<4051>}John 4:51 (R G L Tr brackets); ^{<4023>}Acts 4:23; 5:22; (15:27); with the dative of the person, ^{<4018>}Matthew 2:8; 14:12; 28:8 (8 (9) Rec.), 10; Mark 16:(10),13; ^{<4025>}Acts 5:25; 11:13; (23:16,19); **τινι τι** (^{<4004>}Matthew 11:4; 28:11 (here Tdf. **αναγγελλω**)); Mark (5:19 (L marginal reading R G **αναγγελλω**)); 6:30; Luke (7:22; 9:36); 14:21; 24:9; ^{<4013>}Acts 11:13; (12:17; 16:38 L T Tr WH; 23:17); **τινι** followed by **οτι**, ^{<2037>}Luke 18:37; (^{<5018>}John 20:18 R G; followed by **πως**, ^{<4036>}Luke 8:36); **τι προς τινα**, ^{<4065>}Acts 16:36; **τινι περι τινος**, ^{<4078>}Luke 7:18; 13:1; **τι περι τινος**, ^{<4021>}Acts 28:21; (followed by **λεγων** and direct discourse, ^{<4026>}Acts 22:26); followed by the accusative with an infinitive, ^{<4024>}Acts 12:14; **εις** with an accusative of place, “to carry tidings to” a place, ^{<4054>}Mark 5:14 (Rec. **ανηγγειλαν**); ^{<4034>}Luke 8:34; with addition of an accusative of the thing announced, ^{<4083>}Matthew 8:33, (Xenophon, an. 6, 2 (4), 25; Josephus, Antiquities 5, 11, 3; **εις τους ανθρωπους**, ^{<3043>}Amos 4:13 the Septuagint).

2. “to proclaim” (**απο**, because what one announces he openly lays, as it were, off from himself, cf. German *abkündigen*), “to make known openly, declare”: universally, **περι τινος**, ^{<5009>}1 Thessalonians 1:9; (**τινι περι του**,

<3162> John 16:25 L T Tr WH); by teaching, **τι**, <6102> 1 John 1:2f; by teaching and commanding, **τινι τι**, <4083> Matthew 8:33; **τινι**, with infinitive, <4051> Acts 26:20; (xvii. 30 T WH Tr marginal reading); by avowing and praising, <0187> Luke 8:47; **τινι τι**, <8212> Hebrews 2:12 (Psalm 21 (Psalm 22) 23 (yet the Septuagint **διηγησομαι**)); (<4028> Matthew 12:18); followed by **οτι**, <6425> 1 Corinthians 14:25.*

{519} **απαγχω** (cf. Latin *angustus, anxius*, English “anguish,” etc.; Curtius, sec. 166): 1 aorist middle **απηγξαμην**; “to throttle, strangle, in order to put out of the way” (**απο** away, cf. **αποκτεινω** to kill off), Homer, *Odyssey* 19, 230; middle “to hang oneself, to end one’s life by hanging”: <4076> Matthew 27:5. (<1073> 2 Samuel 17:23; Tobit 3:10; in Attic from Aeschylus down.)*

{520} **απαγω**; (imperfect **απηγον** (<0236> Luke 23:26 Tr marginal reading WH marginal reading)); 2 aorist **απηγαγον**; passive (present **απαγομαι**); 1 aorist **απηθην**; (from Homer down); “to lead away”: <0135> Luke 13:15 (namely, **απο της φατνης**); <4230> Acts 23:10 (Lachmann (ed. min.)); 17 (namely, “hence”); 24:7 (R G) (“away,” **εκ των χειρων ημων**); <6122> 1 Corinthians 12:2 (led astray **προς τα ειδωλα**). Used especially of those led off to trial, prison, punishment: <1057> Matthew 26:57; 27:2,31; <4144> Mark 14:44,53; 15:16; <0212> Luke 21:12 (T Tr WH); (xxii. 66 T Tr WH); 23:26; <3883> John 18:13 R G (**ηγαγον** L T Tr WH); 19:16 Rec.; <4129> Acts 12:19; (so also in Greek writings). Used of a way leading to a certain end: <4073> Matthew 7:13,14 (**εις την απωλειαν, εις την ζωνν**). (Compare: **συναπαγω**.)*

{521} **α παιδευτος, α παιδευτον (παιδευω)**, “without instruction and discipline, uneducated, ignorant, rude” (Winer’s Grammar, 96 (92)): **ζητησεις**, stupid questions, <5023> 2 Timothy 2:23. (In classics from (Euripides) Xenophon down; the Septuagint; Josephus.)*

{522} **α παιρω**: 1 aorist passive **απηρθην**; “to lift off, take or carry away”; passive, **απο τινος** “to be taken away from anyone”: <4095> Matthew 9:15; <4020> Mark 2:20; <0188> Luke 5:85. (In Greek writings from Herodotus down.)*

{523} **α παιτω**, **α παιτω**; “to ask back, demand back, exact something due” (Sir. 20:15 (14) **σημερον δανειει και αυριον απαιτησει**): <0161> Luke 6:30; **την ψυχην σου απαιτουσιν** (Tr WH **αιτουσιν**) “thy

soul,” intrusted to thee by God for a time, “is demanded back,” ^{<4221>}Luke 12:20 (Sap. 15:8 **το της ψυχης απαιτηθεις χρεος**). (In Greek writings from Herodotus down.)*

{524} **απαλγω, απαλω**: (perfect participle **απηληγκως**); “to cease to feel pain or grief”; a. “to bear troubles, with greater equanimity, cease to feel pain at”: Thucydides 2, 61 etc. b. “to become callous, insensible to pain, apathetic”: so those who have become insensible to truth and honor and shame are called **απηληγκοτες** (A.V. “past feeling”) in ^{<4049>}Ephesians 4:19. (Polybius 1, 35, 5 **απηληγκυιας ψυχας** dispirited and useless for war (cf. Polybius 16, 12, 7).)*

{525} **απαλλασσω**: 1 aorist **απηλλαξα**; passive (present **απαλλασσομαι**); perfect infinitive **απηλλαχθαι**; (**αλλασσω** to change; **απο**, namely, **τινος**); common in Greek writings; “to remove, release”; passive “to be removed, to depart”: **απ’ αυτων τας νοσους**, ^{<4492>}Acts 19:12 (Plato, Eryx. 401 c. **ει αι νοσοι απαλλαγειησαν εκ των σωματων**); in a transferred and especially in a legal sense, **απο** with the genitive of person, to be set free, the opponent being appeased and withdrawing the suit, “to be quit of one”: ^{<4728>}Luke 12:58 (so with a simple genitive of person Xenophon, mem. 2, 9, 6). Hence, universally, “to set free, deliver”: **τινα**, ^{<8215>}Hebrews 2:15; (in secular authors the genitive of the thing freed from is often added; cf. Bleek on Hebrews vol. ii. 1, p. 339f).*

{526} **απαλλοτριω, απαλλοτριω**: perfect passive participle **απηλλοτριωμενος**; “to alienate, estrange”; passive “to be rendered **αλλοτριος**, to be shut out from one’s fellowship and intimacy”: **τινος**, ^{<4022>}Ephesians 2:12; 4:18; namely, **του θεου**, ^{<5022>}Colossians 1:21 (equivalent to **rWz**, used of those who have estranged themselves from God, ^{<4574>}Psalms 57:4 (^{<4584>}Psalms 58:4); ^{<2004>}Isaiah 1:4 (Aldine LXX, etc.); ^{<5445>}Ezekiel 14:5, 7; (Test. xii. Patr. test. Benj. sec. 10); **των πατριων δογματων**, 3 Macc. 1:3; **απαλλοτριουν τινα του καλωσ εχοντος**, Clement of Rome, 1 Corinthians 14, 2). (In Greek writings from (Hippocrates, Plato down).)*

{527} **άπαλος, άπαλη, άπαλον**, “tender”: of the branch of a tree, when full of sap, ^{<4242>}Matthew 24:32; ^{<4138>}Mark 13:28. (From Homer down.)*

{528} **απανταω, απαντω**: future **απαντησω** (^{<4143>}Mark 14:13; but in better Greek **απαντησομαι**, cf. Winer’s Grammar, 83 (79); (Buttmann, 53 (46))); 1 aorist **απηνησα**; “to go to meet”; in past tenses, “to meet”: **τινι**, ^{<4389>}Matthew 28:9 (T Tr WH **ὕπανταω**); ^{<4072>}Mark 5:2 R G; 14:13; ^{<4172>}Luke 17:12 (L WH omit; Tr brackets dative; T WH marginal reading read **ὕπανταω**); ^{<4051>}John 4:51 R G; ^{<41616>}Acts 16:16 (R G L). In a military sense of a hostile meeting: ^{<41431>}Luke 14:31 R G, as in ^{<4227>}1 Samuel 22:17; ^{<4015>}2 Samuel 1:15; 1 Macc. 11:15,68 and often in Greek writings.*

{529} **απαντησις, απαντεως, ἡ (απανταω)**, “a meeting”; **εις απαντησιν τινος** or **τινι** “to meet one”: ^{<4251>}Matthew 25:1 R G; ^{<4236>}Matthew 25:6; ^{<4285>}Acts 28:15; ^{<5047>}1 Thessalonians 4:17. (Polybius 5, 26, 8; Diodorus 18, 59; very often in the Septuagint equivalent to **l arḗi** (cf. Winer’s Grammar, 30).)*

{530} **ἀπαξ**, adverb, “once, one time” (from Homer down); a. universally: ^{<4125>}2 Corinthians 11:25; ^{<3025>}Hebrews 9:26f; ^{<4030>}1 Peter 3:20 Rec.; **ετι ἀπαξ**, ^{<3828>}Hebrews 12:28f; **ἀπαξ του ενιαυτου**, ^{<3907>}Hebrews 9:7 (Herodotus 2, 59, etc.). b. like Latin *semel*, used of what is so done as to be of perpetual validity and never need repetition, “once for all”: ^{<3804>}Hebrews 6:4; 10:2; ^{<4188>}1 Peter 3:18; ^{<6003>}Jude 1:3,5. c. **και ἀπαξ και δις** indicates a definite number (the double **και** emphasizing the repetition, “both once and again” *i.e.*) “twice”: ^{<5128>}1 Thessalonians 2:18; ^{<5046>}Philippians 4:16; on the other hand, **ἀπαξ και δις** means (“once and again” *i.e.*) “several times, repeatedly”: ^{<4633>}Nehemiah 13:20; 1 Macc. 3:30. Cf. Schott on ^{<5128>}1 Thessalonians 2:18, p. 86; (Meyer on Philippians, the passage cited).*

{531} **απαρβατος, απαρβατον (παρβαينو)**, from the phrase **παρβαειν νομον** to transgress *i.e.* to violate, signifying either “unviolated, or not to be violated, inviolable”: **ἱερωσυνη** “unchangeable” and therefore not liable to pass to a successor, ^{<3074>}Hebrews 7:24; cf. Bleek and Delitzsch at the passage (A later word, cf. Lob. ad Phryn., p. 313; in Josephus, Plutarch, others.)*

{532} **απαρσκευαστος, απαρσκευαστον (παρσκευαζω)**, “unprepared”: ^{<4004>}2 Corinthians 9:4. (Xenophon, Cyril 2, 4, 15; an. 1, 1, 6 (variant); 2, 3, 21; Josephus, Antiquities 4, 8, 41; Herodian, 3, 9, 19 ((11),

Bekker edition); adverb **απαρασκευαστως** (Aristotle, rhet. Alex. 9, p. 1430{a} 3); Clement, hom. 32, 15.)*

{533} **απαρνεομαι, απαρνουμαι**: deponent verb; future **απαρνησομαι**; 1 aorist **απηρνησαμην**; 1 future passive **απαρνηθησομαι** with a passive significance (^{<017D>}Luke 12:9, as in Sophocles Philippians 527 (cf. Buttmann, 53 (46))); “to deny” (*abnego*): **τινα**, to affirm that one has no acquaintance or connection with him; of Peter denying Christ: ^{<0184>}Matthew 26:34f,75; ^{<0143>}Mark 14:30f,72; (^{<023>}Luke 22:61); ^{<0138>}John 13:38 R G L marginal reading; more fully **απαρνησθαι μη ειδεναι Ιησουν**, ^{<0234>}Luke 22:34 (L Tr WH omit **μη**, concerning which cf. Kühner, ii., p. 701; (Jelf, sec. 749, 1; Winer’s Grammar, sec. 65, 2 [^b].; Buttmann, 355 (305))). **ἐαυτον** to forget oneself, lose sight of oneself and one’s own interests: ^{<0164>}Matthew 16:24; ^{<0184>}Mark 8:34; ^{<0123>}Luke 9:23 R WH marginal reading*

{534} **απαρτι** (so Tdf. in John, T and Tr in Rev.), or rather **απ’ αρτι** (cf. Winer’s Grammar, sec. 5, 2, p. 45, and 422 (393); (Buttmann, 320 (275); Lipsius, p. 127); see **αρτι**, adverb, “from now, henceforth”: ^{<0239>}Matthew 23:39; 26:29, 64 (in ^{<0239>}Luke 22:69 **απο του νυν**); ^{<0151>}John 1:51 (52) Rec.; 13:19; 14:7; ^{<0143>}Revelation 14:13 (where connect **απ’ αρτι** with **μακαριοι**). In the Greek of the O.T. it is not found (for the the Septuagint render **hT** [~~απ~~ by **απο του νυν**), and scarcely (yet Liddell and Scott cite Aristophanes Pl. 388; Plato, commentary, Sof. 10) in the earlier and more elegant Greek writings. For the similar term which the classic writers employ is to be written as one word, and oxytone (viz. **απαρτι**), and has a different meaning (viz., “completely, exactly”); cf. Knapp, Scripta var. Arg. i., p. 296; Lob. ad Phryn., p. 20f.*

{535} **απαρτισμος, απαρτισμου, ὁ (απαρτιζω** to finish, complete), “completion”: ^{<0148>}Luke 14:28. Found besides only in Dionysius Halicarnassus, de comp. verb. c. 24; (Apollonius Dyscolus, de adv., p. 532, 7, others; cf. Winer’s Grammar, p. 24).*

{536} **απαρχη, απαρχης, ἡ** (from **απαρχομαι**:

a. to offer firstlings or first-fruits;

b. to take away the first-fruits; cf. **απο** in **αποδεκατω**), in the Septuagint generally equivalent to **tyvare** “the first-fruits” of the productions of the

earth (both those in a natural state and those prepared for use by hand), which were offered to God; cf. Winer's RWB under the word Erstlinge (BB. DD. under the word First-fruits): ἡ ἀπαρχὴ namely, του φουραματος, the first portion of the dough, from which sacred loaves were to be prepared (⁴⁰¹⁵⁹Numbers 15:19-21), ⁴⁵¹¹⁶Romans 11:16. Hence, in a transferred use, employed a. of persons consecrated to God, leading the rest in time: ἀπαρχὴ τῆς Ἀχαιας the first person in Achaia to enroll himself as a Christian, ⁴⁴⁶⁵1 Corinthians 16:15; with εἰς Χριστὸν added, ⁴⁵¹⁴⁵Romans 16:5; with a reference to the moral creation effected by Christianity all the Christians of that age are called ἀπαρχὴ τῆς (a kind of first-fruits) των του Θεου κτισματων, ⁴⁵⁰¹⁸James 1:18 (see Huther at the passage) (noteworthy is εἶλατο ὑμας ὁ Θεὸς ἀπαρχὴν etc. "as first-fruits"] ⁴⁵²¹³2 Thessalonians 2:13 L Tr marginal reading WH marginal reading; Christ is called ἀπαρχὴ των κεκοιμημενων as the first one recalled to life of them that have fallen asleep, ⁴⁴⁵⁵⁰1 Corinthians 15:20,23 (here the phrase seems also to signify that by his case the future resurrection of Christians is guaranteed; because the first-fruits forerun and are, as it were, a pledge and promise of the rest of the harvest). b. of persons superior in excellence to others of the same class: so in ⁴⁶¹⁴⁵Revelation 14:4 of a certain class of Christians sacred and dear to God and Christ beyond all others (Schol. ad Euripides, Or. 96 ἀπαρχὴ ἐλεγετο ου μονον πρωτον τη ταξει, ἀλλὰ καὶ το πρωτον τη τιμη). c. οἱ εχοντες την ἀπαρχὴν του πνευματος who have the first-fruits (of future blessings) in the Spirit (του πνευματος is genitive of apposition), ⁴⁵¹²³Romans 8:23; cf. what Winer sec. 50, 8 a. says in opposition to those (e.g. Meyer, but see Weiss in edition 6) who take του πνευματος as a partitive genitive, so that οἱ εχοντες την ἀπαρχὴν του πνευματος are distinguished from the great multitude who will receive the Spirit subsequently. (In Greek writings from (Sophocles) Herodotus down.)*

{537} ἅπας, ἅπασα, ἅπαν (from ἅμα (or rather ἅ (Sanskrit *sa*; cf. α copulative), see Curtius, sec. 598; Vanicek, p. 972) and πας; stronger than the simple πας) (from Homer down); "quite all, the whole, all together, all"; it is either placed before a substantive having the article, as ⁴⁰¹²⁰Luke 3:21; 8:37; 19:37; or placed after, as ⁴¹¹⁶⁵Mark 16:15 (εἰς τον κοσμον ἅπαντα into all parts of the world); ⁴⁰⁴⁶Luke 4:6 ("this dominion whole" —ly *i.e.* all parts of this dominion which you see); 19:48. used absolutely — in the masculine, as ⁴¹²³Matthew 24:39; ⁴¹³¹⁶Luke 3:16 (T WH Tr marginal reading πασιν); (⁴⁰⁴⁴Luke 4:40 WH text Tr marginal reading); 5:26; 9:15

(WH marginal reading **παντας**); ^{<4113>}Mark 11:32 (Lachmann **παντες**); ^{<582>}James 3:2; — in the neuter, as ^{<4081>}Matthew 28:11; ^{<4038>}Luke 5:28 (R G); ^{<4044>}Acts 2:44; 4:32 (L WH Tr marginal reading **παντα**); 10:8; 11:10; ^{<4063>}Ephesians 6:13; once in John viz. 4:25 T Tr WH; (**ἀπαντες οὔτοι**, ^{<4047>}Acts 2:7 L T; **ἀπαντες ὑμεις**, ^{<4038>}Galatians 3:28 T Tr; cf. **πας**, II. 1 at the end Rarely used by Paul; most frequently by Luke. On its occurrence, cf. Alford, Greek New Testament, vol. ii., Proleg., p. 81; Ellicott on ^{<5016>}1 Timothy 1:16).

απασπαζομαι: 1 aorist **αψησπασαμην**; “to salute on leaving, bid farewell, take leave of”: **τινα**, ^{<4206>}Acts 21:6 L T Tr WH. (Himerius, eclog. ex Phot. 11, p. 194.)*

{538} **απαταω, απατω**; 1 aorist passive **ηπατηθην**; (**απατη**); from Homer down; “to cheat, deceive, beguile”: **την καρδιαν αυτου** (R T Tr WH marginal reading, **αυτου** G, **εαυτου** L WH text), ^{<5023>}James 1:26; **τινα τινι**, one with a thing, ^{<4066>}Ephesians 5:6; passive ^{<5424>}1 Timothy 2:14 (where L T Tr WH **εξαπατηθειςα**), cf. ^{<4083>}Genesis 3:13. (Compare: **εξαπαταω**.)*

{539} **απατη, απατης, ἡ** (from Homer down), “deceit, deceitfulness”: ^{<5008>}Colossians 2:8; **του πλουτου**, ^{<4032>}Matthew 13:22; ^{<4049>}Mark 4:19; **της αδικιας**, ^{<5210>}2 Thessalonians 2:10; **της ἀμαρτιας**, ^{<3883>}Hebrews 3:13; **αι επιθυμιαι της απατης** the lusts excited by deceit, *i.e.* by deceitful influences seducing to sin, ^{<4042>}Ephesians 4:22 (others, ‘deceitful lusts’; but cf. Meyer at the passage). Plural, **απαται**: ^{<6023>}2 Peter 2:13 (where L Tr text WH marginal reading **εν αγαπαις**), by a paragram (or verbal play) applied to the agapae or love-feasts (cf. **αγαπη**, 2), because these were transformed by base men into seductive revels.*

{540} **απατωρ, απατορος, ὁ, ἡ (πατηρ)**, a word which has almost the same variety of senses as **αμητωρ**, which see; (from Sophocles down); (without father *i.e.*) “whose father is not recorded in the genealogies”: ^{<3878>}Hebrews 7:3.*

{541} **απαυγασμα, απαυγαστος, το** (from **απαυγαζω** to emit brightness, and this from **αυγη** brightness; cf. **αποσκιασμα, απεικασμα, απεικονισμα, απηγημα**), “reflected brightness”: Christ is called in ^{<3008>}Hebrews 1:3 **απαυγασμα της δοξης ... του Θεου**, inasmuch as he perfectly reflects the majesty of God; so that the same thing is declared

here of Christ metaphysically, which he says of himself in an ethical sense in ^{<B125>}John 12:45 (14:9): ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πεμψάντα με. (Sap. 7:26; Philo, mund. opif. sec. 51; plant. Noë sec. 12; de concup. sec. 11; and often in ecclesiastical writings; see more fully in Grimm on Sap., the passage cited, p. 161f) (Some interpreters still adhere to the significant effulgence or radiance (as distinguished from refulgence or reflection), see Kurtz at the passage; Sophocles' Lexicon, under the word; Cremer, under the word.)*

{542} ἀπειδὼν (ἀπο and εἶδων, 2 aorist of the obsolete εἶδω), serves as 2 aorist of ἀφοραῶ (cf. German *a b sehen*);

1. “to look away from” one thing and “at” another.

2. “to look at from” somewhere, “either from a distance or from a certain present condition of things; to perceive”: ὥς ἂν ἀπιδῶ (L T Tr WH ἀφιδῶ (see ἀφειδὼν)) τὰ περὶ ἐμὲ as soon as I shall have seen what issue my affairs will have (A.V. “how it will go with me”), ^{<A823>}Philippians 2:23. (In the Septuagint, ^{<3045>}Jonah 4:5, etc.)*

{543} ἀπειθειᾶ (WH ἀπειθία, except in Hebrews as below (see Iota)), ἀπειθίας, ἡ (ἀπειθης), “disobedience” (Jerome, *inobedientia*), “obstinacy,” and in the N.T. particularly “obstinate opposition to the divine will”: ^{<5113>}Romans 11:30,32; ^{<5006>}Hebrews 4:6,11; ὕιοι τῆς ἀπειθειᾶς, those who are animated by this obstinacy (see ὕιος, 2), used of the Gentiles: ^{<4012>}Ephesians 2:2; 5:6; ^{<5016>}Colossians 3:6 (R G L brackets). (Xenophon, mem. 3, 5, 5; Plutarch, others.)*

{544} ἀπειθεῶ, ἀπειθῶ; imperfect ἠπειθοῦν; 1 aorist ἠπειθησα; “to be ἀπειθης (which see); “not to allow oneself to be persuaded; not to comply with”;

a. “to refuse or withhold belief” (in Christ, in the gospel; opposed to πιστεῦω): τῷ ὕιῳ, ^{<4183>}John 3:36; τῷ λόγῳ, ^{<1018>}1 Peter 2:8; 3:1; absolutely of those who reject the gospel, (R. V. to be “disobedient”; cf. b.): ^{<4042>}Acts 14:2; 17:5 (Rec.); 19:9; ^{<5131>}Romans 15:31; ^{<1017>}1 Peter 2:7 (T Tr WH ἀπιστοῦσιν).

b. “to refuse belief and obedience”: with the dative of thing or of person, ^{<4183>}Romans 2:8 (τῆ ἀληθείᾳ); 11:30f (τῷ θεῷ); ^{<1047>}1 Peter 4:17; absolutely, ^{<5121>}Romans 10:21 (^{<2412>}Isaiah 65:2); ^{<4183>}Hebrews 3:18; 11:31;

^{<1021>}1 Peter 3:20. (In the Septuagint a common equivalent to *hrm; rraē* in Greek writings often from Aeschylus Ag. 1049 down; in Homer et al. *απιθειν*.)*

{545} *απειθης, απειθες*, genitive *απειθους (πειθομαι)*, “impersuasive, uncompliant, contumacious” (A.V. “disobedient”): absolutely, ^{<1017>}Luke 1:17; ^{<1016>}Titus 1:16; 3:3; *τινι*, ^{<582>}2 Timothy 3:2; ^{<503>}Romans 1:30; ^{<489>}Acts 26:19. (^{<1218>}Deuteronomy 21:18; ^{<1000>}Numbers 20:10; ^{<230>}Isaiah 30:9; ^{<372>}Zechariah 7:12; in Greek writings from Thucydides down; (in Theognis, 1235 actively “not persuasive”).)*

{546} *απειλεω, απειλω*: imperfect *ηπειλουν*; 1 aorist middle *ηπειλησαμην*; “to threaten, menace”: ^{<1023>}1 Peter 2:23; in middle, according to later Greek usage ((Appendix, bell. 104:3, 29); Polyæn. 7, 35, 2), actively (Buttmann, 54 (47)): ^{<447>}Acts 4:17 (*απειλη* (L T Tr WH omit) *απειλεισθαι*, with the dative of person followed by *μη* with infinitive, “with sternest threats to forbid one to” etc., Winer’s Grammar, sec. 54, 3; (Buttmann, 183 (159))). (From Homer down.) (Compare: *προσαπειλεω*.)*

{547} *απειλη, απειλης, ἦ*, “a threatening, threat”: ^{<447>}Acts 4:17 R G (cf. *απειλεω*), 29; 9:1; ^{<1019>}Ephesians 6:9. (From Homer down.)*

{548} *απειμι*; (*ειμι* to be); (from Homer down); “to be away, be absent”: ^{<483>}1 Corinthians 5:3; ^{<700>}2 Corinthians 10:1,11; 13:2,10; ^{<1015>}Colossians 2:5; ^{<1027>}Philippians 1:27; (in all cases except Colossians, the passage cited opposed to *παρειμι*.)*

{549} *απειμι*: imperfect 3 person plural *απηεσαν*; (*ειμι* to go); (from Homer down); “to go away, depart”: ^{<4170>}Acts 17:10.*

{550} *απειπον*: (*ειπον*, 2 aorist from the obsolete *επω*);

1. “to speak out, set forth, declare” (Homer, Iliad 7, 416 *αγγελιην απηπιεν*, 9, 309 *τον μυθον αποειπειν*).

2. “to forbid”: ^{<1100>}1 Kings 11:2, and in Attic writings.

3. “to give up, renounce”: with the accusative of the thing, ^{<1805>}Job 10:3 (for *σαπ*), and often in Greek writings from Homer down. In the same sense 1 aorist middle *απειπαμην*, ^{<700>}2 Corinthians 4:2 (see WH’s

Appendix, p. 164) (cf. **αισχυνη**, 1); so too in Herodotus 1, 59; 5, 56; 7, 14 (etc.), and the later writings from Polybius down.*

{551} **απειραστος, απειραστον (πειραζω)**, as well “untempted” as “untemptable”: **απειραστος κακων** that cannot be tempted by evil, not liable to temptation to sin, ^{<3013>}James 1:13; cf. the full remarks on this passage in Winer’s Grammar, sec. 30, 4 (cf. sec. 16, 3 a.; Buttmann, 170 (148)). (Josephus, b. j. 5, 9, 3; 7, 8, 1, and ecclesiastical writings. The Greeks said **απειρατος**, from **πειραω**.)*

{552} **απειρος, απειρον (πειρα** trial, experience), “inexperienced in, without experience of,” with the genitive of the thing (as in Greek writings): ^{<3013>}Hebrews 5:13. ((Pindar and Herodotus down.))*

{553} **απεκδεχομαι**; (imperfect **απεξεδεχομην**); “assiduously and patiently to wait for” (cf. English wait it out): absolutely, ^{<4010>}1 Peter 3:20 (Rec. **εκδεχομαι**); **τι**, ^{<4010>}Romans 8:19,23,25; ^{<4010>}1 Corinthians 1:7; ^{<4010>}Galatians 5:5 (on this passage cf. **ελπις**; at the end); with the accusative of a person, Christ in his return from heaven: ^{<5100>}Philippians 3:20; ^{<5028>}Hebrews 9:28. Cf. C. F. A. Fritzsche in Fritzschorum Opuscc., p. 155f; Winer’s Deuteronomy verb. comp. etc. Part iv., p. 14; (Ellicott on Galatians, the passage cited). (Scarcely found out of the N.T.; Heliodorus Aeth. 2, 35; 7, 23.)*

{554} **απεκδυομαι**: 1 aorist **απεκδυσαμην**;

1. “wholly to put off from oneself” (**απο** denoting separation from what is put off): **τον παλαιον ανθρωπον**, ^{<5100>}Colossians 3:9.

2. “wholly to strip off for oneself (for one’s own advantage), despoil, disarm”: **τινα**, ^{<5025>}Colossians 2:15. Cf. Winer’s Deuteronomy verb. comp. etc. Part iv., p. 14f (especially Lightfoot on ^{<5025>}Colossians 2:15). (Josephus, Antiquities 6, 14, 2 **απεκδυς** (but Bekker edition has **μετεκδυς**) **την**.)

{555} **απεκδυσις, απεκδυσεως, η (απεκδυομαι**, which see), “a putting off, laying aside”: ^{<5021>}Colossians 2:11. (Not found in Greek writings.)*

{556} **απελανω**: 1 aorist **απηλασα**; “to drive away, drive off”: ^{<4186>}Acts 18:16. (common in Greek writings.)*

{557} **απελεγμος, απελεγμου, ό** (**απελεγχω** to convict, expose, refute; **ελεγμος** conviction, refutation, in the Septuagint for **ελεγξις**), “censure, repudiation of a thing shown to be worthless”: **ελθειν εις απελεγμον** to be proved to be worthless, to be disesteemed, come into contempt (R. V. “disrepute”), ^{<4187>}Acts 19:27. (Not used by secular authors.)*

{558} **απελευθερος, απελευθερου, ό, ή**, “a manumitted slave, a freedman” (**απο**, cf. German *los* (set free from bondage)): **του κυριου**, presented with (spiritual) freedom by the Lord, ^{<4172>}1 Corinthians 7:22. (In Greek writings from Xenophon, and Plato down.)*

{559} **Απελλης** (better **Απελλης**, with the circumflex (so all editions); see Chandler sections 59, 60), **Απελλου, ό**, “Apelles,” the proper name of a certain Christian: ^{<5160>}Romans 16:10. (Cf. Lightfoot on Philip., p. 174.)*

{560} **απελπίζω** (Lachmann **αφελπιζω** (cf. grammatical references under the word **αφειδον**)); “to despair” (Winer’s Grammar, 24): **μηδεν απελπιζοντες** “nothing despairing” namely, of the hoped-for recompense from God the requiter, ^{<4175>}Luke 6:35 (T WH marginal reading **μηδενα απελπιζοντες**; if this reading is to be tolerated it may be rendered “despairing of no one,” or even “causing no one to despair” (cf. the Jerus: Syriac). Tdf. himself seems half inclined to take **μηδενα** as neuter plural, a form thought to be not wholly unprecedented; cf. Stephanus’ Thesaurus v. col. 962). (^{<2399>}Isaiah 29:19; 2 Macc. 9:18; Sir. 22:21; (27:21; Judith 9:11); often in Polybius and Diodorus (cf. Sophocles’ Lexicon, under the word).)*

{561} **απεναντι**, adverb, with the genitive (Buttmann, 819 (273));

1. “over against, opposite”: **του ταφου**, ^{<4176>}Matthew 27:61; (**του γαζοφυλακιου**, ^{<4124>}Mark 12:41 Tr text WH marginal reading).

2. “in sight of, before”: ^{<4170>}Matthew 21:2 R G; 27:24 (here L Tr WH text **κατεναντι**); ^{<4186>}Acts 3:16; ^{<5188>}Romans 3:18 (Psalm 35:(36) 2).

3. “in opposition to, against”: **των δογματων Καισαρος**, ^{<4170>}Acts 17:7. (Common in the Septuagint and Apocrypha; Polybius 1, 86, 3.)*

{562} **απεραντος, απεραντον**; (**περαινω** to go through, finish; cf. **αμαραντος**), “that cannot be passed through, boundless, endless”:

γενεαλογιαι, protracted interminably, ^{<5004>}1 Timothy 1:4. (^{<835>}Job 36:26; 3 Macc. 2:9; in Greek writings from Pindar down.)*

{563} **απερισπαστως**, adverb (**περισπαω**, which see), “without distraction, without solicitude”: ^{<4075>}1 Corinthians 7:35. (The adjective occurs in Sap. 16:11; Sir. 41:1; often in Polybius (the adverb in 2, 20, 10; 4, 18, 6; 12, 28, 4; cf. Winer’s Grammar, 463 (431)) and Plutarch.)*

{564} **απεριτμητος, απεριτμητον (περιτεμνω)**, “uncircumcised”; metaphorically, **απεριτμητοι τη καρδια** (^{<2402>}Jeremiah 9:26; ^{<2647>}Ezekiel 44:7) **και τοις ωσι** (^{<2460>}Jeremiah 6:10) whose heart and ears are covered, *i.e.* whose soul and senses are closed to divine admonitions, obdurate, ^{<4075>}Acts 7:51. (Often in the Septuagint for **Ι ρε**; 1 Macc. 1:48; 2:46; (Philo de migr. Abr. sec. 39); Plutarch, am. prol. 3.)*

{565} **απερχομαι**; future **απελευσομαι** (^{<4256>}Matthew 25:46; ^{<6158>}Romans 15:28; Winer’s Grammar, 86 (82)); 2 aorist **απηλθον (απηλθα** in ^{<6009>}Revelation 10:9 (where R G Tr **απηλθον**), **απηλθαν** L T Tr WH in ^{<1022>}Matthew 22:22; ^{<6200>}Revelation 21:1,4 ((but here WH text only), etc., and WH in ^{<2221>}Luke 24:24); cf. Winer’s Grammar, sec. 13, 1; Mullach, p. 17f. (226); Buttman, 39 (34); (Sophocles’ Lexicon, p. 38; Tdf. Proleg., p. 123; WH’s Appendix, p. 164f; Kuenen and Cobet, N.T., p. lxiv.; Scrivener, Introduction, p. 562; Collation, etc., p. liv. following)); perfect **απεληλυθα** (^{<3024>}James 1:24); pluperfect **απεληλυθειν** (^{<6048>}John 4:8); (from Homer down); “to go away (from a place), to depart”;

1. properly, a. absolutely: ^{<4135>}Matthew 13:25; 19:22; ^{<4050>}Mark 5:20; ^{<4189>}Luke 8:39; 17:23; ^{<6167>}John 16:7, etc. Participle **απελθων** with indicative or subjunctive of other verbs in past time to go (away) and etc.: ^{<4138>}Matthew 13:28, 46; 18:30; 25:18, 25; 26:36; 27:5; ^{<4057>}Mark 6:27 (28), 37; ^{<4514>}Luke 5:14. b. with specification of the place into which, or of the person to whom or from whom one departs: **εις** with the accusative of place, ^{<4151>}Matthew 5:30 L T Tr WH; 14:15; 16:21; 22:5; ^{<4056>}Mark 6:36; 9:43; ^{<6048>}John 4:8; ^{<6158>}Romans 15:28, etc.; **εις οδον εθνων**, ^{<4005>}Matthew 10:5; **εις το περαν**, ^{<4088>}Matthew 8:18; ^{<4083>}Mark 8:13; (**δι’ υμων ... εις Μακεδονιαν**, ^{<4016>}2 Corinthians 1:16, Lachmann text); **επι** with the accusative of place, Luke (^{<4233>}Luke 23:33 R G T); 24:24; **επι** with the accusative of the business which one goes to attend to: **επι** (the true reading for R G **εις**) **την εμποριαν αυτου**, ^{<4275>}Matthew 22:5; **εκει**, ^{<1022>}Matthew 2:22; **εξω** with the genitive, ^{<4045>}Acts 4:15; **προς τινα**,

^{<0125>}Matthew 14:25 (Rec.); ^{<6109>}Revelation 10:9; **απο τινος**, ^{<0138>}Luke 1:38; 8:37. Hebraistically (cf. **עַל הַעַרְבֵּי**) **απερχεσθαι οπισω τινος**, “to go away in order to follow anyone, go after him” figuratively, *i.e.* “to follow his party, follow him as a leader”: ^{<0120>}Mark 1:20; ^{<6129>}John 12:19; in the same sense, **απερχεσθαι προς τινα**, ^{<6168>}John 6:68; Xenophon, an. 1, 9, 16 (29); used also of those who seek anyone for vile purposes, ^{<6107>}Jude 1:7. Lexicographers (following Suidas, ‘**απελθη. Αντι του επανελθη**’) incorrectly ascribe to **απερχεσθαι** also the idea of “returning, going back” — misled by the fact that a going away is often at the same time a going back. But where this is the case, it is made evident either by the connection, as in ^{<0124>}Luke 7:24, or by some adjunct, as **εις τον οικον αυτου**, ^{<0107>}Matthew 9:7; ^{<0130>}Mark 7:30 (**οικαδε**, Xenophon, Cyril 1, 3, 6); **προς εαυτον** (Treg. **προς αυτον**) home, ^{<0212>}Luke 24:12 (R G, but L Tr brackets T WH reject the verse); ^{<6100>}John 20:10 (here T Tr **προς αυτους**, WH **προς αυτον** (see **αυτου**)); **εις τα οπισω**, ^{<6166>}John 6:66 (to return home); ^{<6166>}John 18:6 (to draw back, retreat).

2. tropically: of departing evils and sufferings, ^{<0142>}Mark 1:42; ^{<0153>}Luke 5:13 (**ἡ λεπρα απηλθεν απ’ αυτου**); ^{<6102>}Revelation 9:12; 11:14; of good things taken away from one, ^{<6184>}Revelation 18:14 (R G); of an evanescent state of things, ^{<6201>}Revelation 21:1 (Rec. **παρηλθε**), 4; of a report going forth or spread **εις**, ^{<0124>}Matthew 4:24 (Treg. marginal reading **εξηλθεν**).

{567} απεχω; (imperfect **απειχων** ^{<0144>}Matthew 14:24 Tr text WH text; present middle **απεχομαι**);

1. transitive,

a. “to hold back, keep off, prevent” (Homer, Iliad 1, 97 (Zenodotus); 6, 96; Plato, Crat. c. 23, p. 407 b.).

b. “to have wholly or in full, to have received” (what one had a right to expect or demand; cf. **αποδιδοναι**, **απολαμβανειν** (Winer’s Deuteronomy verb. comp. etc. Part iv., p. 8; Gram. 275 (258); Buttmann, 203 (176); according to Lightfoot (on ^{<0148>}Philippians 4:18) **απο** denotes correspondence, *i.e.* of the contents to the capacity, of the possession to the desire, etc.)): **τινα**, ^{<0115>}Philemon 1:15; **μισθον**, ^{<0102>}Matthew 6:2,5,16; **παρακλησιν**, ^{<0124>}Luke 6:24; **παντα**, ^{<0148>}Philippians 4:18; (often so in Greek writings (cf. Lightfoot on Philippians, the passage cited)). Hence,

c. **απεχει**, impersonally, “it is enough, sufficient”: ^{<1141>}Mark 14:41, where the explanation is ‘ye have slept now long enough’; so that Christ takes away the permission, just given to his disciples, of sleeping longer; cf. Meyer at the passage; (in the same sense in (Pseudo-) Anacreon (530 B. C.) in Odar. (15) 28, 33; Cyril Alex. on Hag. 2:9 (but the true reading here seems to be **απεχω**, see P. E. Pusey’s edition Oxon. 1868)).

2. intransitive, “to be away, absent, distant” (Buttmann, 144 (126)): absolutely, ^{<2151>}Luke 15:20; **απο**, ^{<1176>}Luke 7:6; 24:13; Matthew (14:24 Tr text WH text); 15:8; ^{<1176>}Mark 7:6 (^{<2313>}Isaiah 29:13).

3. Middle “to hold oneself off, abstain”: **απο τινος**, from anything, ^{<4151>}Acts 15:20 (R G); ^{<5148>}1 Thessalonians 4:3; 5:22 (^{<8101>}Job 1:1; 2:3; ^{<816>}Ezekiel 8:6); **τινος**, ^{<4151>}Acts 15:29; ^{<5048>}1 Timothy 4:3; ^{<1111>}1 Peter 2:11. (So in Greek writings from Homer down.)*

{569} **απιστεω**, **απιστω**; (imperfect **ηπιστουυ**); 1 aorist **ηπιστησα**; (**απιστος**);

1. “to betray a trust, be unfaithful”: ^{<5123>}2 Timothy 2:13 (opposed to **πιστος μενει**); ^{<618>}Romans 3:3; (others deny this sense in the N.T.; cf. Morison or Meyer on Romans, the passage cited; Ellicott on 2 Timothy, the passage cited).

2. “to have no belief, disbelieve”: in the news of Christ’s resurrection, ^{<1111>}Mark 16:11; ^{<2141>}Luke 24:41; with dative of person, ^{<2141>}Luke 24:11; in the tidings concerning Jesus the Messiah, ^{<1166>}Mark 16:16 (opposed to **πιστευω**) (so ^{<1117>}1 Peter 2:7 T Tr WH); ^{<4324>}Acts 28:24. (In Greek writings from Homer down.)*

{570} **απιστια**, **απιστιας**, **η** (from **απιστος**), “want of faith and trust”;

1. “unfaithfulness, faithlessness” (of persons betraying a trust): ^{<618>}Romans 3:3 (cf. references under the word **απιστεω**, 1).

2. “want of faith, unbelief”: shown in withholding belief in the divine power, ^{<1164>}Mark 16:14, or in the power and promises of God, ^{<610>}Romans 4:20; ^{<8189>}Hebrews 3:19; in the divine mission of Jesus, ^{<1138>}Matthew 13:58; ^{<1106>}Mark 6:6; by opposition to the gospel, ^{<5113>}1 Timothy 1:13; with the added notion of obstinacy, ^{<6112>}Romans 11:20, 23; ^{<8182>}Hebrews 3:12. contextually, “weakness of faith”: ^{<1171>}Matthew 17:20 (where L T Tr WH

ολιγοπιστιαν); ^{<4024>}Mark 9:24. (In Greek writings from Hesiod and Herodotus down.)*

{571} απιστος, απιστον (πιστος) (from Homer down), “without faith or trust”;

1. “unfaithful, faithless” (not to be trusted, perfidious): ^{<4246>}Luke 12:46; ^{<6208>}Revelation 21:8.
2. “incredible,” of things: ^{<4018>}Acts 26:8; (Xenophon, Hiero 1, 9; syrúp. 4, 49; Cyril 3, 1, 26; Plato, Phaedr. 245 c.; Josephus, Antiquities 6, 10, 2, etc.).
3. “unbelieving, incredulous”: of Thomas disbelieving the news of the resurrection of Jesus, ^{<4317>}John 20:27; of those who refuse belief in the gospel, ^{<4016>}1 Corinthians 6:6; 7:12-15; 10:27; 14:22ff; (^{<5018>}1 Timothy 5:8); with the added idea of impiety and wickedness, ^{<4004>}2 Corinthians 4:4; 6:14f of those among the Christians themselves who reject the true faith, ^{<5015>}Titus 1:15. “without trust” (in God), ^{<4077>}Matthew 17:17; ^{<4019>}Mark 9:19; ^{<4094>}Luke 9:41.*

{572} άπλοτης, άπλητος, ή, “singleness, simplicity, sincerity, mental honesty”; the virtue of one who is free from pretence and dissimulation (so in Greek writings from Xenophon, Cyril 1, 4, 3; Hell. 6, 1, 18 down): εν άπλοτητι (L T Tr WH άγιοτητι) και ειλικρινεια θεου *i.e.* infused by God through the Spirit (Winer’s Grammar, sec. 36, 3 b.), ^{<4012>}2 Corinthians 1:12; εν άπλοτητι της καρδιας (rny bbj æ ^{<3297>}1 Chronicles 29:17), ^{<5022>}Colossians 3:22; ^{<4016>}Ephesians 6:5 (Sap. 1:1); εις Χριστον, sincerity of mind toward Christ, *i.e.* single-hearted faith in Christ, as opposed to false wisdom in matters pertaining to Christianity, ^{<4013>}2 Corinthians 11:3; εν άπλοτητι “in simplicity,” *i.e.* without self-seeking, ^{<5128>}Romans 12:8. “openness of heart manifesting itself by benefactions, liberality,” (Josephus, Antiquities 7, 13, 4; but in opposition see Fritzsche on Romans, vol. iii., 62f): ^{<4012>}2 Corinthians 8:2; 9:11,13 (της κοινωνιας, manifested by fellowship). Cf. Kling under the word ‘Einfalt’ in Herzog iii., p. 723f.*

{573} άπλους, άπλη, άπλουv (contracted from άπλως, άπλη, άπλων) (from Aeschylus down), “simple, single” (in which there is nothing complicated or confused; without folds (cf. Trench, sec. lvi.)); “whole”; of the eye, “good,” fulfilling its office, “sound”: ^{<4162>}Matthew 6:22; ^{<4134>}Luke 11:34 — (others contend that the moral sense of the word is

the only sense lexically warranted; cf. Test xii. Patr. test. Isach. sec. 3 **ου κατελαλησα τινος**, etc. **πορευομενος εν ἀπλοτητι οφθαλμων**, *ibid.* sec. 4 **παντα ὄρα εν ἀπλοτητι, μη επιδεχομενος οφθαλμοις πονηριας απο της πλανης του κοσμου**; yet cf. Fritzsche on ^{<5178>}Romans 12:8).*

{574} ἀπλως, adverb (from Aeschylus down), “simply, openly, frankly, sincerely”: ^{<5006>}James 1:5 (led solely by his desire to bless).*

{575} απο (from Homer down), preposition with the genitive (Latin *a, ab, abs*, German *von, ab, weg* (cf. English “of, off”)), “from,” signifying now separation, now origin. On its use in the N.T., in which the influence of the Hebrew ^ˆ*mi* is traceable, cf. Winer’s Grammar, 864f (342), 369ff (346ff); Buttman, 321ff (276ff). (On the neglect of elision before words beginning with a vowel see Tdf. Proleg., p. 94; cf. Winer’s Grammar, sec. 5, 1 a.; Buttman, p. 10f; WH’s Appendix, p. 146.) In order to avoid repetition we forbear to cite all the examples, but refer the reader to the several verbs followed by this preposition. **απο**, then, is used:

I. of separation; and

1. of local separation, after verbs of motion from a place (of “departing, fleeing, removing, expelling, throwing,” etc., see **αιρω, απερχομαι, αποτινασσω, αποχορευω, αφιστημι, φευγω**, etc.): **απεσπασθη απ’ αυτων**, ^{<224>}Luke 22:41; **βαλε απο σου**, ^{<4159>}Matthew 5:29f; **εκβαλω το καρθος απο** (L T Tr WH **εκ**) **του οφθαλμου**, ^{<1004>}Matthew 7:4; **αφ’** (L WH Tr text **παρ’** (which see I. a.)) **ης εκβεβληκει δαιμονια**, ^{<4169>}Mark 16:9; **καθειλε απο θρονων**, ^{<4152>}Luke 1:52.

2. of the separation of apart from the whole; where of a whole some part is taken: **απο του ιματιου**, ^{<4196>}Matthew 9:16; **απο μελισσιου κηριου**, ^{<2242>}Luke 24:42 (R G, but Tr brackets the clause); **απο των οψαριων**, ^{<3210>}John 21:10; **τα απο του πλοιου** fragments of the ship, ^{<4274>}Acts 27:44; **ενοσφισατο απο της τιμης**, ^{<4182>}Acts 5:2; **εκχω απο του πνευματος**, ^{<4177>}Acts 2:17; **εκλεξαμενος απ’ αυτων**, ^{<4163>}Luke 6:13; **τινα απο των δυο**, ^{<4172>}Matthew 27:21; **ὄν ετιμησαντο απο υἱων Ισραηλ**, namely, **τινες** (R. V. “whom” certain “of the children of Israel did price” (cf. **τις**, 2 c.); but others refer this to II. 2 d. aa. at the end, which see), ^{<4170>}Matthew 27:9 (**εξηλθον απο των ιερεων**, namely, **τινες**, 1 Macc. 7:33); after verbs of eating and drinking (usually joined in Greek to the simple genitive

of the thing (cf. Buttmann, 159 (139); Winer's Grammar, 198f (186f)): ^{<0157>}Matthew 15:27; ^{<4078>}Mark 7:28; **πινειν απο**, ^{<0228>}Luke 22:18 (elsewhere in the N.T. εκ).

3. of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed;

a. after verbs of “averting, loosening, liberating, ransoming, preserving”: see **αγοραζω, απαλλασσω, αποστρεφω, ελευθερω, θεραπευω, καθαριζω, λουω, λυτρωω, λυω, ρυομαι, σωζω, φυλασσω**, etc

b. after verbs of “desisting, abstaining, avoiding,” etc.: see **απεχω, παυω, καταπαυω, βλεπω, προσεχω, φυλασσομαι**, etc.

c. after verbs of “concealing and hindering”: see **κρυπτω, κωλυω, παρακαλυπτω**. **d.** Concise constructions (cf. especially Buttmann, 322 (277)): **αναθεμα απο του Χριστου**, ^{<8908>}Romans 9:3 (see **αναθεμα** under the end); **λουειν απο των πληγων** to wash away the blood from the stripes, ^{<4463>}Acts 16:33; **μετανοειν απο της κακιας** by repentance to turn away from wickedness, ^{<4182>}Acts 8:22; **αποθνησκειν απο τινος** by death to be freed from a thing, ^{<5122>}Colossians 2:20; **φθειρεσθαι απο της άπλοτητος** to be corrupted and thus led away from singleness of heart, ^{<6718>}2 Corinthians 11:3; **εισακουσθεις απο της ευλαβειας** heard and accordingly delivered from his fear, ^{<8307>}Hebrews 5:7 (others, “heard for,” *i.e.* on account of his godly fear (cf. II. 2 b. below)).

4. of a state of separation, *i.e.* of distance; and **a.** of distance of place, — of the local terminus from which: ^{<1234>}Matthew 23:34; 24:31, etc.; after **μακραν**, ^{<0180>}Matthew 8:30; ^{<4123>}Mark 12:34; ^{<6208>}John 21:8; after **απεχειν**, see **απεχω** 2; **απο ανωθεν εως κατω**, ^{<4158>}Mark 15:38; **απο μακροθεν**, ^{<0255>}Matthew 27:55, etc. (cf. Buttmann, 70 (62); Winer's Grammar, sec. 65, 2). According to later Greek usage it is put before nouns indicating local distance: ^{<6118>}John 11:18 (**ην εγγυς ως απο σταδιων δεκαπεντε** about fifteen furlongs off); ^{<6208>}John 21:8; ^{<6440>}Revelation 14:20 (Diodorus 1:51 **επανω της πολεως απο δεκα σχοινων λιμνην ωρυξε** (also 1, 97; 4, 56; 16, 443; 17, 112; 18, 40; 19, 25, etc.; cf. Sophocles' Lexicon, under the word, 5): Josephus, b. j. 1, 3, 5 **τουτο αφ' εξακοσιων σταδιων εντευθεν εστιν**, Plutarch, Aem. Paul. c. 18, 5 **ωστε τους πρωτους νεκρους απο δυοιν σταδιων καταπεσειν**, vit. Oth. c. 11, 1 **κατεστρατοπεδευσεν απο πεντηκοντα σταδιων**, vit. Philop. c. 4, 3 **ην γαρ αγρος αυτω απο σταδιων εικοσι της πολεως**); cf. Winer's

Grammar, 557f (518f); (Buttmann, 153 (133)). b. of distance of Time — of the temporal terminus from which (Latin *inde a*): **απο της ώρας εκεινης**, ^{<102>}Matthew 9:22; 17:18; ^{<107>}John 19:27; **απ' εκ της ήμερας**, ^{<124>}Matthew 22:46; ^{<115>}John 11:53; (**απο πρωτης ήμερας**) ^{<108>}Acts 20:18; ^{<105>}Philippians 1:5 (L T Tr WH της πρωτης ήμερας); **αφ' ήμερων αρχαιων**, ^{<157>}Acts 15:7; **απ' ετων**, ^{<183>}Luke 8:43; ^{<153>}Romans 15:23; **απ' αιωνος** and **απο των αιωνων**, ^{<170>}Luke 1:70, etc.; **απ' αρχης**, ^{<104>}Matthew 19:4,8, etc.; **απο καταβολης κοσμου**, ^{<135>}Matthew 13:35 (L T Tr WH omit κοσμου), etc.; **απο κτισεως κοσμου**, ^{<120>}Romans 1:20; **απο βρεφους** “from a child,” ^{<115>}2 Timothy 3:15; **απο της παρθενιας**, ^{<125>}Luke 2:36; **αφ' ής** (namely, ήμερας) “since,” ^{<174>}Luke 7:45; ^{<141>}Acts 24:11; ^{<104>}2 Peter 3:4; **αφ' ής ήμερας**, ^{<106>}Colossians 1:6, 9; **αφ' ου** equivalent to **απο τουτου οτε** (cf. Buttmann, 82 (71); 105 (82)), ^{<125>}Luke 13:25; 24:21; ^{<168>}Revelation 16:18 (Herodotus 2, 44; and in Attic); **αφ' ου** after **τρια ετη**, ^{<137>}Luke 13:7 T Tr WH; **απο του νυν** “from the present, henceforth,” ^{<148>}Luke 1:48; 5:10; 12:52; 22:69; ^{<186>}Acts 18:6; ^{<162>}2 Corinthians 5:16; **απο τοτε**, ^{<147>}Matthew 4:17; 16:21; 26:16; ^{<166>}Luke 16:16; **απο περυσι** since last year, a year ago, ^{<180>}2 Corinthians 8:10; 9:2; **απο πρωι**, ^{<123>}Acts 28:23; cf. Winer’s Grammar, 422 (393); (Buttmann, 320 (275)); Lob. ad Phryn., pp. 47, 461. c. of distance of Order or Rank — of the terminus from which in any succession of things or persons: **απο διετους** (namely, παιδος) **και κατωτερα**, ^{<126>}Matthew 2:16 (**τους Λευιτας απο εικοσαετους και επανω**, ^{<100>}Numbers 1:20; 2 Esdr. 3:8); **απο Αβρααμ εως Δαυειδ** ^{<117>}Matthew 1:17; **εβδομος απο Αδαμ**, ^{<114>}Jude 1:14; **απο μικρου εως μεγαλου**, ^{<180>}Acts 8:10; ^{<181>}Hebrews 8:11; **αρχεσθαι απο τινος**, ^{<118>}Matthew 20:8; ^{<125>}Luke 23:5; 24:27; ^{<181>}John 8:9; ^{<185>}Acts 8:35; 10:37.

II. of origin; whether of local origin, the place whence; or of causal origin, the cause from which.

1. of the place whence anything is, comes, befalls, is taken;

a. after verbs of “coming”; see **ερχομαι**, **ήκω**, etc.: **απο** (L Tr WH **απ' αγορας** namely, **ελθοντες**, ^{<104>}Mark 7:4; **αγγελος απ' (του) ουρανου**, ^{<123>}Luke 22:43 (L brackets WH reject the passage); **τον απ' ουρανων** namely, **λαλουντα**, ^{<125>}Hebrews 12:25, etc.; of the country, province, town, village, from which anyone has originated or proceeded (cf. Winer’s Grammar, 364 (342); Buttmann, 324 (279)): ^{<111>}Matthew 2:1; 4:25; ^{<144>}John 1:44 (45); 11:1; **μια απο ορους Σινα**, ^{<104>}Galatians 4:24. Hence,

ὁ or οἱ ἀπο τινος a native of, a man of, some place: ὁ ἀπο Ναζαρεθ the Nazarene, ^{<4211>}Matthew 21:11; ὁ ἀπο Αριμαθαιας, ^{<4158>}Mark 15:43; ^{<898>}John 19:38 (here G L Tr WH omit ὁ); οἱ ἀπο Ιοπηης, ^{<4403>}Acts 10:23; οἱ ἀπο Ιταλιας the Italians, ^{<3834>}Hebrews 13:24 (cf. Winer's Grammar, sec. 66, 6). A great number of examples from secular writings are given by Wieseler, Untersuch. üb. d. Hebräerbr. 2te Hälfte, p. 14f.

b. of the party or society from which one has proceeded, *i.e.* a member of the sect or society, a disciple or votary of it: οἱ ἀπο της εκκλησιας, ^{<4421>}Acts 12:1; οἱ ἀπο της ἀιρεσεως των Φαρισαιων, ^{<4455>}Acts 15:5 (as in Greek writings: οἱ ἀπο της Στοας, οἱ ἀπο της Ακαδημιας, etc.).

c. of the material from which a thing is made: ἀπο τριχων καμηλου, ^{<108>}Matthew 3:4 (Winer's Grammar, 370 (347); Buttman, 324 (279)).

d. tropically, of that from or by which a thing is known: ἀπο των καρπων επιγνωσκειν, ^{<1076>}Matthew 7:16,20 (here Lachmann εκ των καρπων, etc.) (Lysias in Andocides (405 B. C.) sec. 6; Aeschines adverb Tim., p. 69, Reisler edition); μανθανειν ἀπο τινος to learn from the example of anyone, ^{<112>}Matthew 11:29; 24:32; ^{<1138>}Mark 13:28; but in ^{<802>}Galatians 3:2; ^{<5007>}Colossians 1:7; ^{<3838>}Hebrews 5:8, μανθανειν ἀπο τινος means to learn from one's teaching or training (cf. Buttman, 324 (279) c.; Winer's Grammar, 372 (348)).

e. after verbs of seeking, inquiring, demanding: απαιτειν, ^{<2120>}Luke 12:20 (Tr WH αιτειν); ζητειν, ^{<3116>}1 Thessalonians 2:6 (alternating there with εκ (cf. Winer's Grammar, sec. 50, 2)); εκζητειν, ^{<2155>}Luke 11:50f; see αιτεω.

2. of causal origin, or the Cause; and

a. of the material cause, so called, or of that which supplies the material for the maintenance of the action expressed by the verb: so those verbs.

b. of the cause on account of which anything is or is done, where commonly it can be rendered "for" (Latin *prae*, German *vor*): ουκ ηδυνατο ἀπο του οχλου, ^{<2198>}Luke 19:3; ουκει ισχυσαν ἀπο του πληθους, ^{<8206>}John 21:6 (Judith 2:20); ἀπο του δοξης του φωτος, ^{<4211>}Acts 22:11; (here many would bring in ^{<3838>}Hebrews 5:7 (Winer's Grammar, 371 (348); Buttman, 322 (276)), see I. 3 d. above). **c.** of the moving or impelling cause (Latin *ex*, *prae*; German *aus*, *vor*), "for, out of": ἀπο της χαρας αυτου ὑπαγει, ^{<1344>}Matthew 13:44; ἀπο του φοβου "for

fear,” ^{<414>}Matthew 14:26; 28:4; ^{<421>}Luke 21:26. Hebraistically: φοβεισθαι απο τινος (argēm), ^{<4018>}Matthew 10:28; ^{<4214>}Luke 12:4; φευγειν απο τινος (šwḥ m), to flee for fear of one, ^{<4105>}John 10:5; ^{<4145>}Mark 14:52 (R G, but L Tr marginal reading brackets απ’ αυτων); ^{<4106>}Revelation 9:6; cf. φευγω and Winer’s Grammar, 223 (209f). d. of the efficient cause, viz. of things from the force of which anything proceeds, and of persons from whose will, power, authority, command, favor, order, influence, direction, anything is to be sought; aa. in general: απο του ύπνου by force of the sleep, ^{<410>}Acts 20:9; απο σου σημειον, ^{<4128>}Matthew 12:38; απο δοξης εις δοξαν, ^{<4188>}2 Corinthians 3:18 (from the glory which we behold for ourselves (cf. Winer’s Grammar, 254 (238)) in a mirror, goes out a glory in which we share, cf. Meyer at the passage); απο κυριου πνευματος by the Spirit of the Lord (yet cf. Buttman, 343 (295)), *ibid.*; ολεθρον απο προσωπου του κυριου destruction proceeding from the (incensed, wrathful) countenance of the Lord, ^{<500>}2 Thessalonians 1:9 (on this passage, to be explained after ^{<2406>}Jeremiah 4:26 the Septuagint, cf. Ewald); on the other hand, αναψυξις απο προσωπου του κυριου, ^{<4181>}Acts 3:20 (19); απεκτανθησαν απο (Rec. ύπο) των πληγων, ^{<4198>}Revelation 9:18. αφ’ εαυτου, αφ’ εαυτων, απ’ εμαυτου, an expression especially common in John, “of himself” (myself, etc.), “from his own disposition or judgment,” as distinguished from another’s instruction (cf. Winer’s Grammar, 372 (348)): ^{<4257>}Luke 12:57; 21:30; ^{<4369>}John 5:19, 30; 11:51; 14:10; 16:13; 18:34 (L Tr WH απο σεαυτου); ^{<4176>}2 Corinthians 3:5; 10:7 (T Tr WH αφ’ εαυτου (see επι A. I. 1 c.)); “of one’s own will and motion,” as opposed to the command and authority of another: ^{<4377>}John 7:17f,28; 8:42; 10:18 (^{<4168>}Numbers 16:28); “by one’s own power”: ^{<4374>}John 15:4; “by one’s power and on one’s own judgment”: ^{<4388>}John 8:28; examples from secular authors are given in Kypke, *Observ. i.*, p. 391. (Cf. ευχην εχοντες αφ’ (others, εφ’ see επι A. I. 1 f.) εαυτων, ^{<4123>}Acts 21:23 WH text) after verbs “of learning, knowing, receiving,” απο is used of him to whom we are indebted for what we know, receive, possess (cf. Winer’s Grammar, 370 (347) n., also Deuteronomy verb. comp. etc. Part ii., p. 7f; Buttman, 324 (279); Meyer on ^{<4123>}1 Corinthians 11:23; per contra Lightfoot on ^{<4012>}Galatians 1:12): ακουειν, ^{<4493>}Acts 9:13; ^{<4105>}1 John 1:5; γινωσκειν, ^{<4156>}Mark 15:45; λαμβανειν, ^{<4073>}Matthew 17:25f; ^{<4127>}1 John 2:27; 3:22 L T Tr WH; εχειν, ^{<4101>}1 John 4:21; ^{<4118>}2 Corinthians 2:3, etc.; παραλαμβανειν, ^{<4123>}1 Corinthians 11:23; δεχεσθαι, ^{<4381>}Acts 28:21; respecting μανθανειν see above, II. 1 d.; λατρευω τω Θεω απο

προγονων after the manner of the λατρεία received from my forefathers (cf. Winer's Grammar, 372 (349); Buttmann, 322 (277)), <5100>2 Timothy 1:8. γινεται μοι, <4003>1 Corinthians 1:30; 4:5; χαρις απο Θεου or του Θεου, from God, the author, bestower, <5007>Romans 1:7; <5003>1 Corinthians 1:3; <5003>Galatians 1:3, and often; και τουτο απο Θεου, <5028>Philippians 1:28. αποστολος απο etc., constituted an apostle by authority and commission, etc. (cf. Winer's Grammar, 418 (390)), <5001>Galatians 1:1. after πασχειν, <4062>Matthew 16:21; (akin to this, according to many, is <4079>Matthew 27:9 ὃν ετιμησαντο απο των υιων Ισραηλ, R. V. marginal reading "whom they priced on the part of the sons of Israel"; but see in I. 2 above). bb. When απο is used after passives (which is rare in the better Greek authors, cf. Bernhardt (1829), p. 222ff; (Buttmann, 325 (280); Winer's Grammar, 371 (347f))), the connection between the cause and the effect is conceived of as looser and more remote than that indicated by ὑπο, and may often be expressed by "on the part of" (German von Seiten) (A.V. generally "of"): απο του Θεου αποδευειγμενον approved (by miracles) according to God's will and appointment, <4022>Acts 2:22; απο Θεου πειραζομαι the cause of my temptation is to be sought in God, <5013>James 1:13; απεστερημενος (T Tr WH αφυστερημενος) αφ' ὑμων by your fraud, <5014>James 5:4; αποδοκιμαζεσθαι, <4075>Luke 17:25; (εδικαιωθη ἡ σοφια απο των τεκνων, <4075>Luke 7:35 according to some; see δικαιοω, 2); τοπον ἠτοιμασμενον απο του Θεου by the will and direction of God, <6026>Revelation 12:6; οχλουμενοι απο (Rec. ὑπο, (see οχλω)) πνευματων ακαθαρτων, <4068>Luke 6:18 (whose annoyance by diseases ((?) cf. <4067>Luke 6:17) proceeded from unclean spirits (A.V. vexed (troubled) with, etc.)); απο της σαρκος εσπιλωμενον, by touching the flesh, <6023>Jude 1:23; (add <4026>Luke 1:26 T Tr WH, απεσταλη ὁ αγγελος απο (R G L ὑπο) του Θεου.) As in secular authors, so also in the N.T. the manuscripts sometimes vary between απο and ὑπο: e.g. in <4081>Mark 8:31; (<4083>Luke 8:43); <4006>Acts 4:36; (10:17,33; 15:4); <5100>Romans 13:1; (15:24); Rev 9:18; see Winer's Grammar, 370f (347f); Buttmann, 325f (280f); (cf. Vincent and Dickson, Modern Greek, 2nd edition, Appendix, sec. 41).

III. Phrases having a quasi-adverbial force, and indicating the manner or degree in which anything is done or occurs, are the following: απο των καρδιων ὑμων, from your hearts, i.e. willingly and sincerely, <4085>Matthew 18:35; απο μερους in part, <4014>2 Corinthians 1:14; 2:5; <5125>Romans 11:25; 15:24; απο μιας namely, either φωνης "with one voice," or γνωμης or

ψυχης “with one consent, one mind,” ^{<2148>}Luke 14:18 (cf. Kuinoel at the passage; (Winer’s Grammar, 423 (394); 591 (549f); yet see Lob. Paralip., p. 363)).

IV. The extraordinary construction **απο ὄων** (for Rec. **απο του ὀ**) **και ὀ ην και ὀ ερχομενος**, ^{<600>}Revelation 1:4, finds its explanation in the fact that the writer seems to have used the words **ὄων κ.τ.λ.** as an indeclinable noun, for the purpose of indicating the meaning of the proper name **hwḏy**] cf. Winer’s Grammar, sec. 10, 2 at the end; (Buttmann, 50 (43)).

V. In composition **απο** indicates separation, liberation, cessation, departure, as in **αποβαλλω, αποκοπτω, αποκυλιω, απολυω, απολυτρωσις, απαλγεω, απερχομαι**; finishing and completion, as in **απαρτιζω, αποτελεω**; refers to the pattern from which a copy is taken, as in **απογραφειν, αφομοιουν**, etc.; or to him from whom the action proceeds, as in **αποδεικνυμι, αποτολμαω**, etc.

{576} **αποβαινω**: future **αποβησομαι**; 2 aorist **απεβην**;

1. “to come down from”: a ship (so even in Homer), **απο**, ^{<417>}Luke 5:2 (Tr marginal reading brackets **απ’ αυτων**); **εις την γην**, ^{<420>}John 21:9.

2. tropically, “to turn out, ‘eventuate,’” (so from Herodotus down): **αποβησεται ὑμιν εις μαρτυριον** “it will issue, turn out,” ^{<213>}Luke 21:13; **εις σωτηριαν**, ^{<519>}Philippians 1:19. (^{<836>}Job 13:16; Artemidorus Daldianus, oneir. 3, 66.)*

{577} **αποβαλλω**: 2 aorist **απεβαλον**; (from Homer down); “to throw off, cast away”: a garment, ^{<410>}Mark 10:50. Tropical, confidence, ^{<805>}Hebrews 10:35.*

{578} **αποβλεπω**: (imperfect **απεβλεπον**); “to turn the eyes away from other things and fix them on some one thing”; to look at attentively: **εις τι** (often in Greek writings); tropically, “to look with steadfast mental gaze”: **εις την μισθαποδοσιαν**, ^{<815>}Hebrews 11:26 (Winer’s Grammar, sec. 66, 2 d.).*

{579} **αποβλητος, αποβλητον**, “thrown away, to be thrown away, rejected, despised, abominated”: as unclean, ^{<504>}1 Timothy 4:4 (in ^{<808>}Hosea 9:3 Symmachus equivalent to **amē**; unclean; Homer, Iliad 2, 361; 3, 65; Lucian, Plutarch).*

{580} αποβολη, αποβολης, ἡ, “a throwing away”;

1. “rejection, repudiation” (αποβαλλεσθαι “to throw away from oneself, cast off, repudiate”): ^{<6115>}Romans 11:15 (opposed to προσλημεις αυτων, objec. genitive).
2. “a losing, loss” (from αποβαλλω in the sense of “lose”): ^{<4072>}Acts 27:22 αποβολη ψυχης ουδεμια εσται εξ υμων no one of you shall lose his life (Winer’s Grammar, sec. 67, 1 e.). (Plato, Plutarch, others).*

{581} απογινομαι: (2 aorist απεγενομην);

1. “to be removed from, depart”.
2. “to die” (often so in Greek writings from Herodotus down); hence, tropically, απογινεσθαι τινι, “to die to anything”: ταις αμαρτιας απογενομενοι i.e. become utterly alienated from our sins, ^{<4024>}1 Peter 2:24 (Winer’s Grammar, sec. 52, 4, 1 d.; Buttmann, 178 (155)).*

{582} απογραφη, απογραφης, ἡ (απογραφω); a. “a writing off, transcript” (from some pattern). b. “an enrolment (or registration) in the public records of persons together with their property and income,” as the basis of an αποτιμησις (census or valuation), i.e. that it might appear how much tax should be levied upon each one: ^{<4010>}Luke 2:2; ^{<4057>}Acts 5:37; on the occurrence spoken of in both passages, compare Schürer, Ntl. Zeitgesch. sec. 17, pp. 251, 262-286, and books there mentioned; (McClellan 1:392-399; B. D. under the word Taxing).*

{583} απογραφω: middle (present infinitive απογραφεσθαι); 1 aorist infinitive απογραψασθαι; (perfect passive participle απογεγραμμενος; from Herodotus down); a. “to write off, copy” (from some pattern). b. “to enter in a register or records”; specifically, “to enter in the public records the names of men, their property and income, to enroll” (cf. απογραφη, b.); middle “to have oneself registered, to enroll oneself” (Winer’s Grammar, sec. 38, 3): ^{<4011>}Luke 2:1,3,5; passive οἱ εν ουρανοις απογεγραμμενοι those whose names are inscribed in the heavenly register, ^{<8123>}Hebrews 12:23 (the reference is to the dead already received into the heavenly city, the figure being drawn from civil communities on earth, whose citizens are enrolled in a register).*

{584} αποδεικνυμι; 1 aorist απεδειξα; perfect passive participle αποδεδειγμενος; (frequent in Greek writings from Pindar Nem. 6, 80 down);

1. properly, “to point away from oneself, to point out, show forth; to expose to view, exhibit” (Herodotus 3, 122 and often): ^{<414>}1 Corinthians 4:9. Hence,

2. “to declare”: τινα, “to show, prove what kind of a person anyone is,” ^{<412>}Acts 2:22 (where manuscript D gives the gloss (δεδοκιμ)ασμενον); ^{<314>}2 Thessalonians 2:4 (Lachmann marginal reading αποδειγνυοντα). “to prove by arguments, demonstrate”: ^{<423>}Acts 25:7. Cf. Winer’s Deuteronomy verb. comp. etc. Part iv., p. 16f.*

{585} αποδειξις, αποδειξεως, ἡ (αποδεικνυμι, which see) (from Herodotus down); a. “a making manifest, showing forth”. b. “a demonstration, proof”: αποδειξις πνευματος και δυναμεως a proof by the Spirit and power of God, operating in me, and stirring in the minds of my hearers the most holy emotions and thus persuading them, ^{<414>}1 Corinthians 2:4 (contextually opposed to proof by rhetorical arts and philosophic arguments — the sense in which the Greek philosophers use the word; (see Heinrici, Corinthierbr. i., p. 103f)).*

{586} αποδεκατεω, ^{<2182>}Luke 18:12, for αποδεκατω which see; (cf. WH’s Appendix, p. 171).

{586} αποδεκατω, αποδεκατω, infinitive present αποδεκατιν, ^{<3175>}Hebrews 7:5 T Tr WH (cf. Delitzsch at the passage; Buttmann, 44 (38); (Tdf.’s note at the passage; WH. Introductory sec. 410)); (δεκατω which see); a Biblical and ecclesiastical word; the Septuagint for ρσϵ “to tithe” *i.e.*

1. with the accusative of the thing, “to give, pay, a tenth of anything”: ^{<123>}Matthew 23:23; ^{<2142>}Luke 11:42; 18:12 where T WH, after manuscripts a* B only, have adopted αποδεκατεω, for which the simple δεκατεω is more common in Greek writings; (^{<1282>}Genesis 28:22; ^{<5121>}Deuteronomy 14:21 (22)).

2. τινα, “to exact, receive, a tenth from anyone”: ^{<3175>}Hebrews 7:5; (^{<1185>}1 Samuel 8:15,17). (B. D. under the word Tithe.)*

{587} **αποδεκτος** (so L T WH accent (and Revelation in ^{<541B>}1 Timothy 2:3); others **αποδεκτος**, cf. Lob. Paralip., p. 498; Götting, p. 313f; Chandler sec. 529f), **αποδεκτον** (see **αποδεχομαι**), a later word, “accepted, acceptable, agreeable”: ^{<541B>}1 Timothy 2:3; 5:4.*

{588} **αποδεχομαι**; deponent middle; imperfect **απεδεχομην**; 1 aorist **απεδεξαμην**; 1 aorist passive **απεδεχθην**; common in Greek writings, especially the Attic, from Homer down; in the N.T. used only by Luke; “to accept what is offered from without” (**απο**, cf. Latin *ex cipio*), “to accept from, receive”: **τινα**, simply, to give one access to oneself, ^{<4011>}Luke 9:11 L T Tr WH; ^{<4031>}Acts 28:30; with emphasis (cf. Tobit 7:17 and Fritzsche at the passage), to receive with joy, ^{<4080>}Luke 8:40; to receive to hospitality, ^{<4217>}Acts 21:17 L T Tr WH; to grant one access to oneself in the capacity in which he wishes to be regarded, e.g. as the messenger of others, ^{<4154>}Acts 15:4 (L T Tr WH **παρεδεχθησαν**); as a Christian, ^{<4187>}Acts 18:27; metaphorically, **τι**, “to receive into the mind” with assent: “to approve,” ^{<4241>}Acts 24:3; “to believe,” **τον λογον**, ^{<4241>}Acts 2:41; (so in Greek writings especially Plato; cf. Ast, Lex. Plato, i., p. 232).*

{589} **αποδημεω**, **αποδημω**; 1 aorist **απεδημησα**; (**αποδημος**, which see); “to go away to foreign parts, go abroad”: ^{<4233>}Matthew 21:33; 25:14f; ^{<4121>}Mark 12:1; ^{<2153>}Luke 15:13 (**εις χωραν**); ^{<4219>}Luke 20:9. (In Greek writings from Herodotus down.)*

{590} **αποδημος**, **αποδημων** (from **απο** and **δημος** the people), away from one’s people, “gone abroad”: ^{<4134>}Mark 13:34 (R. V. “sojourning in another country”). (From Pindar down.)*

{591} **αποδιδωμι**, present participle neuter **αποδιδουν** (from the form **αποδιδω**, ^{<6212>}Revelation 22:2, where T Tr WH marginal reading **αποδιδους** (see WH’s Appendix, p. 167)); imperfect 3 person plural **απεδιδουν** (for the more common **απεδιδοσαν**, ^{<4043>}Acts 4:33; cf. Winer’s Grammar, sec. 14, 1 c.); future **αποδωσω**; 1 aorist **απεδωκα**; 2 aorist **απεδων**, imperative **αποδος**, subjunctive 3 person singular **αποδω** and in ^{<5155>}1 Thessalonians 5:15 Tdf. **αποδοι** (see **διδωμι**), optative 3 person singular **αποδωη** (or rather, **αποδωη**; for **αποδωη** is a subjunctive form) (^{<5044>}2 Timothy 4:14, for **αποδοιη**, cf. Winer’s Grammar, sec. 14, 1 g.; Buttman, 46 (40); yet L T Tr WH **αποδωσει**); passive, 1 aorist infinitive **αποδοθηναι**; middle, 2 aorist **απεδομην**, 3 person singular **απεδοτο** (^{<5216>}Hebrews 12:16, where L WH **απεδετο**; cf. Buttman, 47

(41); Delitzsch on Hebrew, p. 632 note; (WH's Appendix, p. 167)); a common verb in Greek writings from Homer down, and the N.T. does not deviate at all from their use of it; properly, "to put away by giving, to give up, give over" (German *abgeben* (cf. Winer's Deuteronomy verb. comp. etc. Part iv., p. 12f who regards $\alpha\pi\omicron$ as denoting to give from some reserved store, or to give over something which might have been retained, or to lay off some burden of debt or duty; cf. Cope on Aristotle, rhet. 1, 1, 7));

1. "to deliver," relinquish what is one's own: $\tau\omicron$ $\sigma\omega\mu\alpha$ $\tau\omicron\upsilon$ $\text{I}\eta\sigma\upsilon\varsigma$, ^{<4758>}Matthew 27:58; hence, in middle "to give away for one's own profit what is one's own, *i.e.* to sell" (Winer's Grammar, 253 (238)): $\tau\iota$, ^{<4488>}Acts 5:8; ^{<5216>}Hebrews 12:16; $\tau\iota\nu\alpha$, ^{<4470>}Acts 7:9 (often in this sense in Greek writings, especially the Attic, from Herodotus 1, 70 down; in the Septuagint for $\rho\kappa\alpha\epsilon$, ^{<4253>}Genesis 25:33 etc.; Baruch 6:27 (*i.e.* Epistle Jer.) (28)).

2. "to pay off, discharge," what is due (because a debt, like a burden, is thrown off, $\alpha\pi\omicron$, by being paid): a debt (German *abtragen*), ^{<4155>}Matthew 5:26; 18:25-30,34; ^{<4174>}Luke 7:42; 10:35; 12:59; wages, ^{<4108>}Matthew 20:8; tribute and other dues to the government, ^{<4122>}Matthew 22:21; ^{<4127>}Mark 12:17; ^{<4115>}Luke 20:25; ^{<5137>}Romans 13:7; produce due, ^{<4144>}Matthew 21:41; ^{<5211>}Hebrews 12:11; ^{<6212>}Revelation 22:2; $\delta\omicron\rho\kappa\omicron\upsilon\varsigma$ things promised under oath, ^{<4153>}Matthew 5:33, cf. ^{<4081>}Numbers 30:3 ($\epsilon\upsilon\chi\eta\nu$ a vow, ^{<5221>}Deuteronomy 23:21, etc.); conjugal duty, ^{<4107>}1 Corinthians 7:3; $\alpha\mu\omicron\iota\beta\alpha\varsigma$ grateful requitals, ^{<5454>}1 Timothy 5:4; $\lambda\omicron\gamma\omicron\nu$ "to render account": ^{<4125>}Matthew 12:36; ^{<4142>}Luke 16:2; ^{<4194>}Acts 19:40; ^{<5142>}Romans 14:12 L text Tr text; ^{<5137>}Hebrews 13:17; ^{<4105>}1 Peter 4:5; $\mu\alpha\rho\tau\upsilon\rho\iota\omicron\nu$, to give testimony (as something officially due), ^{<4043>}Acts 4:33. Hence,

3. "to give back, restore": ^{<4141>}Luke 4:20; (7:15 Lachmann marginal reading); 9:42; 19:8.

4. "to requite, recompense," in a good or a bad sense: ^{<4104>}Matthew 6:4,6,18; 16:27; ^{<5116>}Romans 2:6; 2 Timothy 4:(8),14; ^{<6186>}Revelation 18:6; 22:12; $\kappa\alpha\kappa\omicron\nu$ $\alpha\nu\tau\iota$ $\kappa\alpha\kappa\omicron\nu$, ^{<5127>}Romans 12:17; ^{<5155>}1 Thessalonians 5:15; ^{<4109>}1 Peter 3:9. (Compare: $\alpha\nu\tau\alpha\pi\omicron\delta\iota\delta\omega\mu\iota$.)*

{592} $\alpha\pi\omicron\delta\iota\omicron\rho\iota\zeta\omega$; ($\delta\iota\omicron\rho\iota\zeta\omega$, and this from $\delta\omicron\rho\omicron\varsigma$ a limit); by drawing boundaries "to disjoin, part, separate" from another: ^{<6119>}Jude 1:19 ($\delta\iota$

αποδιοριζοντες εαυτους those who by their wickedness separate themselves from the living fellowship of Christians; if **εαυτους** is dropped, with Rec.st G L T Tr WH, the rendering is “making divisions or separations”). (Aristotle, pol. 4, 4, 13 (p. 1290b, 25).)*

{593} αποδοκιμαζω: (see **δοκιμαζω**); 1 aorist **απεδοκιμασα**; passive, 1 aorist **απεδοκιμασθην**; perfect participle **αποδεδοκιμασμενος**; “to disapprove, reject, repudiate”: ^{<1214>}Matthew 21:42; ^{<1031>}Mark 8:31; 12:10; ^{<1022>}Luke 9:22; 17:25; 20:17; ^{<1014>}1 Peter 2:4,7; ^{<827>}Hebrews 12:17. (Equivalent to **samēn** ^{<1170>}Psalms 117:22 (Psalms 118); ^{<1180>}Jeremiah 8:9, etc.; in Greek writings from Herodotus 6, 130 down.)*

{594} αποδοχη, αποδοχης, η (αποδεχομαι, which see), “reception, admission, acceptance, approbation” (A.V. “acceptation”): ^{<1015>}1 Timothy 1:15; 4:9. (Polybius 2, 56, 1; 6, 2, 13, etc.; **ὁ λογος αποδοχης τυγαχει** id. 1, 5, 5; Diodorus 4, 84; Josephus, Antiquities 6, 14, 4; others (cf. Field, Otium Norv. pars iii., p. 124).)*

{595} αποθεσις, αποθεσεως, η (αποτιθημι), “a putting off or away”: ^{<1014>}2 Peter 1:14; ^{<1021>}1 Peter 3:21. (In various senses from Hippocrates and Plato down.)*

{596} αποθηκη, αποθηκης, η (αποτιθημι), “a place in which anything is laid by or up; a storehouse, granary” (A.V. “garner, barn”): ^{<1012>}Matthew 3:12; 6:26; 13:30; ^{<1017>}Luke 3:17; 12:18,24. (^{<1010>}Jeremiah 27:26 (^{<1115>}Jeremiah 50:26); Thucydides 6, 97.)*

{597} αποθησαυριζω; “to put away, lay by in store, to treasure away” (*seponendo thesaurum colligere*, Winer’s Deuteronomy verb. comp. etc. Part iv., p. 10); “to store up abundance for future use”: ^{<1019>}1 Timothy 6:19. (Sir. 3:4; Diodorus, Josephus, Epictetus, others.)*

{598} αποθλιβω; “to press on all sides, squeeze, press hard”: ^{<1185>}Luke 8:45. (^{<1025>}Numbers 22:25; used also of pressing out grapes and olives, Diodorus 3, 62; Josephus, Antiquities 2, 5, 2; (others).)*

{599} αποθνησκω, imperfect **απεθνησκον** (^{<1180>}Luke 8:42); 2 aorist **απεθανον**; future **αποθανουμαι**, ^{<1115>}Romans 5:7; ^{<1021>}John 8:21,24 (see **θνησκω**); found in Greek writings from Homer down; “to die” (**απο**, so as to be no more; (cf. Latin *emoriōr*; English “die off or out, pass away”); German *absterben, versterben*);

I. used properly

1. of the natural death of men: ^{<4024>}Matthew 9:24; 22:24; ^{<2162>}Luke 16:22; ^{<3047>}John 4:47; ^{<5002>}Romans 7:2, and very often; **αποθνησκοντες** **αποθνησκοντες** subject to death, mortal, ^{<5008>}Hebrews 7:8 (Buttmann, 206 (178)).

2. of the violent death — both of animals, ^{<4082>}Matthew 8:32, and of men, ^{<4035>}Matthew 26:35; ^{<4213>}Acts 21:13 etc.; 1 Pet 3:18 L T Tr WH text; **εν φονω μαχαιρας**, ^{<5137>}Hebrews 11:37; of the punishment of death, ^{<5108>}Hebrews 10:28; often of the violent death which Christ suffered, as ^{<5123>}John 12:33; ^{<5156>}Romans 5:6, etc.

3. Phrases: **αποθνησκειν εκ τινος**, to perish by means of something, (cf. English “to die of”), ^{<5181>}Revelation 8:11; **εν τη ἀμαρτια, εν ταις ἀμαρτιαις**, fixed in sin, hence, to die unreformed, ^{<5082>}John 8:21, 24; **εν τω Αδαμ** by connection with Adam, ^{<5152>}1 Corinthians 15:22; **εν κυριω** in fellowship with, and trusting in, the Lord, ^{<5143>}Revelation 14:13; **αποθνησκειν τι**, to die a certain death, ^{<5160>}Romans 6:10 (**θανατον μακρον**, Chariton, p. 12, D’Orville edition (l. i. c. 8, p. 17, 6, Beck edition; cf. Winer’s Grammar, 227 (213); Buttmann, 149 (130)); **τη ἀμαρτια**, used of Christ, ‘that he might not have to busy himself more with the sin of men,’ ^{<5160>}Romans 6:10; **ἑαυτω** to become one’s own master, independent, by dying, ^{<5147>}Romans 14:7 (cf. Meyer); **τω κυριω** to become subject to the Lord’s will by dying, ^{<5148>}Romans 14:8 (cf. Meyer); **δια τινα** *i.e.* to save one, ^{<5181>}1 Corinthians 8:11; on the phrases **αποθνησκειν περι** and **ὑπερ τινος**, see **περι**, the passage cited [δ]. and **ὑπερ** I. 2 and 3. Oratorically, although the proper signification of the verb is retained, **καθ’ ἡμεραν αποθνησκω** I meet death daily, live daily in danger of death, ^{<5153>}1 Corinthians 15:31, cf. ^{<5008>}2 Corinthians 6:9.

4. of trees which dry up, ^{<5012>}Jude 1:12; of seeds, which while being resolved into their elements in the ground seem to perish by rotting, ^{<5124>}John 12:24; ^{<5153>}1 Corinthians 15:36.

II. tropically, in various senses;

1. of eternal death, as it is called, *i.e.* to be subject to eternal misery, and that, too, already beginning on earth: ^{<5183>}Romans 8:13; ^{<5160>}John 6:50; 11:26.

2. of moral death, in various senses; a. to be deprived of real life, *i.e.* especially of the power of doing right, of confidence in God and the hope of future blessedness, ^{<670>}Romans 7:10; of the spiritual torpor of those who have fallen from the fellowship of Christ, the fountain of true life, ^{<682>}Revelation 3:2. b. with the dative of the thing (cf. Winer's Grammar, 210 (197); 428 (398); Buttmann, 178 (155)), to become wholly alienated from a thing, and freed from all connection with it: **τω νομω**, ^{<829>}Galatians 2:19, which must also be supplied with **αποθανοντες** (for so we must read for Rec^{elz} **αποθανοντος**) in ^{<676>}Romans 7:6 (cf. Winer's Grammar, 159 (150)); **τη ἁμαρτια**, ^{<682>}Romans 6:2 (in another sense in ^{<660>}Romans 6:10; see I. 3 above); **απο των στοιχειων του κοσμου** so that your relation to etc. has passed away, ^{<502>}Colossians 2:20 (**απο των παθων**, Porphyry, *de abst. animal.* 1, 41 (cf. Buttmann, 322 (277); Winer's Grammar, 370 (347))); true Christians are said simply **αποθανειν**, as having put off all sensibility to worldly things that draw them away from God, ^{<308>}Colossians 3:3; since they owe this habit of mind to the death of Christ, they are said also **αποθανειν συν Χριστω**, ^{<688>}Romans 6:8; ^{<502>}Colossians 2:20. (Compare: **συναποθνησκω**.)

{600} **αποκαθιστημι, αποκαθισταω** (^{<402>}Mark 9:12 **αποκαθιστα** R G), and **αποκαθιστανω** (^{<402>}Mark 9:12 L T Tr (but WH **αποκατιστανω**, see their Appendix, p. 168); ^{<406>}Acts 1:6; cf. Winer's Grammar, 78 (75); (Buttmann, 44f (39))); future **αποκαταστησω**; 2 aorist **απεκατεστην** (with double augment (cf. ^{<047>}Exodus 4:7; ^{<238>}Jeremiah 23:8), ^{<402>}Mark 8:25 T Tr WH); 1 aorist passive **αποκατεσταθην** or, according to the better reading, with double augment **απεκατεσταθην**, ^{<023>}Matthew 12:13; ^{<405>}Mark 3:5; ^{<060>}Luke 6:10 (Ignatius ad Smyrn. 11; cf. (WH's Appendix, p. 162); Winer's Grammar, 72 (69f); (Buttmann, 35 (31)); Mullach, p. 22); as in Greek writings "to restore to its former state"; 2 aorist active "to be in its former state": used of parts of the body restored to health, ^{<023>}Matthew 12:13; ^{<405>}Mark 3:5; ^{<060>}Luke 6:10; of a man cured of blindness, ^{<402>}Mark 8:25; of the restoration of dominion, ^{<406>}Acts 1:6 (1 Macc. 15:3); of the restoration of a disturbed order of affairs, ^{<071>}Matthew 17:11; ^{<402>}Mark 9:12; of a man at a distance from his friends and to be restored to them, ^{<839>}Hebrews 13:19.*

{601} **αποκαλυπτω**: future **αποκαλυψω**; 1 aorist **απεκαλυψα**; (passive, present **αποκαλυπτομαι**); 1 aorist **απεκαλυφθην**; 1 future

αποκαλυφθησομαι; in Greek writings from (Herodotus and) Plato down; in the Septuagint equivalent to **hl ʕ**;

1. properly, “to uncover, lay open what has been veiled or covered up; to disclose, make bare”: ^{<0206>}Exodus 20:26; ^{<0811>}Leviticus 18:11ff; ^{<0458>}Numbers 5:18; Susanna 32; **τα στηθη**, Plato, Prot., p. 352 a.; **την κεφαλην**, Plutarch, Crass. 6.

2. metaphorically, “to make known, make manifest, disclose, what before was unknown”;

a. passages of any method whatever by which something before unknown becomes evident: ^{<0006>}Matthew 10:26; ^{<0112>}Luke 12:2.

b. passages of matters which come to light from things done: ^{<0125>}Luke 2:35 (some make the verb middle here); ^{<0128>}John 12:38 (^{<2501>}Isaiah 53:1); ^{<0018>}Romans 1:18; from the gospel: ^{<0017>}Romans 1:17.

c. **αποκαλυπτειν τι τινη** is used of God revealing to men things unknown (^{<2019>}Daniel 2:19; Theodotion, 22, 28; ^{<0970>}Psalms 97:2 (^{<0982>}Psalms 98:2); ^{<0027>}1 Samuel 2:27, cf. 3:21), especially those relating to salvation: — whether by deeds, ^{<0115>}Matthew 11:25; 16:17; ^{<0101>}Luke 10:21 (by intimacy with Christ, by his words and acts); — or by the Holy Spirit, ^{<0120>}1 Corinthians 2:10; 14:30; ^{<0085>}Ephesians 3:5; ^{<0085>}Philippians 3:15; ^{<0012>}1 Peter 1:12; **τον υιον αυτου εν εμοι** who, what, how great his Son is, in my soul, ^{<0016>}Galatians 1:16. Of Christ teaching men: ^{<0117>}Matthew 11:27; ^{<0102>}Luke 10:22. **d.** passages of things, previously non-existent, coming into being and to view: as, **η δοξα**, ^{<0085>}Romans 8:18 (**εις ημας** to be conferred on us); ^{<0081>}1 Peter 5:1; **η σωτηρια**, ^{<0005>}1 Peter 1:5; **η πιστις**, ^{<0023>}Galatians 3:23; the day of judgment, ^{<0083>}1 Corinthians 3:13. **e.** passages of persons, previously concealed, making their appearance in public: of Christ, who will return from heaven where he is now hidden (^{<0083>}Colossians 3:3) to the earth, ^{<0171>}Luke 17:30; of Anti-christ, ^{<0082>}2 Thessalonians 2:3,6,8.*

(On this word **αποκαλυπτω** (and the following) cf. Westcott, Introduction to the Study of the Gospels, p. 9f (American edition 34f); Lücke, Einl. in d. Offenb. d. Johan. 2nd edition, p. 18ff; especially F. G. B. van Bell, Disput. theolog. de vocabulis **φανερουν** et **αποκαλυπτειν** in N.T., Lugd. Bat., 1849. **φανερωω** is thought to describe an external manifestation, to the senses and hence, open to all, but single or isolated; **αποκαλυπτω** an internal disclosure, to the believer, and abiding. The

αποκαλυψις or “unveiling” precedes and produces the **φανερωσις** or “manifestation”; the former looks toward the object revealed, the latter toward the persons to whom the revelation is made. Others, however, seem to question the possibility of discrimination; see *e.g.* Fritzsche on Romans, vol. ii., 149. Cf. ^{<4613>}1 Corinthians 3:13.)

{602} **αποκαλυψις, αποκαλυψεως, ἡ** (**αποκαλυπτω**, which see), “an uncovering”;

1. properly, “a laying bare, making naked” (^{<4289>}1 Samuel 20:30).

2. tropically, in N.T. and ecclesiastical language (see end),

a. a disclosure of truth, “instruction,” concerning divine things before unknown — especially those relating to the Christian salvation — given to the soul by God himself, or by the ascended Christ, especially through the operation of the Holy Spirit (^{<4120>}1 Corinthians 2:10), and so to be distinguished from other methods of instruction; hence, **κατα αποκαλυψιν γνωριζεσθαι**, ^{<4083>}Ephesians 3:3. **πνευμα αποκαλυψεως**, a spirit received from God disclosing what and how great are the benefits of salvation, ^{<4017>}Ephesians 1:17, cf. ^{<4018>}Ephesians 1:18. with the genitive of the object, **του μυστηριου**, ^{<4165>}Romans 16:25. with the genitive of the subjunctive, **κυριου, Ιησου Χριστου**, ^{<4711>}2 Corinthians 12:1 (revelations by ecstasies and visions, (so ^{<4712>}2 Corinthians 12:7)); ^{<4012>}Galatians 1:12; ^{<4001>}Revelation 1:1 (revelation of future things relating to the consummation of the divine kingdom); **κατ’ αποκαλυψιν**, ^{<4812>}Galatians 2:2; **λαλησω ... εν αποκαλυψει**, to speak on the ground of (others, in the form of) a revelation, agreeably to a revelation received, ^{<4346>}1 Corinthians 14:6; equivalent to **αποκεκαλυμμενον**, in the phrase **αποκαλυψιν εχειν**, ^{<4345>}1 Corinthians 14:26.

b. equivalent to **το αποκαλυπτεσθαι** as used of events by which things or states or persons hitherto withdrawn from view are made visible to all, “manifestation, appearance,” cf. **αποκαλυπτω**, 2,

d. and **e.:** **φως εις αποκαλυψιν εθνων**, a light to appear to the Gentiles (others render ‘a light for a revelation (of divine truth) to the Gentiles,’ and so refer the use to a. above), ^{<4122>}Luke 2:32; **αποκαλυψεως δικαιοκρισιας Θεου**, ^{<4115>}Romans 2:5; **των υιων του Θεου**, the event in which it will appear who and what the sons of God are, by the glory received from God at the last day, ^{<4119>}Romans 8:19; **της δοξης του**

Χριστου, of the glory clothed with which he will return from heaven, ^{<4043>}1 Peter 4:13; of this return itself the phrase is used, **αποκαλυψει του κυριου Ιησου**: ^{<5007>}2 Thessalonians 1:7; ^{<4007>}1 Corinthians 1:7; ^{<4007>}1 Peter 1:7,13. (Among Greek writings, Plutarch uses the word once, Cat. maj. c. 20, of the denudation of the body (also in Paul. Aemil. 14

[α.] **ύδατων**; in Quomodo adul. ab amic. 32

[β] **άμαρτιας**; cf. Sir. 11:27; 22:22 etc. See Trench, sec. xciv. and references under the word **αποκαλυπτω**, at the end).*

{603} **αποκαραδοκια, αποκαραδοκιας, ή** (from **αποκαραδοκειν**, and this from **απο, καρα**, the head, and **δοκειν** in the Ionic dialect, to watch; hence, **καραδοκειν** (Herodotus 7. 163, 168; Xenophon, mem. 3, 5, 6; Euripides, others) to watch with head erect or outstretched, to direct attention to anything, to wait for in suspense; **αποκαραδοκειν** (Polybius 16, 2, 8; 18, 31, 4; 22, 19, 3; (Plutarch, parall., p. 310, 43, vol. vii., p. 235, Reiske edition); Josephus, b. j. 3, 7, 26, and in ^{<4907>}Psalm 36:7 (^{<4950>}Psalm 37:7) Aquila for **Ι Ι ρ θ τ η**), anxiously (?) to look forth from one's post. But the prefix **απο** refers also to time (like the German *ab* in *abwarten* (cf. English wait it out)), so that it signifies constancy in expecting; hence, the noun, found in Paul alone and but twice, denotes, "anxious (?) and persistent expectation": ^{<4849>}Romans 8:19; ^{<5022>}Philippians 1:20. This word is very fully discussed by C. F. A. Fritzsche in Fritzschorum Opuscc., p. 150ff; (cf. Ellicott and Lightfoot on Philippians, the passage cited).*

{604} **αποκαταλλασσω** or **αποκαταλλατω**: 1 aorist **αποκατηλλαξα**; 2 aorist passive **αποκατηλλαγητε** (^{<5022>}Colossians 1:22 (21) L Tr marginal reading WH marginal reading); "to reconcile completely" (**απο**) (others, to reconcile "back again," bring back to a former state of harmony; Ellicott on ^{<4026>}Ephesians 2:16; Lightfoot or Bleek on ^{<5022>}Colossians 1:20; Winer's Deuteronomy verb. comp. etc. Part iv., p. 7f; yet see Meyer on Ephesians, the passage cited; Fritzsche on Romans, vol. i., p. 278; (see **απο** V.)) (cf. **καταλλασσω**): ^{<5022>}Colossians 1:22 (21) (cf. Lightfoot at the passage); **τινα τινι**, ^{<4026>}Ephesians 2:16; concisely, **παντα εις αυτον** (better **αυτον** with editions; cf. Buttmann, p. 111 (97) and under the word **αυτου**), to draw to himself by reconciliation, or so to reconcile that they should be devoted to himself, ^{<5022>}Colossians 1:20 (Winer's Grammar, 212 (200) but cf. sec. 49, a. c. d.). (Found neither in secular authors nor in the Greek O.T.)*

{605} ἀποκαταστασις, ἀποκαταστασεως, ἡ (ἀποκαθιστημι, which see), “restoration”: τῶν παντῶν, the restoration not only of the true theocracy but also of that more perfect state of (even physical) things which existed before the fall, ^{<4021>}Acts 3:21; cf. Meyer at the passage (Often in Polybius, Diodorus, Plutarch, others.)*

{600} (ἀποκατιστανω, see ἀποκαθιστημι.)

{606} ἀποκειμαι; “to be laid away, laid by, reserved” (ἀπο as in ἀποθησαυριζω (which see), ἀποθηκη); a. properly: ^{<0201>}Luke 19:20. b. metaphorically, with the dative of person, “reserved for one, awaiting him”: ^{<1005>}Colossians 1:5 (ἐλπιδις hoped-for blessedness); ^{<5048>}2 Timothy 4:8 (στεφανος); ^{<8027>}Hebrews 9:27 (ἀποθανεῖν, as in 4 Macc. 8:10). (In both senses in Greek writings from Xenophon down.)*

{607} ἀποκεφαλίζω: 1 aorist ἀπεκεφαλίσαι; (κεφαλή); “to cut off the head, behead, decapitate”: ^{<0440>}Matthew 14:10; ^{<4036>}Mark 6:16,27 (28); ^{<0909>}Luke 9:9. A later Greek word: (the Septuagint Psalm at the end); Epictetus diss. 1, 1, 19; 24; 29; Artemidorus Daldianus, oneir. 1, 35; cf. Fischer, Deuteronomy vitii lexamples N.T., p. 690ff; Lob. ad Phryn., p. 341.*

{608} ἀποκλειω: 1 aorist ἀπεκλείσαι; “to shut up”: τὴν θύραν, ^{<0125>}Luke 13:25. (^{<0190>}Genesis 19:10; ^{<1037>}2 Samuel 13:17f; often in Herodotus; in Attic prose writings from Thucydides down.)*

{609} ἀποκοπτω: 1 aorist ἀπεκοψα; future middle ἀποκοψομαι; “to cut off, amputate”: ^{<4048>}Mark 9:43 (45); ^{<3810>}John 18:10,26; ^{<4072>}Acts 27:32; οφελον και αποκοπονται I would that they (who urge the necessity of circumcision would not only circumcise themselves, but) would even mutilate themselves (or cut off their privy parts), ^{<8152>}Galatians 5:12. ἀποκοπτεσθαι occurs in this sense in ^{<5211>}Deuteronomy 23:1; (Philo de alleg. leg. 3:3; de vict. off. sec. 13; cf. de spec. legg. i. sec. 7); Epictetus diss. 2, 20, 19; Lucian, Eun. 8; (Dion Cass. 79, 11; Diodorus Siculus 3, 31), and other passages quoted by Wetstein (1752) at the passage (and Sophocles’ Lexicon under the word). Others incorrectly: I would that they would cut themselves off from the society of Christians, quit it altogether; (cf. Meyer and Lightfoot at the passage).*

{610} ἀποκριμα, ἀποκριτος, το (ἀποκρινομαι, which see in ἀποκρινω), “an answer”: ^{<400>}2 Corinthians 1:9, where the meaning is, ‘On asking myself whether I should come out safe from mortal peril, I answered, “I must die.”’ (Josephus, Antiquities 14, 10, 6 of an answer (rescript) of the Roman senate; (similarly in Polybius exopt. Vat. 12, 26{b}, 1).)*

{611} ἀποκρινω: (passive, 1 aorist ἀπεκριθην; 1 future ἀποκριθησομαι);

i. “to part, separate”; passive “to be parted, separated” (1 aorist ἀπεκριθην “was separated,” Homer, Iliad 5:12; Thucydides 2, 49; (4, 72); Theoph. de caus. plant. 6, 14, 10; (other examples in Veitch, under the word)).

ii. “to give sentence against one, decide that he has lost”; hence, middle (present ἀποκρινομαι; 1 aorist 3 person singular ἀπεκρινατο); (“to give forth a decision from myself” (Winer’s Grammar, 253 (238))), “to give answer, to reply”; so from Thucydides down (and even in Herodotus 5, 49 (Gaisf.); 8, 101 (Gaisf., Bekker), who generally uses ὑποκρινομαι). But the earlier and more elegant Greek writings do not give this sense to the passive tenses ἀπεκριθην, ἀποκριθησομαι. “The example adduced from Plato, Alcib. Secund., p. 149 b. (cf. Stallb., p. 388) is justly discredited by Sturz, Deuteronomy dial. Alex., p. 148, since it is without parallel, the author of the dialogue is uncertain, and, moreover, the common form is sometimes introduced by copyists.” Lobeck ad Phryn., p. 108; (cf. Rutherford, New Phryn., p. 186f; Veitch, under the word; Winer’s Grammar, 23 (22)). But from Polybius down ἀποκριθηναί and ἀποκρινασθαι are used indiscriminately, and in the Bible the passive forms are by far the more common. In the N.T. the aorist middle ἀπεκρινατο is found only in ^{<4272>}Matthew 27:12; ^{<4146>}Mark 14:61; ^{<4216>}Luke 3:16; 23:9; ^{<4357>}John 5:17,19; 12:23 (R G L Tr marginal reading); ^{<4182>}Acts 3:12; in the great majority of places ἀπεκριθη is used; cf. Winer’s Grammar, sec. 39, 2; (Buttmann, 51 (44)).

1. “to give an answer” to a question proposed, “to answer”;

a. simply: καλως, ^{<4128>}Mark 12:28; νουνεχως, 34; ορθως, ^{<4138>}Luke 10:28; προς τι, ^{<4274>}Matthew 27:14.

b. with the accusative: **λογον**, ^{<426>}Matthew 22:46; **ουδεν**, ^{<472>}Matthew 27:12; ^{<446>}Mark 14:61; 15:4f.

c. with the dative etc.: **ἐνι ἑκάστω**, ^{<506>}Colossians 4:6; together with the words which the answerer uses, ^{<407>}John 5:7,11; 6:7,68, etc.; the dative omitted: ^{<474>}John 7:46; 8:19,49, etc. **προς τινα**, ^{<456>}Acts 25:16. joined with **φαναί**, or **λεγειν**, or **ειπειν**, in the form of a participle, as **αποκριθεις ειπε** or **εφη** or **λεγει**: ^{<404>}Matthew 4:4; 8:8; ^{<499>}Luke 9:19; 13:2; ^{<410>}Mark 10:3, etc.; or **απεκριθη λεγων**: ^{<459>}Matthew 25:9,37,44; ^{<404>}Luke 4:4 (R G L); 8:50 (R G Tr marginal reading brackets); ^{<402>}John 1:26; 10:33 (Rec.); 12:23. But John far more frequently says **απεκριθη και ειπε**: ^{<448>}John 1:48 (49); 2:19; 4:13; 7:16,20 (R G), 52, etc. d. followed by the infinitive: ^{<407>}Luke 20:7; followed by the accusative with infinitive: ^{<454>}Acts 25:4; followed by **οτι**: ^{<456>}Acts 25:16.

2. In imitation of the Hebrew **hnh[]**; (Gesenius, Thesaurus ii., p. 1047) “to begin to speak,” but always where something has preceded (either said or done) to which the remarks refer (Winer’s Grammar, 19): ^{<412>}Matthew 11:25; 12:38; 15:15; 17:4; 22:1; 28:5; ^{<405>}Mark 9:5 (6 T Tr WH); 10:24; 11:14; 12:35; ^{<448>}Luke 14:3; ^{<408>}John 2:18; 5:17; ^{<442>}Acts 3:12; ^{<473>}Revelation 7:13. (the Septuagint (^{<435>}Deuteronomy 26:5); ^{<340>}Isaiah 14:10; ^{<300>}Zechariah 1:10; 3:4, etc.; 1 Macc. 2:17; 8:19; 2 Macc. 15:14.) (Compare: **ανταποκρινομαι**.)

{612} **αποκρισις, αποκρισεως, η (αποκρινομαι, see αποκρινω)**, “a replying, an answer”: ^{<407>}Luke 2:47; 20:26; ^{<402>}John 1:22; 19:9. (From (Theognis, 1167, Bekker edition, 345, Welck. edition, and) Herodotus down.)*

{613} **αποκρυπτω**: 1 aorist **απεκρυψα**; perfect passive participle **αποκεκρυμμενος**;

a. “to hide”: **τι**, ^{<458>}Matthew 25:18 (L T Tr WH **εκρυψε**).

b. Passive in the sense of “concealing, keeping secret”: **σοφια**, ^{<407>}1 Corinthians 2:7; **μυστηριον**, ^{<502>}Colossians 1:26 (opposed to **φανερουσθαι**); with the addition of **εν τω Θεω**, ^{<489>}Ephesians 3:9; **τι απο τινος**, ^{<402>}Luke 10:21; ^{<402>}Matthew 11:25 (L T Tr WH **εκρυψας**), in imitation of the Hebrew **ᾱmī** ^{<4570>}Psalms 37:10 (^{<4880>}Psalms 38:10); ^{<4889>}Psalms 118:19 (^{<4899>}Psalms 119:19); ^{<4897>}Jeremiah 39:17 (^{<4877>}Jeremiah 32:17); cf.

κρυπτω (Buttmann, 149 (130); 189 (163); Winer's Grammar, 227 (213)). (In Greek writings from Homer down.)*

{614} αποκρυφος, αποκρυφον (αποκρυπτω), “hidden, secreted”: ^{<402>}Mark 4:22; ^{<417>}Luke 8:17. “stored up”: ^{<502>}Colossians 2:3. (^{<714>}Daniel 11:43 (Theodotion); ^{<247>}Isaiah 45:3; 1 Macc. 1:23; Xenophon, Euripides; (cf. Lightfoot on the word, Colossians, the passage cited and Ignatius i. 351f).)*

{615} αποκτεινω, and Aeolic, αποκτεννω (^{<402>}Matthew 10:28 L T Tr; ^{<412>}Mark 12:5 G L T Tr; ^{<214>}Luke 12:4 L T Tr; ^{<406>}2 Corinthians 3:6 T Tr; cf. Fritzsche on Mark, p. 507f; (Tdf. Proleg., p. 79); Winer's Grammar, 83 (79); (Buttmann, 61 (54))), αποκτενω (Griesbach in ^{<402>}Matthew 10:28; ^{<214>}Luke 12:4), αποκταινω (Lachmann in ^{<406>}2 Corinthians 3:6; ^{<630>}Revelation 13:10), αποκτεννυντες (^{<412>}Mark 12:5 WH); future αποκτενω; 1 aorist απεκτεινα; passive, present infinitive αποκτεννεσθαι (^{<611>}Revelation 6:11 G L T Tr WH); 1 aorist απεκτανθην (Alexander Buttmann (1873) Ausf. Spr. ii. 227; Winer's Grammar, the passage cited; (Buttmann, 41 (35f))); (from Homer down);

1. properly, “to kill” in any way whatever (απο *i.e.* so as to put out of the way; cf. (English to kill off), German *abschlachten*): ^{<402>}Matthew 16:21; 22:6; ^{<409>}Mark 6:19; 9:31; ^{<408>}John 5:18; 8:22; ^{<405>}Acts 3:15; ^{<413>}Revelation 2:13, and very often; (αποκτενω εν θανατω, ^{<412>}Revelation 2:23; 6:8, cf. Buttmann, 184 (159); Winer's Grammar, 339 (319)). “to destroy” (allow to perish): ^{<404>}Mark 3:4 (yet others take it here absolutely, “to kill”).

2. metaphorically, “to extinguish, abolish”: την εχτραν, ^{<416>}Ephesians 2:16; “to inflict moral death,” ^{<471>}Romans 7:11 (see αποθνησκω, II. 2); “to deprive of spiritual life and procure eternal misery,” ^{<406>}2 Corinthians 3:6 (Lachmann αποκταινει; see above).

{616} αποκυεω, αποκυω, or αποκυω (hence, 3 person singular present either αποκυει (so WH) or αποκυει, ^{<3015>}James 1:15; cf. Winer's Grammar, 88 (84); Buttmann, 62 (54)); 1 aorist απεκυησα; (κυω, or κυεω, to be pregnant; cf. εγκυος); “to bring forth” from the womb, give birth to: τινα, ^{<3015>}James 1:15; “to produce,” ^{<3018>}James 1:18. (4 Macc. 15:17; Dionysius Halicarnassus 1, 70; Plutarch, Lucian, Aelian, v. h. 5, 4; Herodian, 1, 5, 13 (5, Bekker edition); 1, 4, 2 (1, Bekker edition).)*

{617} αποκυλιω: future αποκυλισω; 1 aorist απεκυλισα; perfect passive (3 person singular αποκεκυλισται ^{<4164>}Mark 16:4 R G L but T Tr WH, ανακεκυλισται), participle αποκεκυλισμενος; “to roll off or away”: ^{<4182>}Matthew 28:2; ^{<4163>}Mark 16:3; ^{<242>}Luke 24:2. (^{<0238>}Genesis 29:3,8,10; Judith 13:9; Josephus, Antiquities 4, 8, 37; 5, 11, 3; Lucian, rhet. praec. 3.) But see ανακυλιω.*

{618} απολαμβανω; future αποληψομαι (^{<5024>}Colossians 3:24; L T Tr WH απολημψεσθε; see λαμβανω); 2 aorist απελαβον; 2 aorist middle απελαβομην; from Herodotus down;

1. “to receive” (from another, απο (cf. Meyer on ^{<8045>}Galatians 4:5; Ellicott ibid. and Winer’s Deuteronomy verb. comp. etc. as below)) “what is due or promised” (cf. αποδιδωμι, 2): την υιοθεσιαν, the adoption promised to believers, ^{<8045>}Galatians 4:5; τα αγαθα σου thy good things, “which thou couldst expect and as it were demand, which seemed due to thee” (Winer’s Deuteronomy verb. comp. etc. Part iv., p. 13), ^{<2165>}Luke 16:25. Hence,

2. “to take again or back, to recover”: ^{<4164>}Luke 6:34 (T Tr text WH λαβειν); ^{<2157>}Luke 15:27; and “to receive by way of retribution”: ^{<2181>}Luke 18:30 (L text Tr marginal reading WH text λαβη); 23:41; ^{<5017>}Romans 1:27; ^{<6008>}2 John 1:8; ^{<5024>}Colossians 3:24.

3. “to take from others, take apart or aside”; middle τινα, to take a person with one aside out of the view of others: with the addition of απο του οχλου κατ’ ιδιαν in ^{<4173>}Mark 7:33 (Josephus, b. j. 2, 7, 2; and in the Act., 2 Macc. 6:21; Ύστασπεα απολαβων μουνον, Herodotus 1, 209; Aristophanes ran. 78; ιδια ένα των τριων απολαβων, Appendix, b. 104:5, 40).

4. “to receive” anyone hospitably: ^{<6008>}3 John 1:8, where L T Tr WH have restored υπολαμβανειν.*

{619} απολαυσις, απολαυσεως, ή (from απολαυω to enjoy), “enjoyment” (Latin fructus): ^{<5017>}1 Timothy 6:17 (εις απολαυσιν to enjoy); ^{<8125>}Hebrews 11:25 (άμαρτιας απολαυσιν, pleasure born of sin). (In Greek writings from (Euripides and) Thucydides down.)*

{620} απολειπω: (imperfect απελειπον, WH text in ^{<5043>}2 Timothy 4:13,20; ^{<8016>}Titus 1:5); 2 aorist απελιπον; (from Homer down);

1. “to leave, leave behind”: one in some place, ^{<5005>}Titus 1:5 L T Tr WH; ^{<5018>}2 Timothy 4:18,20. Passive **απολειπεται** “it remains, is reserved”: ^{<8019>}Hebrews 4:9; 10:26; followed by the accusative and an infinitive, ^{<8016>}Hebrews 4:6.

2. “to desert, forsake”: a place, ^{<6106>}Jude 1:6.*

{621} **απολειχω**: (imperfect **απελειχον**); “to lick off, lick up”: ^{<2121>}Luke 16:21 R G; cf. **επιλειχω**. ((Apollonius Rhodius, 4, 478); Athen. vi. c. 13, p. 250 a.)*

{622} **απολλυμι** and **απολλυω** ((**απολλυει** ^{<8125>}John 12:25 T Tr WH), imperative **απολλυε** ^{<6145>}Romans 14:15 (cf. Buttman, 45 (39); WH’s Appendix, p. 168f)); future **απολεσω** and (^{<4019>}1 Corinthians 1:19 **απολω** from a passage in the O.T., where often) **απολω** (cf. Winer’s Grammar, 83 (80); (Buttmann, 64 (56))); 1 aorist **απωλεσα**; “to destroy”; middle, present **απολλυμαι**; (imperfect 3 person plural **απωλλυντο** ^{<6019>}1 Corinthians 10:9 T Tr WH); future **απολουμαι**; 2 aorist **απωλομην**; (2 perfect active participle **απολωλως**); (from Homer down); “to perish”.

1. “to destroy” *i.e.* “to put out of the way entirely, abolish, put an end to, ruin”: ^{<4024>}Mark 1:24; ^{<4034>}Luke 4:34; 17:27,29; ^{<6106>}Jude 1:5; **την σοφιαν** “render useless,” cause its emptiness to be perceived, ^{<4019>}1 Corinthians 1:19 (from the Septuagint of ^{<2394>}Isaiah 29:14); “to kill”: ^{<4023>}Matthew 2:13; 12:14; ^{<4022>}Mark 9:22; 11:18; ^{<6100>}John 10:10, etc.; contextually, “to declare that one must be put to death”: ^{<4121>}Matthew 27:20; metaphorically, “to devote or give over to eternal misery”: ^{<4008>}Matthew 10:28; ^{<5042>}James 4:12; contextually, “by one’s conduct to cause another to lose eternal salvation”: ^{<6145>}Romans 14:15. Middle “to perish, to be lost, ruined, destroyed”

a. of persons;

(a). properly: ^{<4025>}Matthew 8:25; ^{<2133>}Luke 13:3, 5, 33; ^{<6115>}John 11:50; ^{<6016>}2 Peter 3:6; ^{<6111>}Jude 1:11, etc.; **απολλυμαι λιμω**, ^{<2157>}Luke 15:17; **εν μαχαρια**, ^{<4026>}Matthew 26:52; **καταβαλλομενοι, αλλ’ ουκ απολλυμενοι**, ^{<4049>}2 Corinthians 4:9.

(b). tropically, “to incur the loss of true or eternal life; to be delivered up to eternal misery”: ^{<4015>}John 3:15 (R Lbr.), 16; 10:28; 17:12 (it must be borne in mind, that according to John’s conception eternal life begins on earth, just as soon as one becomes united to Christ by faith);

ⲉⲓⲛⲁⲓⲛⲁⲓ Romans 2:12; ⲉⲓⲃⲓⲛⲁⲓ 1 Corinthians 8:11; 15:18; ⲉⲓⲃⲓⲛⲁⲓ 2 Peter 3:9. Hence, **ὁὶ σωζομενοι** they to whom it belongs to partake of salvation, and **ὁὶ απολλυμενοι** those to whom it belongs to perish or to be consigned to eternal misery, are contrasted by Paul: ⲉⲓⲃⲓⲛⲁⲓ 1 Corinthians 1:18; ⲉⲓⲃⲓⲛⲁⲓ 2 Corinthians 2:15; 4:8; ⲉⲓⲃⲓⲛⲁⲓ 2 Thessalonians 2:10 (on these present participles, cf. Winer's Grammar, 342 (321); Buttmann, 206 (178)).

b. of things; “to be blotted out, to vanish away”: **ἡ ευπρεπεια**, ⲉⲓⲃⲓⲛⲁⲓ James 1:11; the heavens, ⲉⲓⲃⲓⲛⲁⲓ Hebrews 1:11 (from ⲉⲓⲃⲓⲛⲁⲓ Psalm 101:27 (ⲉⲓⲃⲓⲛⲁⲓ Psalm 102:27)); “to perish” — “of things which on being thrown away are decomposed, as **μελος του σωματος**, ⲉⲓⲃⲓⲛⲁⲓ Matthew 5:29f; remnants of bread, ⲉⲓⲃⲓⲛⲁⲓ John 6:12; — or which perish in some other way, as **βρωσις**, ⲉⲓⲃⲓⲛⲁⲓ John 6:27; **χρυσιον**, ⲉⲓⲃⲓⲛⲁⲓ 1 Peter 1:7; — or which are mined so that they can no longer subserve the use for which they were designed, as **ὁὶ ασκοὶ**: ⲉⲓⲃⲓⲛⲁⲓ Matthew 9:17; ⲉⲓⲃⲓⲛⲁⲓ Mark 2:22; ⲉⲓⲃⲓⲛⲁⲓ Luke 5:37.

2. “to destroy *i.e.* to lose”; a. properly: ⲉⲓⲃⲓⲛⲁⲓ Matthew 10:42; ⲉⲓⲃⲓⲛⲁⲓ Mark 9:41 (**τον μισθον αυτου**); ⲉⲓⲃⲓⲛⲁⲓ Luke 15:4,8,9; 9:25; 17:33; ⲉⲓⲃⲓⲛⲁⲓ John 12:25; ⲉⲓⲃⲓⲛⲁⲓ 2 John 1:8, etc. b. metaphorically, Christ is said “to lose anyone” of his followers (whom the Father has drawn to discipleship) if such a one becomes wicked and fails of salvation: ⲉⲓⲃⲓⲛⲁⲓ John 6:39, cf. ⲉⲓⲃⲓⲛⲁⲓ John 18:9. Middle “to be lost”: **θριξ εκ της κεφαλης**, ⲉⲓⲃⲓⲛⲁⲓ Luke 21:18; **θριξ απο της κεφαλης**, ⲉⲓⲃⲓⲛⲁⲓ Acts 27:34 (Rec. **πεσειται**); **τα λαμπρα απωλετο απο σου**, ⲉⲓⲃⲓⲛⲁⲓ Revelation 18:14 (Rec. **απηλθε**). Used of sheep, straying from the flock: properly, ⲉⲓⲃⲓⲛⲁⲓ Luke 15:4 (**το απολωλος**, in ⲉⲓⲃⲓⲛⲁⲓ Matthew 18:12 **το πλανωμενον**). Metaphorically, in accordance with the O.T. comparison of the people of Israel to a flock (ⲉⲓⲃⲓⲛⲁⲓ Jeremiah 27:6 (ⲉⲓⲃⲓⲛⲁⲓ Jeremiah 50:6); ⲉⲓⲃⲓⲛⲁⲓ Ezekiel 34:4,16), the Jews, neglected by their religious teachers, left to themselves and thereby in danger of losing eternal salvation, wandering about as it were without guidance, are called **τα προβατα τα απολωλοτα του οικου Ισραηλ**: ⲉⲓⲃⲓⲛⲁⲓ Matthew 10:6; 15:24 (ⲉⲓⲃⲓⲛⲁⲓ Isaiah 53:6; ⲉⲓⲃⲓⲛⲁⲓ 1 Peter 2:25); and Christ, reclaiming them from wickedness, is likened to a shepherd and is said **ζητειν και σωζειν το απολωλος**: ⲉⲓⲃⲓⲛⲁⲓ Luke 19:10; ⲉⲓⲃⲓⲛⲁⲓ Matthew 18:11 Rec. (Compare: **συναπολλυμι**.)

{623} **Απολλων**, **Απολλυοντος**, **ὁ** (participle from **απολλυω**), “Apollyon” (a proper name, formed by the author of the Apocalypse), *i.e.* “Destroyer”: ⲉⲓⲃⲓⲛⲁⲓ Revelation 9:11; cf. **Αβαδδων** (and B. D. under the word).*

{624} **Απολλωνια, Απολλωνιας, ἡ**, “Apollonia,” a maritime city of Macedonia, about a day’s journey (according to the Antonine Itinerary 32 Roman miles) from Amphipolis, through which Paul passed on his way to Thessalonica (36 miles further): ^{<4170>}Acts 17:1. (See B. D. under the word.)*

{625} **Απολλως** (according to some, contracted from **Απολλωνιος**, Winer’s Grammar, 102 (97); according to others, the omicron **ο** is lengthened, cf. Fick, Griech. Personennamen, p. xxi.), genitive **Απολλω** (cf. Buttman, 20f (18f); (Winer’s Grammar, 62 (61))), accusative **Απολλω** (^{<4490>}Acts 19:1) and **Απολλων** (^{<4046>}1 Corinthians 4:6 T Tr WH; ^{<4683>}Titus 3:13 T WH; cf. (WH’s Appendix, p. 157); Kühner, i., p. 315), **ὁ**, “Apollon,” an Alexandrian Jew who became a Christian and a teacher of Christianity, attached to the apostle Paul: ^{<4482>}Acts 18:24; 19:1; ^{<4012>}1 Corinthians 1:12; 3:4ff; ^{<4182>}1 Corinthians 3:22; 4:6; 16:12; ^{<4683>}Titus 3:13.*

{626} **απολογεομαι, απολογουμαι**; imperfect **απελογουμην** (^{<4010>}Acts 26:1); 1 aorist **απελογησαμην**; 1 aorist passive infinitive **απολογηθηναι**, in a reflexive sense (^{<4214>}Luke 21:14); a deponent middle verb (from **λογος**), properly, “to speak so as to absolve (**απο**) oneself,” talk oneself “off” of a charge etc.;

1. “to defend oneself, make one’s defense”: absolutely, ^{<4214>}Luke 21:14; ^{<4401>}Acts 26:1; followed by **ὅτι**, ^{<4278>}Acts 25:8; **τι**, to bring forward something in defense of oneself, ^{<4211>}Luke 12:11; ^{<4654>}Acts 26:24 (often so in Greek writings also); **τα περι εμαυτου απολογουμαι** either “I bring forward what contributes to my defense (?), or I plead my own cause” (R. V. “make my defense”), ^{<4240>}Acts 24:10; **περι** with the genitive of the thing and **επι** with the genitive of person, “concerning a thing before one’s tribunal,” ^{<4402>}Acts 26:2; with the dative of the person whom by my defense I strive to convince that I am innocent or upright, “to defend or justify myself in one’s eyes” (A.V. “unto”), ^{<4483>}Acts 19:33; ^{<4729>}2 Corinthians 12:19 (Plato, Prot., p. 859 a.; often in Lucian, Plutarch; (cf. Buttman, 172 (149))).

2. “to defend a person or a thing” (so not infrequent in secular authors): ^{<4825>}Romans 2:15 (where according to the context the deeds of men must be understood as defended); **τα περι εμου**, ^{<4402>}Acts 26:2 (but see under 1).*

{627} **απολογία, απολογιας, ἡ** (see **απολογεομαι**), “verbal defense, speech in defense”: ^{<4256>}Acts 25:16; ^{<4071>}2 Corinthians 7:11; ^{<5007>}Philippians 1:7,17 (16); ^{<5046>}2 Timothy 4:16; with a dative of the person who is to hear the defense, to whom one labors to excuse or to make good his cause: ^{<4008>}1 Corinthians 9:3; ^{<4185>}1 Peter 3:15; in the same sense, **ἡ απολογία ἡ προς τινα**, ^{<4211>}Acts 22:1 (Xenophon, mem. 4, 8, 5).*

{628} **απολουω**: “to wash off or away”; in the N.T. twice in 1 aorist middle figuratively (cf. Philo de mut. nom. sec. 6, i., p. 585, Mang. edition): **απελουσασθε**, ^{<4161>}1 Corinthians 6:11; **βαπτισαι και απολουσαι τας ἁμαρτιας σου**, ^{<4216>}Acts 22:16. For the sinner is unclean, polluted as it were by the filth of his sins. Whoever obtains remission of sins has his sins put, so to speak, out of God’s sight — is cleansed from them in the sight of God. Remission is (represented as) obtained by undergoing baptism; hence, those who have gone down into the baptismal bath (*lavacrum*, cf. ^{<5185>}Titus 3:5; ^{<4055>}Ephesians 5:26) are said **απολουσασθαι** “to have washed themselves,” or **τας ἁμαρτιας απολουσασθαι** “to have washed away their sins,” *i.e.* to have been cleansed from their sins.*

{629} **απολυτρωσις, απολυτρωσεως, ἡ** (from **απολυτρωω** signifying

a. to redeem one by paying the price, cf. **λυτρον**: Plutarch, Pomp. 24; the Septuagint ^{<0208>}Exodus 21:8; ^{<3101>}Zephaniah 3:1;

b. to let one go free on receiving the price: Plato, legg. 11, p. 919a.; Polybius 22, 21, 8; (cf.) Diodorus 13, 24), “a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom”;

1. properly: **πολεων αιχμαλωτων**, Plutarch, Pomp. 24 (the only passage in secular writings where the word has as yet been noted; (add, Josephus, Antiquities 12, 2, 3; Diodorus fragment l. xxxvii. 5, 3, p. 149, 6 Dindorf; Philo, quod omn. prob. book sec. 17)).

2. everywhere in the N.T. metaphorically, viz. deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin: ^{<5182>}Romans 3:24; ^{<4007>}Ephesians 1:7; ^{<5014>}Colossians 1:14 (cf. **εξαγοραζω, αγοραζω, λυτρωω**, etc. (and Trench, sec. lxxvii.)); **απολυτρωσιν των ... παραβασεων** deliverance from the penalty of transgressions, effected through their expiation, ^{<3095>}Hebrews 9:15 (cf.

Delitzsch at the passage and Fritzsche on Romans, vol. ii., p. 178); **ἡμερα απολυτρωσεως**, the last day, when consummate liberation is experienced from the sin still lingering even in the regenerate, and from all the ills and troubles of this life, ^{<4043>}Ephesians 4:30; in the same sense the word is apparently to be taken in ^{<4013>}1 Corinthians 1:30 (where Christ himself is said to be redemption, *i.e.* the author of redemption, the one without whom we could have none), and is to be taken in the phrase **απολυτρωσιν της περιποιησεως**, ^{<4014>}Ephesians 1:14, the redemption which will come to his possession, or to the men who are God's own through Christ (cf. Meyer at the passage); **του σωματος**, deliverance of the body from frailty and mortality, ^{<4023>}Romans 8:23 (Winer's Grammar, 187 (176)); deliverance from the hatred and persecutions of enemies by the return of Christ from heaven, ^{<4218>}Luke 21:28, cf. ^{<4017>}Luke 18:7f; deliverance or release from torture, ^{<3813>}Hebrews 11:35.*

{630} απολυω; (imperfect **απελυον**); future **απολυσω**; 1 aorist **απελυσσα**; passive, perfect **απολελυμαι**; 1 aorist **απελυθην**; (future **απολυθησομαι**); imperfect middle **απελυομην** (^{<4025>}Acts 28:25); used in the N.T. only in the historical books and in ^{<3823>}Hebrews 13:23; “to loose from, sever by loosening, undo” (see **απο**, V.);

1. “to set free”: **τινα τινος** (so in Greek writings even from Homer down), to liberate one from a thing (as from a bond), ^{<4032>}Luke 13:12 (**απολελυσσαι** (thou hast been loosed *i.e.*) be thou free from (cf. Winer's Grammar, sec. 40, 4) **της ασθενειας** (L T **απο της ασθενειας**)).

2. “to let go, dismiss” (to detain no longer); **τινα**,

a. a suppliant to whom liberty to depart is given by a decisive answer: ^{<4053>}Matthew 15:23; ^{<4029>}Luke 2:29 (‘me whom thou hadst determined to keep on earth until I had seen the salvation prepared for Israel, cf. ^{<4026>}Luke 2:26, thou art now dismissing with my wish accomplished, and this dismissal is at the same time dismissal also from life’ — in reference to which **απολυειν** is used in ^{<4019>}Numbers 20:29; Tobit 3:6; (cf. ^{<4015>}Genesis 15:2; 2 Macc. 7:9; Plutarch, consol. ad Apoll. sec. 13 cf. 11 at the end)); (^{<4232>}Acts 23:22).

b. “to bid depart, send away”: ^{<4045>}Matthew 14:15,22f; 15:32,39; ^{<4066>}Mark 6:36,45; 8:3,9; ^{<4038>}Luke 8:38; 9:12; 14:4; ^{<4037>}Acts 13:3; 19:41 (**την εκκλησιαν**); passive ^{<4050>}Acts 15:30,33.

3. “to let go free, to release”;

a. a captive, *i.e.* to loose his bonds and bid him depart, to give him liberty to depart: ^{<0278>}Luke 22:68 (R G L Tr in brackets); 23:22; ^{<0390>}John 19:10; ^{<0465>}Acts 16:35f; 26:32 (**απολελυσθαι εδυνατο** (might have been set at liberty, cf. Buttman, 217 (187), sec. 139, 27 c.; Winer’s Grammar, 305 (286) *i.e.*) “might be free”; perfect as in ^{<0332>}Luke 13:12 (see 1 above, and Winer’s Grammar, 334 (313))); ^{<0488>}Acts 28:18; ^{<0523>}Hebrews 13:23; **απολυειν τινα τινη**, “to release one to one,” grant him his liberty: ^{<0275>}Matthew 27:15,17,21,26; ^{<0456>}Mark 15:6,9,11,15; Luke 23:(16), 17 (R L in brackets), 18,20,25; (^{<0389>}John 18:39).

b. to acquit one accused of a crime and set him at liberty: ^{<0392>}John 19:12; ^{<0483>}Acts 3:13.

c. indulgently to grant a prisoner leave to depart: ^{<0402>}Acts 4:21,23; 5:40; 17:9.

d. to release a debtor, *i.e.* not to press one’s claim against him, to remit his debt: ^{<0387>}Matthew 18:27; metaphorically, to pardon another his offences against me: ^{<0462>}Luke 6:37 (**της ἀμαρτίας απολυεσθαι**, 2 Macc. 12:45).

4. used of divorce, as **απολυω την γυναικα** “to dismiss” from the house, “to repudiate”: ^{<0419>}Matthew 1:19; 5:31f; 19:3,7-9; ^{<0402>}Mark 10:2,4,11; ^{<0268>}Luke 16:18; (1 Esdr. 9:36); and improperly a wife deserting her husband is said **τον ανδρα απολυειν** in ^{<0402>}Mark 10:12 (cf. Diodorus 12, 18) (unless, as is more probable, Mark, contrary to historic accuracy (yet cf. Josephus, Antiquities 15, 7, 10), makes Jesus speak in accordance with Greek and Roman usage, according to which wives also repudiated their husbands (references in Meyer, at the passage)); (cf. **j Lxx** ^{<0488>}Jeremiah 3:8; ^{<0514>}Deuteronomy 21:14; 22:19,29).

5. Middle **απολυομαι**, properly, to send oneself away; “to depart” (Winer’s Grammar, 253 (238)): ^{<0483>}Acts 28:20 (returned home; ^{<0531>}Exodus 33:11).*

{631} **απομασσω**: (**μασσω** to touch with the hands, handle, work with the hands, knead), “to wipe off”; middle **απομασσομαι** “to wipe oneself off, to wipe off for oneself”: **τον κονιορτον ὑμιν**, ^{<0201>}Luke 10:11. (In Greek writings from Aristophanes down.)*

{632} **απονεμω**; (**νεμω** to dispense a portion, to distribute), “to assign, portion out” (**απο** as in **αποδιδωμι** (which see, cf. **απο**, V.)): **τινι τι** viz. **τιμην**, showing honor, ^{<107>}1 Peter 3:7 (so Herodian, 1, 8, 1; **την τιμην και την ευχαριστιαν**, Josephus, Antiquities 1, 7, 1; **τω επισκοπω πασαν εντροπην**, Ignatius ad Magnes. 3; first found in (Simonides 97 in Anthol. Pal. 7, 253, 2 (vol. i., p. 64, Jacobs edition)); Pindar Isthm. 2, 68; often in Plato, Aristotle, Plutarch, others.).*

{633} **απονιπτω**: “to wash off”; 1 aorist middle **απενιψαμην**; in middle “to wash oneself off, to wash off for oneself”: **τας χειρας**, ^{<1724>}Matthew 27:24, cf. ^{<6216>}Deuteronomy 21:6f (The earlier Greeks say **απονιζω** — but with future **απονιψω**, 1 aorist **απενιψα**; the later, as Theophrastus, char. 25 (30 (17)); Plutarch, Phocylides, 18; Athen. iv. c. 31, p. 149 c., **απονιπτω**, although this is found (but in the middle) even in Homer, Odyssey 18, 179.)*

{634} **αποπιπτο**: 2 aorist **απεπεσον**; ((cf. **πιπτο**); from Homer down); “to fall off, slip down from”: ^{<408>}Acts 9:18 (Winer’s Grammar, sec. 52, 4, 1 a.).*

{635} **αποπλαναω**, **αποπλανω**; 1 aorist passive **απεπλανηθην**; “to cause to go astray,” tropically, “to lead away from the truth to error”: **τινα**, ^{<1122>}Mark 13:22; passive “to go astray, stray away from”: **απο της πιστεως**, ^{<5060>}1 Timothy 6:10. ((Hippocrates); Plato, Ax., p. 369 d.; Polybius 3, 57, 4; Dionysius Halicarnassus, Plutarch, others.)*

{636} **αποπλεω**; 1 aorist **απεπλευσα**; (from Homer down); “to sail away, depart by ship, set sail”: ^{<4104>}Acts 13:4; 14:26; 20:15; 27:1.*

{637} **αποπλυνω**: (1 aorist **απεπλυνα** (?)); “to wash off”: ^{<107>}Luke 5:2 (where L Tr WH text **επλυνον**, T WH marginal reading **αποπλυναν**, for R G **απεπλυναν** (possibly an imperfect form, cf. Buttmann, 40 (35); Sophocles Glossary, etc., p. 90)). (Homer, Odyssey 6, 95; Plato, Plutarch, and subsequent writings; the Septuagint ^{<1024>}2 Samuel 19:24 (cf. ^{<2122>}Jeremiah 2:22; 4:14; ^{<2619>}Ezekiel 16:9 variant).)*

{638} **αποπνιγω**: 1 aorist **απεπνιξα**; 2 aorist passive **απεπνιγην**; (**απο** as in **αποκτεινω** which see (cf. to choke “off”)); “to choke”: ^{<1037>}Matthew 13:7 (T WH marginal reading **επνιξαν**); ^{<107>}Luke 8:7 (of seed overlaid by thorns and killed by them); to suffocate with water, to drown, ^{<1038>}Luke

8:33 (as in Demosthenes 32, 6 (*i.e.*, p. 883, 28 etc.; schol. ad Euripides, Or. 812)).*

{639} **απορω, απορω**: imperfect 3 person singular **ηπορει** (^{<406>}Mark 6:20 T WH Tr marginal reading); (present middle **απορουμαι**); “to be” **απορος** (from alpha privative and **πορος** a transit, ford, way, revenue, resource), *i.e.* “to be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn”; (imperfect in ^{<406>}Mark 6:20 (see above) **πολλα ηπορει** “he was in perplexity about many things or much perplexed” (cf. Thucydides 5, 40, 3; Xenophon, Hell. 6, 1, 4; Herodotus 3, 4, 4, 179; Arlstot. meteorolog. 1, 1); elsewhere) middle, “to be at a loss with oneself, be in doubt; not to know how to decide or what to do, to be perplexed”: absolutely ^{<408>}2 Corinthians 4:8; **περι τινος**, ^{<420>}Luke 24:4 L T Tr WH; **περι τινος τις λεγει**, ^{<612>}John 13:22; **απορουμαι εν υμιν** I am perplexed about you, I know not how to deal with you, in what style to address you, ^{<80>}Galatians 4:20; **απορουμενος εγω εις** (T Tr WH omit **εις**) **την περι τουτου** (**τουτων** L T Tr WH) **ζητησιν** I being perplexed how to decide in reference to the inquiry concerning him (or “these things”), ^{<451>}Acts 25:20. (Often in secular authors from Herodotus down; often also in the Septuagint) (Compare: **διαπορω, εξαπορω**.)*

{640} **απορια, αποριας, η (απορω, which see)**, “the state of one who is” **απορος**, “perplexity”: ^{<425>}Luke 21:25. (Often in Greek writings from (Pindar and) Herodotus down; the Septuagint.)*

{641} **απορριπτω**: 1 aorist **απερριψα** (T WH write with one rho ρ; see Rho); (from Homer down); “to throw away, cast down”; reflexively, “to cast oneself down”: ^{<476>}Acts 27:43 (R. V. “cast themselves overboard”). (So in Lucian, ver. hist. 1, 30 variant; (Chariton 3, 5, see D’Orville at the passage); cf. Winer’s Grammar, 251 (236); (Buttmann, 145 (127)).)*

{642} **απορφανιζω**: (1 aorist passive participle **απορφανισθεις**); (from **ορφανος** bereft, and **απο** namely, **τινος**), “to bereave of a parent or parents” (so Aeschylus choiëph. 247 (249)); hence, metaphorically, **απορφανισθεντες αφ’ υμων** bereft of your contact and society, ^{<517>}1 Thessalonians 2:17 (here Rec^{elz} (by mistake) **αποφανισθεντες**).

{643} **αποσκευαζω**: 1 aorist middle **απεσκευασαμην**; (**σκευαζω** to prepare, provide, from **σκευος** a utensil), “to carry off goods and chattels;

to pack up and carry off”; middle “to carry off one’s personal property or provide for its carrying away” (Polybius 4, 81, 11; Diodorus 13, 91; Dionysius Halicarnassus 9, 23, etc.): **αποσκευασαμενοι** having collected and removed our baggage ^{<4215>}Acts 21:15; but L T Tr WH read **επισκευασαμενοι** (which see).*

{644} **αποσκιασμα**, **αποσκιαστος**, **το** (**σκιαζω**, from **σκια**), “a shade cast by one object upon another, a shadow”: **τροπησ αποσκιασμα** shadow caused by revolution, ^{<5017>}James 1:17. Cf. **απαυγασμα**.*

{645} **αποσπαω**, **αποσπω**; 1 aorist **απεσπασα**; 1 aorist passive **απεσπασθην**; “to draw off, tear away”: **την μαχαιραν**, to draw one’s sword, ^{<4151>}Matthew 26:51 (**εκσπαν την μαχαιραν** (or **ρομφαιαν**), ^{<01751>}1 Samuel 17:51 (Alexandrian LXX, etc.); **σπαν**, ^{<13111>}1 Chronicles 11:11; ^{<41447>}Mark 14:47); **αποσπαν τους μαθητας οπισω ενυτων** to draw away the disciples to their own party, ^{<4433>}Acts 20:30 (very similarly, Aelian v. h. 13, 32). Passive reflexively: **αποσπασθεντες απ’ αυτων** having torn ourselves from the embrace of our friends, ^{<4201>}Acts 21:1; **απεσπασθη απ’ αυτων** he parted, tore himself, from them about a stone’s cast, ^{<02241>}Luke 22:41; cf. Meyer at the passage (In secular authors from (Pindar and Herodotus down).)*

{646} **αποστασια**, **αποστασιας**, **η** (**αφισταμαι**), “a falling away, defection, apostasy”; in the Bible namely, from the true religion: ^{<4421>}Acts 21:21; ^{<5118>}2 Thessalonians 2:3; ((^{<1622>}Joshua 22:22; ^{<14919>}2 Chronicles 29:19; 33:19); ^{<2419>}Jeremiah 2:19; 36:(29) 32 Complutensian LXX; 1 Macc. 2:15). The earlier Greeks say **αποστασις**; see Lob. ad Phryn., p. 528; (Winer’s Grammar, 24).*

{647} **αποστασιον**, **αποστασιου**, **το**, very seldom in native Greek writings, “defection,” of a freedman from his patron, Demosthenes 35, 48 (940, 16); in the Bible:

1. “divorce, repudiation”: ^{<4607>}Matthew 19:7; ^{<4104>}Mark 10:4 (**βιβλιον αποστασιου**, equivalent to **rpsettyrk**]book or bill of divorce, ^{<6341>}Deuteronomy 24:1,3; (^{<2501>}Isaiah 50:1; ^{<2408>}Jeremiah 3:8)).

2. “a bill of divorce”: ^{<4051>}Matthew 5:31. Grotius at the passage and Lightfoot, Horae Hebrew at the passage, We a copy of one.*

{648} αποστεγαζω: 1 aorist απεστεγασα; (στεγαζω, from στεγη); “to uncover, take off the roof”: ^{<4004>}Mark 2:4 (Jesus, with his hearers, was in the ὑπεροων which see, and it was the roof of this which those who were bringing the sick man to Jesus are said to have ‘dug out’; (cf. B. D. under the word House, p. 1104)). (Strabo 4, 4, 6, p. 303; 8, 3, 30, p. 542.)*

{649} αποστελλω; future αποστελω; 1 aorist απεστειλα; perfect απεσταλκα (3 person plural απεσταλκαν ^{<4166>}Acts 16:36 L T Tr WH (see γινομαι at the beginning); passive, present αποστελλομαι); perfect απεσταλμαι; 2 aorist απεσταλην; (from Sophocles down); properly, “to send off, send away”;

1. “to order (one) to go to a place appointed”;

a. either persons sent with commissions, or things intended for someone. So, very frequently, Jesus teaches that God sent him, as ^{<4000>}Matthew 10:40; ^{<4165>}Mark 9:37; ^{<2016>}Luke 10:16; ^{<4166>}John 5:36, etc. he, too, is said to have sent his apostles, *i.e.* to have appointed them: ^{<4107>}Mark 6:7; ^{<4106>}Matthew 10:16; ^{<225>}Luke 22:35; ^{<4312>}John 20:21, etc. messengers are sent: ^{<4108>}Luke 7:3; 9:52; 10:1; servants, ^{<4167>}Mark 6:27; 12:2; ^{<4236>}Matthew 21:36; 22:3; an embassy, ^{<2143>}Luke 14:32; 19:14; angels, ^{<4137>}Mark 13:27; ^{<4261>}Matthew 24:31, etc. Things are said to be sent, which are ordered to be led away or conveyed to anyone, as ^{<4203>}Matthew 21:3; ^{<4108>}Mark 11:3; το δρεπανον *i.e.* reapers, ^{<4109>}Mark 4:29 (others take αποστελλω here of the “putting forth” of the sickle, *i.e.* of the act of reaping; cf. Joel 4:13; (^{<2418>}Joel 3:18); ^{<6415>}Revelation 14:15 (under the word πεμπω, b.)); τον λογον, ^{<4106>}Acts 10:36; 13:26 (L T Tr WH εξαπεσταλη); την επαγγελιαν (equivalent to επηγγελμενον, *i.e.* the promised Holy Spirit) εφ’ υμας, ^{<2249>}Luke 24:49 (T Tr WH εξαποστελλω); τι δια χειρος τινος, after the Hebrew דַּיָּאֵל ^{<4113>}Acts 11:30.

b. The place of the sending is specified: αποστελλειν εις τινα τοπον, ^{<4102>}Matthew 20:2; ^{<2025>}Luke 1:26; ^{<4074>}Acts 7:34; 10:8; 19:22; ^{<5042>}2 Timothy 4:12; ^{<6186>}Revelation 5:6, etc. God sent Jesus εις τον κοσμον: ^{<4387>}John 3:17; 10:36; 17:18; ^{<6409>}1 John 4:9. εις (“unto,” *i.e.*) “among”: ^{<4054>}Matthew 15:24; ^{<2149>}Luke 11:49; Acts (^{<4022>}Acts 22:21 WH marginal reading); 26:17; (εν (by a pregnant or a Latin construction) cf. Winer’s Grammar, sec. 50, 4; Buttmann, 329 (283): ^{<4106>}Matthew 10:16; ^{<2108>}Luke 10:3; yet see 1 a. above); οπισω τινος, ^{<2194>}Luke 19:14; εμπροσθεν τινος, ^{<4388>}John 3:28; and προ προσωπου τινος, after the Hebrew יְנִיבְּ] “before” (to precede)

one: ^{<0110>} Matthew 11:10; ^{<4002>} Mark 1:2; ^{<0177>} Luke 7:27; 10:1. **προς τινα**, to one: ^{<0234>} Matthew 21:34,37; ^{<4122>} Mark 12:2f; ^{<0078>} Luke 7:3,20; ^{<4353>} John 5:33; ^{<4814>} Acts 8:14; ^{<4727>} 2 Corinthians 12:17, etc. Whence, or by or from whom, one is sent: **ὑπο του Θεου**, ^{<4126>} Luke 1:26 (T Tr WH **απο**); **παρα Θεου**, ^{<6006>} John 1:6 (Sir. 15:9); **απο** with the genitive of person, from the house of anyone: ^{<4007>} Acts 10:17 (T WH Tr marginal reading **ὑπο**), 21 Rec.; **εκ** with the genitive of place: ^{<6019>} John 1:19. c. The object of the mission is indicated by an infinitive following: ^{<4034>} Mark 3:14; ^{<4278>} Matthew 22:3; ^{<0219>} Luke 1:19; 4:18 (^{<2300>} Isaiah 61:1 (on the perfect cf. Winer's Grammar, 272 (255); Buttman, 197 (171))); ^{<4002>} Luke 9:2; ^{<6038>} John 4:38; ^{<6017>} 1 Corinthians 1:17; ^{<6216>} Revelation 22:6. (followed by **εις** "for": **εις διακονιαν**, ^{<8014>} Hebrews 1:14. followed by **ινα**: ^{<4122>} Mark 12:2,13; ^{<4200>} Luke 20:10,20; ^{<6019>} John 1:19; 3:17; 7:32; ^{<6049>} 1 John 4:9. (followed by **οπως**: ^{<4497>} Acts 9:17.) followed by an accusative with infinitive: ^{<4423>} Acts 5:21. followed by **τινα** with a predicate accusative: ^{<4423>} Acts 3:26 (**ευλογουντα υμας** to confer God's blessing on you (cf. Buttman, 203ff (176ff)); ^{<4475>} Acts 7:35 (**αρχοντα**, to be a ruler); ^{<6040>} 1 John 4:10. d. **αποστελλειν** by itself, without an accusative (cf. Winer's Grammar, 594 (552); Buttman, 146 (128)): as **αποστελλειν προς τινα**, ^{<6033>} John 5:33; with the addition of the participle **λεγων**, **λεγουσα**, **λεγοντες**, "to say through a messenger": ^{<4779>} Matthew 27:19; ^{<4031>} Mark 3:31 (here **φωνουντες αυτον** R G, **καλουντες αυτον** L T Tr WH); ^{<6103>} John 11:3; ^{<4435>} Acts 13:15; (^{<4425>} Acts 21:25 **περι των πεπιστευκοτων εθνων ημεις απεστειλαμεν** (L Tr text WH text) **κριναντες** etc. "we sent word, giving judgment," etc.). When one accomplished anything through a messenger, it is expressed thus: **αποστειλας** or **πεμψας** he did so and so; as, **αποστειλας ανειλε**, ^{<4126>} Matthew 2:16; ^{<4067>} Mark 6:17; ^{<4174>} Acts 7:14; ^{<6001>} Revelation 1:1; (so also the Greeks, as Xenophon, Cyril 3, 1, 6 **πεμψας ηρωτα**, Plutarch, de liber. educ. c. 14 **πεμψας ανειλε τον θεοκριτον**; and the Septuagint ^{<0163>} 2 Kings 6:13 **αποστειλας ληψομαι αυτον**).

2. to send away, *i.e.* "to dismiss"; a. "to allow one to depart": **τινα εν αφεσει**, that he may be in a state of liberty, ^{<0408>} Luke 4:18 (19), (^{<2306>} Isaiah 58:6). b. "to order one to depart, send off": ^{<4035>} Mark 8:26; **τινα κενον**, ^{<4123>} Mark 12:3. c. "to drive away": ^{<4050>} Mark 5:10. (Compare: **εξαποστελλω**, **συναποστελλω**. Synonym: see **πεμπω**, at the end)

{650} **αποστερεω**, **αποστερω**; 1 aorist **απεστερησα**; (passive, present **αποστερουμαι**); perfect participle **απεστερημενος**; "to defraud, rob,

despoil”: absolutely, ^{<4109>}Mark 10:19; ^{<4088>}1 Corinthians 6:8; **αλληλους** to withhold themselves from one another, of those who mutually deny themselves cohabitation, ^{<4076>}1 Corinthians 7:5. Middle “to allow oneself to be defrauded” (Winer’s Grammar, sec. 38, 3): ^{<4067>}1 Corinthians 6:7; **τινα τινος** (as in Greek writings), “to deprive one of a thing”; passive **απεστερημενοι της αληθειας**, ^{<5465>}1 Timothy 6:5 (Winer’s Grammar, 196 (185); Buttmann, 158 (138)); **τι** “to defraud of a thing,” to withdraw or keep back a thing by fraud: passive **μισθος απεστερημενος**, ^{<5054>}James 5:4 (T Tr WH **αφυστερημενος**, see **αφυστερεω**; (cf. also **απο**, II. 2 d. bb., p. 59b)) (^{<6244>}Deuteronomy 24:14 ((16) Alexandrian LXX); ^{<3085>}Malachi 3:5).*

{651} αποστολη, αποστολης, ή (αποστελλω);

1. “a sending away”: **Τιμολεοντος εις Σικελιαν**, Plutarch, Timol. 1, etc.; of the sending off of a fleet, Thucydides 8, 9; also of consuls with an army, *i.e.* of an expedition, Polybius 26, 7, 1.
2. “a sending away *i.e.* dismissal,” release: the Septuagint ^{<2088>}Ecclesiastes 8:8.
3. “a thing sent,” esp of gifts: ^{<1096>}1 Kings 9:16 (Alexandrian LXX); 1 Macc. 2:18 etc. cf. Grimm at the passage
4. in the N.T. “the office and dignity of the apostles of Christ” (Vulgate *apostolatus*), “apostolate, apostleship”: ^{<4025>}Acts 1:25; ^{<6005>}Romans 1:5; ^{<602>}1 Corinthians 9:2; ^{<808>}Galatians 2:8.*

{652} αποστολος, αποστολου, ό;

1. “a delegate, messenger, one sent forth with orders” (Herodotus 1, 21; 5, 38; for **j** **ϖ** **v**; in ^{<1146>}1 Kings 14:6 (Alexandrian LXX); rabbinical **j** **ϖ** **iv**): ^{<6316>}John 13:16 (where **ό αποστολος** and **ό πεμψας αυτον** are contrasted); followed by a genitive, as **των εκκλησιων**, ^{<4023>}2 Corinthians 8:23; ^{<1725>}Philippians 2:25; **αποστολον ... της ομολογιας ημων** “the apostle whom we confess,” of Christ, God’s chief messenger, who has brought the **κλησις απουρανιος**, as compared with Moses, whom the Jews confess, ^{<8001>}Hebrews 3:1.
2. Specially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God: ^{<4001>}Matthew 10:1-4;

^{<083>}Luke 6:13; ^{<402>}Acts 1:26; ^{<614>}Revelation 21:14, and often, but nowhere in the Gospel and Epistles of John; (“the word **αποστολος** occurs 79 times in the N.T., and of these 68 instances are in St. Luke and St. Paul.” Lightfoot). With these apostles Paul claimed equality, because through a heavenly intervention he had been appointed by the ascended Christ himself to preach the gospel among the Gentiles, and owed his knowledge of the way of salvation not to man’s instruction but to direct revelation from Christ himself, and moreover had evinced his apostolic qualifications by many signal proofs: ^{<800>}Galatians 1:1,11f; 2:8; ^{<4017>}1 Corinthians 1:17; 9:1f; 15:8-10; ^{<4002>}2 Corinthians 3:2ff; 12:12; ^{<5407>}1 Timothy 2:7; ^{<5011>}2 Timothy 1:11, cf. ^{<402>}Acts 26:12-20. According to Paul, apostles surpassed as well the various other orders of Christian teachers (cf. **διδασκαλος**, **ευαγγελιστης**, **προφητης**), as also the rest of those on whom the special gifts (cf. **χαρισμα**) of the Holy Spirit had been bestowed, by receiving a richer and more copious conferment of the Spirit: ^{<4228>}1 Corinthians 12:28f; ^{<4011>}Ephesians 4:11. Certain false teachers are rated sharply for arrogating to themselves the name and authority of apostles of Christ: ^{<7105>}2 Corinthians 11:5,13; ^{<6002>}Revelation 2:2.

3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, ^{<4444>}Acts 14:14, and perhaps also Timothy and Silvanus, ^{<5007>}1 Thessalonians 2:7 (6), cf. too ^{<5607>}Romans 16:7 (?). But in ^{<2149>}Luke 11:49; ^{<4005>}Ephesians 3:5; ^{<6680>}Revelation 18:20, ‘apostles’ is to be taken in the narrower sense. (On the application of the term see especially Lightfoot on Galatians, pp. 92-101; Harnack, on ‘Teaching’ etc. 11, 3; cf. BB. DD. under the word)

{653} **αποστοματιζω**; (**στοματιζω** — not extant — from **στομα**); properly, “to speak **απο στοματος** (cf. **αποστηθιζω**);

1. “to recite from memory”: Themistius, or. 20, p. 238, Hard. edition; “to repeat to a pupil (anything) for him to commit to memory”: Plato, Euthyd., p. 276 c., 277 a.; used of a Sibyl “prophesying,” Plutarch, Thes. 24.

2. “to ply with questions, catechize, and so to entice to (off-hand) answers”: **τινα**, ^{<2115>}Luke 11:53.*

{654} **αποστρεφω**; future **αποστρεψω**; 1 aorist **απεστρεψα**; 2 aorist passive **απεστραφην**; (present middle **αποστρεφομαι**; from Homer down);

1. “to turn away”: **τινα** or **τι απο τινος**, ^{<500>}2 Timothy 4:4 (**την ακοην απο της αληθειας**); “to remove” anything from anyone, ^{<512>}Romans 11:26 (^{<280>}Isaiah 59:20); **αποστρεφειν τινα** simply, “to turn him away from allegiance” to anyone, tempt to defection (A.V. “pervert”), ^{<4234>}Luke 23:14.

2. “to turn back, return, bring back”: ^{<416>}Matthew 26:52 (put back thy sword into its sheath); ^{<427>}Matthew 27:3, of Judas bringing back the shekels, where T Tr WH **εστρεψε** (cf. Test. xii. Patr. test. Jos. sec. 17). (In the same sense for **byvhaē** ^{<1146>}Genesis 14:16; 28:15; 43:11 (12), 20 (21), etc.; Baruch 1:8; 2:34, etc.)

3. intransitive, “to turn oneself away, turn back, return”: **απο των πονηριων**, ^{<413>}Acts 3:26, cf. ^{<418>}Acts 3:19 (**απο άμαρτιας**, Sir. 8:5; 17:21 (26 Tdf.)); to return from a place, ^{<1183>}Genesis 18:33; 1 Macc. 11:54, etc.; (see Kneucker on Baruch 1:13); Xenophon, Hell. 3, 4, 12); cf. Meyer on Acts, the passage cited; (others, (with A.V.) take it actively here: “in turning away every one of you,” etc.).

4. Middle, with 2 aorist passive, “to turn oneself away from,” with an accusative of the object (cf. (Jelf, sec. 548 obs. 1; Krüger, sec. 47, 23, 1); Buttmann, 192 (166)); “to reject, refuse”: **τινα**, ^{<415>}Matthew 5:42; ^{<312>}Hebrews 12:25; **την αληθειαν**, ^{<5114>}Titus 1:14; in the sense of “deserting,” **τινα**, ^{<5115>}2 Timothy 1:15.*

{655} **αποστυγω, αποστυγω**; “to dislike, abhor, have a horror of”: ^{<511>}Romans 12:9; (Herodotus 2, 47; 6, 129; Sophocles, Euripides, others.). The word is fully discussed by Fritzsche at the passage (who takes the **απο-** as expressive of separation (cf. Latin *reformidare*), others regard it as intensive; (see **απο**, V.)).*

{656} **αποσυναγωγος, αποσυναγωγον (συναγωγη**, which see), “excluded from the sacred assemblies of the Israelites; excommunicated,” (A.V. “put out of the synagogue”): ^{<412>}John 9:22; 12:42; 16:2. Whether it denotes also exclusion from all contact with Israelites (2 Esdr. 10:8), must apparently be left in doubt; cf. Winer’s (or Riehm) RWB under the word Bann; Wieseler on ^{<808>}Galatians 1:8, p. 45ff (reproduced by Prof. Riddle in Schaff’s Lange’s Romans, pp. 304-306; cf. B. D. under the word Excommunication). (Not found in secular authors.)*

{657} αποτασσω: “to set apart, to separate”; in the N.T. only in the middle αποτασσομαι; 1 aorist απεταξαμην;

1. properly, “to separate oneself, withdraw oneself from” anyone, *i.e.* “to take leave of, bid farewell to” (Vulgate *valefacio* (etc.)): τινι, <4166> Mark 6:46; <4166> Luke 9:61; <4183> Acts 18:18, 21 (here L T Tr omit the dative); <4123> 2 Corinthians 2:13. (That the early Greek writers never so used the word, but said **ασπαξεσθαι τινα**, is shown by Lobeck ad Phryn., p. 23f; (cf. Winer’s Grammar, 23 (22); Buttmann, 179 (156)).)

2. tropically, “to renounce, forsake”: τινι, <4143> Luke 14:33. (So also Josephus, Antiquities 11, 6, 8; Philipians alleg. iii. sec. 48; **ταις του φροντισι**, Eusebius, h. e. 2, 17, 5; **(τω βιω**, Ignatius ad Philadelph. 11, 1; cf. Hermas, mand. 6, 2, 9; Clement of Rome, 2 Corinthians 6, 4 and 5 where see Gebh. and Harn. for other examples, also Sophocles’ Lexicon, under the word).)*

{658} αποτελεω, αποτελω; (1 aorist passive participle αποτελεσθεις); “to perfect; to bring quite to an end”: ιασεις, “accomplish,” <4132> Luke 13:32 (L T Tr WH for R G **απιτελω**); ἡ ἄμαρτια αποτελεσθαισα having come to maturity, <5015> James 1:15 (Herodotus, Xenophon, Plato, and subsequent writers).*

{659} αποτιθημι: 2 aorist middle απεθεμην; (from Homer down); “to put off or aside”; in the N.T. only middle “to put off from oneself”: τα ἱματια, <4178> Acts 7:58; (“to lay up or away,” **εν τη φυλακη** (*i.e.*, “put”), <4143> Matthew 14:3 L T Tr WH (so **εις φυλακην**, <6312> Leviticus 24:12; <4154> Numbers 15:34; <4183> 2 Chronicles 18:26; Polybius 24, 8, 8; Diodorus 4, 49, etc.)); tropically those things are said “to be put off or away” which anyone gives up, renounces: as **τα εργα του σκοτους**, <6132> Romans 13:12; — <4102> Ephesians 4:22 (cf. Winer’s Grammar, 347 (325); Buttmann, 274 (236)), 25; <5018> Colossians 3:8; <5021> James 1:21; <6101> 1 Peter 2:1; <8121> Hebrews 12:1; (**την οργην**, Plutarch, Coriol. 19; **τον πλουτον, την μαλακιαν**, etc. Luc. dial. mort. 10, 8; **την ελευθεριαν και παρρησιαν**, *ibid.* 9, etc.).*

{660} αποτινασσω; 1 aorist απετιναξα; (1 aorist middle participle αποτιναξαμενος, <4105> Acts 28:5 Tr marginal reading); “to shake off”: <4105> Luke 9:5; <4105> Acts 28:5. (<4902> 1 Samuel 10:2; <2107> Lamentations 2:7; Euripides, Bacch. 253; (**αποτιναχθη**, Galen 6, 821, Kühn edition).)*

{661} αποτινω and αποτιω: future αποτισω; (απο as in αποδιδωμι (cf. also απο, V.)), “to pay off, repay”: ^{<5019>}Philemon 1:19. (Often in the Septuagint for μλᾶϊ in secular authors from Homer down.)*

{662} αποτολμαω, αποτολμω; properly, “to be bold of oneself” (απο (which see V.)), i.e. “to assume boldness, make bold”: ^{<6100>}Romans 10:20; cf. Winer’s Deuteronomy verb. comp. etc. Part iv., p. 15. (Occasionally in Thucydides, Plato, Aeschines, Polybius, Diodorus, Plutarch.)*

{663} αποτομια, αποτομιας, ἡ (the nature of that which is αποτομος, cut off, abrupt, precipitous like a cliff, rough; from αποτεμνω), properly, “sharpness” (differing from αποτομη a cutting off, a segment); “severity, roughness, rigor”: ^{<6122>}Romans 11:22 (where opposed to χρηστοτης, as in Plutarch, de book educ. c. 18 to πραοτης, in Dionysius Halicarnassus 8, 61 to το επιεικες, and in Diodorus, p. 591 (except 83 (fragment 50:32, 27, 3 Dindorf)) to ἡμεροτης).*

{664} αποτομως, adverb (cf. αποτομια); a. “abruptly, precipitously”. b. tropically, “sharply, severely” (cf. our “curtly”): ^{<6013>}Titus 1:13; ^{<4730>}2 Corinthians 13:10. On the adjective αποτομος cf. Grimm on Sap., p. 121 (who in illustration of its use in Sap. 5:20,22; 6:5,11; 11:10; 12:9; 18:15, refers to the similar metaphorically, use in Diodorus 2, 57; Longinus, de sublim. 27; and the use of the Latin *abscisus* in Valerius Maximus, 2, 7, 14, etc.; see also Polb. 17, 11, 2; Polycarp, ad Philippians 6, 1).*

{665} αποτρεπω: (from Homer down); “to turn away”; middle (present αποτρεπομαι, imperative αποτρεπου) “to turn oneself away from, to shun, avoid”: τινα or τι (see αποστρεφω), ^{<5005>}2 Timothy 3:5. (4 Macc. 1:33; Aeschylus the Septuagint 1060; Euripides, Iph. Aul. 336; (Aristar. plant. 1, 1, p. 815b, 18; Polybius others.))*

{666} απουσια, απουσιας, ἡ (απειναι), “absence”: ^{<6052>}Philippians 2:12. (From Aeschylus down.)*

{667} αποφερω: 1 aorist απηνεγκα; 2 aorist infinitive απενεγκειν; passive (present infinitive αποφερεσθαι); 1 aorist infinitive απενεχθηναι; (from Homer down); “to carry off, take away”: τινα, with the idea of violence included, ^{<4150>}Mark 15:1; εις τοπον τινα, ^{<6070>}Revelation 17:3; 21:10; passive ^{<2162>}Luke 16:22. “to carry or bring away” (Latin *defero*): τι εις with an accusative of place, ^{<4600>}1 Corinthians

16:3; **τι απο τινος επι τινα**, with passive, ^{<41912>}Acts 19:12 (L T Tr WH for Rec. **επιφερεσθαι**).*

{668} **αποφευγω** (participle in ^{<61218>}2 Peter 2:18 L T Tr WH; Winer's Grammar, 342 (321)); 2 aorist **απεφυγον**; (from (Homer) *batrach.* 42, 47 down); "to flee from, escape"; with the accusative, ^{<61218>}2 Peter 2:18 (where L T wrongly put a comma after **αποφευγοντας** (Winer's Grammar, 529 (492))), 20; with the genitive, by virtue of the preposition (Buttmann, 158 (138); Winer's Grammar, sec. 52, 4, 1 c.), ^{<61014>}2 Peter 1:4.*

{669} **αποφθεγγομαι**; 1 aorist **απεφθεγξαμην**; "to speak out, speak forth, pronounce," not a word of everyday speech, but one "belonging to dignified and elevated discourse, like the Latin *profari, pronuntiare*; properly it has the force of "to utter or declare oneself, give one's opinion" (*einen Ausspruch thun*), and is used not only of prophets (see Kypke on ^{<41114>}Acts 2:4 — adding from the Septuagint ^{<31319>}Ezekiel 13:9; ^{<31512>}Micah 5:12; ^{<13210>}1 Chronicles 25:1), but also of wise men and philosophers (Diag. Laërtius 1, 63; 73; 79; whose pointed sayings the Greeks call **αποφθεγματα**, Cicero, *off.* 1, 29)" (see **φθεγγομαι**). Accordingly, "it is used of the utterances of the Christians, and especially Peter, on that illustrious day of Pentecost after they had been fired by the Holy Spirit, ^{<41114>}Acts 2:4,14; and also of the disclosures made by Paul to (before) king Agrippa concerning the **αποκαλυψις κυριου** that had been given him, ^{<41215>}Acts 26:25." Winer's Deuteronomy verb. comp. etc. Part iv., p. 16.*

{670} **αποφορτιζομαι**; (**φορτιζω** to load; **φορτος** a load), "to disburden oneself"; **τι**, "to lay down a load, unlade, discharge": **τον γομον**, of a ship, ^{<42118>}Acts 21:3; cf. Meyer and DeWette at the passage; Winer's Grammar, 349f (328f). (Elsewhere also used of sailors lightening ship during a storm in order to avoid shipwreck: Philo de praem. et poen. sec. 5 **κυβερνητης, χειμωνων απιγινομενων, αποφορτιζεται**; Athen. 2, 5, p. 37 c. and following, where it occurs twice.)*

{671} **αποχρησις, αποχρησεως, η** (**αποχραομαι** to use to the full, to abuse), "abuse, misuse": ^{<51022>}Colossians 2:22 **α εστιν παντα εις φθοραν τη αποχρησει** "all which (*i.e.* things forbidden) tend to destruction (bring destruction) by abuse"; Paul says this from the standpoint of the false teachers, who in any use of those things whatever saw an "abuse," *i.e.* a blameworthy use. In opposition to those who treat the clause as parenthetical and understand **αποχρησις** to mean "consumption by use"

(“a being used up,” as in Plutarch, *moral.*, p. 267f. (quaest. Romans 18)), so that the words do not give the sentiment of the false teachers but Paul’s judgment of it, very similar to that set forth in ^{<4157>}Matthew 15:17; ^{<4163>}1 Corinthians 6:13, cf. DeWette at the passage (But see Meyer, Ellicott, Lightfoot.)*

{672} *αποχωρεω, αποχωρω*; 1 aorist *απεχωρησα*; (from Thucydides down); “to go away, depart”: *απο τινος*, ^{<4173>}Matthew 7:23; ^{<4189>}Luke 9:39; ^{<4153>}Acts 13:13; (absolutely, ^{<4211>}Luke 20:20 Tr marginal reading).*

{673} *αποχωριζω*: (1 aorist passive *απεχωρισθην*); “to separate, sever (often in Plato); to part asunder”: passive *ο ουρανος απεχωρισθη*, ^{<4164>}Revelation 6:14; reflexively, “to separate oneself, depart from”: *αποχωρισθηναι αυτους απ’ αλληλων*, ^{<4159>}Acts 15:39.*

{674} *αποψυχω*; “to breathe out life, expire; to faint or swoon away”: ^{<4216>}Luke 21:26. (So Thucydides 1, 134; Bion 1, 9, others; 4 Macc. 15:18.)*

{675} *Αππιος, Αππιου, ο*, “Appius,” a Roman praenomen; *Αππιου φορον* Appii Forum (Cicero, *ad Att.* 2, 10; Horace *sat.* 1, 5, 3) (R. V. “The Market of Appius”), the name of a town in Italy, situated 43 Roman miles from Rome on the Appian way — (this road was paved with square (?) polygonal) stone by the censor Appius Claudius Caecus, B. C. 312, and led through the *porta Capena* to Capua, and thence as far as Brundisium): ^{<4285>}Acts 28:15. (Cf. BB. DD.)*

{676} *απροσιτος, απροσιτον (προσιεναι to go to)*, “unapproachable, inaccessible”: *φως απροσιτον*, ^{<4166>}1 Timothy 6:16 (Polybius, Diodorus (Strabo), Philo, Lcian, Plutarch; *φεγγος απροσιτον*, Tatian c. 20; *δοξα (φως)*, Chrysostom (vi. 66, Montf. edition) on ^{<4312>}Isaiah 6:2.)*

{677} *απροσκοπος, απροσκοπον (προσκοπτω, which see)*;

1. actively, “having nothing for one to strike against; not causing to stumble”; a. properly: *οδος*, a smooth road, Sir. 35: (32) 21. b. metaphorically, “not leading others into sin by one’s mode of life”: ^{<4102>}1 Corinthians 10:32.

2. passively, a. “not striking against or stumbling; metaphorically, not led into sin; blameless”: ^{<4310>}Philippians 1:10 (joined with *ειλικρινεις*). b.

“without offence”: **συνειδησις**, not troubled and distressed by a consciousness of sin, ^{<4016>}Acts 24:16. (Not found in secular authors (except Sextus Empiricus, 1, 195 (p. 644, 13 Bekker)).)*

{678} **απροσωποληπτος** (**απροσωπολημπτως** L T Tr WH; cf. references under Mu), a word of Hellenistic origin (alpha privative and **προσωποληπτης**, which see), “without respect of persons,” *i.e.* impartially: ^{<4017>}1 Peter 1:17 (Epistle of Barnabas 4, 12; (Clement of Rome, 1 Corinthians 1, 3)). (The adjective **απροσωποληπτος** occurs here and there in ecclesiastical writings.)*

{679} **απταιστος**, **απταιστον** (**πταιω**, which see), “not stumbling, standing firm, exempt from falling” (properly, of a horse, Xenophon, *de re eq.* 1, 6); metaphorically: ^{<4024>}Jude 1:24. (Cf. Winer’s Grammar, 97 (92); Buttmann, 42 (37).)*

{680} and **άπτω**; 1 aorist participle **άψας**; (cf. Latin *apto*, German *heften*); (from Homer down);

1. properly, “to fasten to, make adhere to”; hence, specifically to fasten fire to a thing, “to kindle, set on fire,” (often so in Attic): **λυχνον**, ^{<4086>}Luke 8:16; 11:33; 15:8 (Aristophanes *nub.* 57; Theophrastus, *char.* 20 (18); Josephus, *Antiquities* 4, 3, 4); **πυρ**, ^{<4025>}Luke 22:55 (T Tr text WH **περιαψαντων**); **πυραν**, ^{<4082>}Acts 28:2 L T Tr WH.

2. Middle (present **άπτομαι**); imperfect **ήπτομην** (^{<4016>}Mark 6:56 R G Tr marginal reading); 1 aorist **ήψαμην**; in the Septuagint generally for [**gge** [**γῆει** properly, “to fasten oneself to, adhere to, cling to” (Homer, *Iliad* 8. 67);

a. “to touch,” followed by the object in genitive (Winer’s Grammar, sec. 30, 8 c.; Buttmann, 167 (146); cf. Donaldson, p. 483): ^{<4088>}Matthew 8:3; ^{<4080>}Mark 3:10; 7:33; 8:22, etc.; ^{<4085>}Luke 18:15; 22:51 — very often in Matthew, Mark, and Luke. In ^{<4017>}John 20:17, **μη μου άπτου** is to be explained thus: Do not handle me to see whether I am still clothed with a body; there is no need of such an examination, “for not yet” etc.; cf. Baumg.-Crusius and Meyer at the passage (as given by Hackett in *Bib. Sacr.* for 1868, p. 779f, or B. D. American edition, p. 1813f).

b. **γυναικος**, of carnal intercourse with a woman, or cohabitation, ^{<4001>}1 Corinthians 7:1, like the Latin *tangere*, Horace *sat.* 1, 2, 54; Terence,

Heaut. 4, 4, 15, and the Hebrew [גָּפֶתֶת ^{<1216>}Genesis 20:6; ^{<2162>}Proverbs 6:29 (Plato, de legg. viii. 840 a.; Plutarch, Alex. Magn. c. 21).

c. with allusion to the levitical precept **ακαθαρτου μη ἅπτεσθε**, have no contact with the Gentiles, no fellowship in their heathenish practices, ^{<4167>}2 Corinthians 6:17 (from ^{<2521>}Isaiah 52:11); and in the Jewish sense, **μη ἄψη**, ^{<5121>}Colossians 2:21 (the things not to be touched appear to be both women and certain kinds of food, so that, celibacy and abstinence from various kinds of food and drink are recommended; cf. DeWette at the passage (but also Meyer and Lightfoot; on the distinction between the stronger term **ἅπτεσθαι** (to handle?) and the more delicate **θιγγειν** (to touch?) cf. the two commentators just named and Trench, sec. xvii. In classic Greek also **ἅπτεσθαι** is the stronger term, denoting often “to lay hold of, hold fast, appropriate”; in its carnal reference differing from **θιγγανειν** by suggesting unlawfulness. **θιγγανειν**, is used of touching by the hand as a means of knowledge, handling for a purpose; **ψηλαφαν** signifies “to feel around with the fingers or hands,” especially in searching for something, often “to grope, fumble,” cf. **ψηλαφινδα** “blindman’s buff”. Schmidt, chapter 10.)).

d. “to touch *i.e.* assail”: **τινος**, “anyone,” ^{<6158>}1 John 5:18 (^{<1362>}1 Chronicles 16:22, etc.). (Compare: **αναπτω**, **καθαπτω**, **περιαπτω**.)

{682} **Αφια**, **Αφιας**, **ἦ**, “Apphia,” name of a woman: ^{<5102>}Philemon 1:2 (Apparently a Phrygian name expressive of endearment, cf. Suidae Lex., Gaisf. edition, col. 534 a. **Αφια**: **αδελφης και αδελφου ὑποκορισμα**, etc. cf. **Αφους**. See fully in Lightfoot’s Commentary on Colossians and Philemon, p. 306ff.)*

{683} **απωθεω**, **απωθω**: “to thrust away, push away, repel”; in the N.T. only the middle, present **απωθεομαι** (**απωθουμαι**); 1 aorist **απωσαμην** (for which the better writings used **απεωσαμην**, cf. W 90 (86); Buttmann, 69 (61)); “to thrust away from oneself, to drive away from oneself, *i.e.* to repudiate, reject, refuse”: **τινα**, ^{<4172>}Acts 7:27,39; 13:46; ^{<5101>}Romans 11:1f; ^{<5119>}1 Timothy 1:19. (^{<2125>}Jeremiah 2:36 (37); ^{<2403>}Jeremiah 4:30; 6:19; ^{<1921>}Psalms 93:14 (^{<1944>}Psalms 94:14) and often. In Greek writings from Homer down.)*

{684} **απωλεια**, **απωλειας**, **ἦ** (from **απολλυμι**, which see);

1. actively, “a destroying, utter destruction”: as, of vessels, <4102>Romans 9:22; του μυρου, “waste,” <4140>Mark 14:4 (in <4018>Matthew 26:8 without a genitive) (in Polybius 6, 59, 5 consumption, opposed to τηρησις); the putting of a man to death, <4256>Acts 25:16 Rec.; by metonymy, a destructive thing or opinion: in plural <6112>2 Peter 2:2 Rec.; but the correct reading ασελγειαίς was long ago adopted here.

2. passively, “a perishing, ruin, destruction”; a. in general: το αργυριον σου συν σοι ειη εις απωλειαν, let thy money perish with thee, <4480>Acts 8:20; βυρθιζειν τινα εις ολεθρον και απωλειαν, with the included idea of misery, <5019>1 Timothy 6:9; αηρεσεις απωλειας destructive opinions, <6112>2 Peter 2:1; επαγειν εαυτοις απωλειαν, ibid. cf. <6112>2 Peter 2:3. b. in particular, “the destruction which consists in the loss of eternal life, eternal misery, perdition,” the lot of those excluded from the kingdom of God: <6678>Revelation 17:8,11, cf. <6660>Revelation 19:20; <5109>Philippians 3:19; <6036>2 Peter 3:16; opposed to η περιποιησις της ψυχης, <5819>Hebrews 10:39; to η ζωη, <4073>Matthew 7:13; to σωτηρια, <5103>Philippians 1:28. ο υιος της απωλειας, a man doomed to eternal misery (a Hebraism, see υιος, 2): <3112>2 Thessalonians 2:3 (of Antichrist); <6172>John 17:12 (of Judas, the traitor); ημερα κρισεως και απωλειας των ασεβων, <6112>2 Peter 3:7. (In secular authors from Polybius as above (but see Aristotle, probl. 17, 3, 2, vol. ii., p. 916{a}, 26; 29, 14, 10 ibid. 952^b, 26; Nicom. eth. 4, 1 ibid. 1120{a}, 2, etc.); often in the Septuagint and O.T. Apocrypha.)*

{686} αρα, an illative particle (akin, as it seems, to the verbal root ΑΡΩ to join, to be fitted (cf. Curtius, sec. 488; Vanicek, p. 47)), whose use among native Greeks is illustrated fully by Kühner, ii., sections 509, 545; (Jelf, sections 787-789), and Klotz ad Devar. ii., pp. 160-180, among others; (for a statement of diverse views see Bäumlein, Griech. Partikeln, p. 19f). It intimates that, “under these circumstances something either is so or becomes so” (Klotz, the passage cited, p. 167): Latin *igitur*, “consequently” (differing from ουν in ‘denoting a subjective impression rather than a positive conclusion.’ Liddell and Scott (see 5 below)). In the N.T. it is used frequently by Paul, but in the writings of John and in the so-called Catholic Epistles it does not occur. On its use in the N.T. cf. Winer’s Grammar, sections 53, 8 a. and 61, 6. It is found:

1. subjoined to another word: <8721>Romans 7:21; 8:1; <8112>Galatians 3:7; επει αρα since, if it were otherwise, <4174>1 Corinthians 7:14; (5:10, cf.

Buttmann, sec. 149, 5). When placed after pronouns and interrogative particles, it refers to a preceding assertion or fact, or even to something existing only in the mind: **τις αρα** “who then?” ^{<181>}Matthew 18:1 (*i.e.* one certainly will be the greater, “who then?”); ^{<192>}Matthew 19:25 (*i.e.* certainly some will be saved; you say that the rich will not; “who then?”); ^{<192>}Matthew 19:27; 24:45 (I bid you be ready; “who then” etc.? the question follows from this command of mine); ^{<1041>}Mark 4:41; ^{<1066>}Luke 1:66 (from all these things doubtless something follows; “what, then?”); ^{<182>}Luke 8:25; 12:42; 22:23 (it will be one of us, “which then?”); ^{<428>}Acts 12:18 (Peter has disappeared; “what, then,” has become of him?). **ει αρα**, ^{<113>}Mark 11:13 (whether, since the tree had leaves, he might also find some fruit on it); ^{<4701>}Acts 7:1 (Rec.) (**αρα** equivalent to ‘since the witnesses testify thus’); ^{<482>}Acts 8:22 (if, since thy sin is so grievous, perhaps the thought etc.); **ειπερ αρα**, ^{<6515>}1 Corinthians 15:15, (**μαian**; **ει αρα**, ^{<1183>}Genesis 18:3). **Ουκ αρα**, ^{<4238>}Acts 21:38 (thou hast a knowledge of Greek; art thou not then the Egyptian, as I suspected?); **μητι αρα** (Latin *num igitur*), did I then etc., ^{<5017>}2 Corinthians 1:17.

2. By a use doubtful in Greek writings (cf. Buttmann, 371 (318); (Winer’s Grammar, 558 (519))) it is placed at the beginning of a sentence; “and so, so then, accordingly,” equivalent to **ωστε** with a finite verb: **αρα μαρτυρειτε** (**μαρτυρες εστε** T Tr WH), ^{<2148>}Luke 11:48 (^{<1231>}Matthew 23:31 **ωστε μαρτυρειτε**); ^{<5072>}Romans 10:17; ^{<6518>}1 Corinthians 15:18; ^{<754>}2 Corinthians 5:14 (15) (in L T Tr WH no conditional protasis preceding); ^{<1072>}2 Corinthians 7:12; ^{<8081>}Galatians 4:31 (L T Tr WH **διο**); ^{<809>}Hebrews 4:9.

3. in an apodosis, after a protasis with **ει**, in order to bring out what follows as a matter of course (German *so ist ja* the obvious inference is): ^{<2111>}Luke 11:20; ^{<1128>}Matthew 12:28; ^{<7514>}2 Corinthians 5:14(15) (R G, a protasis with **ει** preceding); ^{<8121>}Galatians 2:21; 3:29; 5:11; ^{<8138>}Hebrews 12:8; joined to another word, ^{<6514>}1 Corinthians 15:14.

4. with **γε**, rendering it more pointed, **αραγε** (L Tr uniformly **αρα γε**; so R WH in ^{<4172>}Acts 17:27; cf. Winer’s Grammar, p. 45; Lipsius Gram. Untersuch., p. 123), “surely then, so then” (Latin *itaque ergo*): ^{<1072>}Matthew 7:20; 17:26; ^{<4118>}Acts 11:18 (L T Tr WH omit **γε**); and subjoined to a word, ^{<4172>}Acts 17:27 (Winer’s Grammar, 299 (281)).

5. $\alpha\rho\alpha$ οὖν, a combination peculiar to Paul, at the beginning of a sentence (Winer's Grammar, 445 (414); Buttmann, 371 (318)) (" $\alpha\rho\alpha$ *ad internam potius causam spectat*, $\sigma\upsilon\nu$ *magis ad externam*." Klotz ad Devar. ii., p. 717; $\alpha\rho\alpha$ is the more logical, $\sigma\upsilon\nu$ the more formal connective; " $\alpha\rho\alpha$ is illative, $\sigma\upsilon\nu$ continuative," Winer's, the passage cited; cf. also Kühner, sec. 545, 3)) (R. V.) "so then" (Latin *hinc igitur*): ~~4518~~ Romans 5:18; 7:3,25; 8:12; 9:16,18; 14:12 (L Tr omit WH brackets $\sigma\upsilon\nu$); 19 (L marginal reading $\alpha\rho\alpha$); ~~460~~ Galatians 6:10; ~~4129~~ Ephesians 2:19; ~~516~~ 1 Thessalonians 5:6; ~~525~~ 2 Thessalonians 2:15.*

{687} $\alpha\rho\alpha$, an interrogative particle ("implying anxiety or impatience on the part of the questioner." Liddell and Scott, under the word) (of the same root as the preceding $\alpha\rho\alpha$, and only differing from it in that more vocal stress is laid upon the first syllable, which is therefore circumflexed);

1. *num igitur*, *i.e.* marking an inferential question to which a negative answer is expected: ~~218~~ Luke 18:8; with $\gamma\epsilon$ rendering it more pointed, $\alpha\rho\alpha$ $\gamma\epsilon$ (GT $\alpha\rho\alpha\gamma\epsilon$): ~~443~~ Acts 8:30; ($\alpha\rho\alpha$ οὖν ... $\delta\iota\omega\kappa\omicron\mu\epsilon\nu$ Lachmann edition min. also major marginal reading "are we then pursuing" etc. ~~549~~ Romans 14:19).

2. "ergone" *i.e.* a question to which an affirmative answer is expected, in an interrogative apodosis (German *so ist also wohl?*), "he is then?" ~~407~~ Galatians 2:17 (where others (*e.g.* Lachmann) write $\alpha\rho\alpha$, so that this example is referred to those mentioned under $\alpha\rho\alpha$, 3, and is rendered "Christ is then a minister of sin"; but $\mu\eta$ $\gamma\epsilon\nu\omicron\iota\tau\omicron$, which follows, is everywhere by Paul opposed to a question). Cf. Winer's Grammar, 510f (475f) (also Buttmann, 247 (213), 371 (318); Herm. ad Vig., p. 820ff; Klotz ad Devar. ii., p. 180ff; speaking somewhat loosely, it may be said " $\alpha\rho\alpha$ expresses bewilderment as to a possible conclusion ... $\alpha\rho\alpha$ hesitates, while $\alpha\rho\alpha$ concludes." Lightfoot on Galatians, the passage cited).*

{685} $\alpha\rho\alpha$, $\alpha\rho\alpha\varsigma$, η ,

1. "a prayer; a supplication"; much more often

2. "an imprecation, curse, malediction" (cf. $\kappa\alpha\tau\alpha\rho\alpha$); so in ~~614~~ Romans 3:14 (cf. ~~392~~ Psalm 9:28 (~~397~~ Psalm 10:7)), and often in the Septuagint (In both senses in native Greek writings from Homer down).*

{688} **Αραβια, Αραβιας, ἡ** (from Herodotus down), “Arabia,” a well-known peninsula of Asia, lying toward Africa, and bounded by Egypt, Palestine, Syria, Mesopotamia, Babylonia, the Gulf of Arabia, the Persian Gulf, the Red Sea (and the Ocean): ^{<4017>}Galatians 1:17; 4:25.*

{728} (**αραβων** Tdf., see **αρραβων**.)

{686} (**αραγε**, see **αρα**, 4.)

{686} (**αραγε**, see **αρα**, 1.)

{689} **Αραμ**, “Aram” (or “Ram”), indeclinable proper name of one of the male ancestors of Christ: ^{<4008>}Matthew 1:3f; ^{<4088>}Luke 3:33 (not T WH Tr marginal reading; see **Αδμειν** and **Αρνει**).*

{729} **αραφος** T Tr for **αρραφος**, which see

{690} **Αραψ, Αραβος, ὁ**, an Arabian: ^{<4421>}Acts 2:11.*

{691} **αργεω, αργω;** (to be **αργος**, which see); “to be idle, inactive”; contextually, “to linger, delay”: ^{<6008>}2 Peter 2:3 **ὁις το κριμα εκπαλαι ουκ αργει**, *i.e.* whose punishment has long been impending and will shortly fall. (In Greek writings from Sophocles down.)

{692} **αργος, αργον**, and in later writings from Aristotle, *hist. anim.* 10, 40 (vol. i., p. 627 {a}, 15) on and consequently also in the N.T. with the feminine **αργη**, which among the early Greeks Epimenides alone is said to have used, ^{<3012>}Titus 1:12; cf. *Lob. ad Phryn.*, p. 104f; *id. Paralip.*, p. 455ff; *Winer’s Grammar*, 68 (67) (cf. 24; *Buttmann*, 25 (23)) (contracted from **αεργος** which Homer uses, from alpha privative and **εργον** without work, without labor, doing nothing), “inactive, idle”;

a. “free from labor, at leisure” (**αργον ειναι**, Herodotus 5, 6): ^{<4008>}Matthew 20:3, 6 (Rec.); ^{<5453>}1 Timothy 5:13.

b. “lazy, shunning the labor which one ought to perform” (Homer, *Iliad* 9, 320 **ὁ, τ’ αεργος ανηρ, ὁ, τε πολλα εοργως**): **πιστις**, ^{<5023>}James 2:20 (L T Tr WH for R G **νεκρα**); **γαστερες αργαι** *i.e.* “idle gluttons,” from Epimenides, ^{<3012>}Titus 1:12 (Nicet. ann. 7, 4, 135 d. **εις αργας γαστερας οχετηγησας**); **αργος και ακαρπος εις τι**, ^{<6008>}2 Peter 1:8.

c. of things from which no profit is derived, although they can and ought to be productive; as of fields, trees, gold and silver, (cf. Grimm on Sap. 14:5; (Liddell and Scott, under the word I. 2)); “unprofitable,” **ρημα αργον**, by litotes equivalent to “pernicious” (see **ακαρπος**): ^{<4126>}Matthew 12:36.*

(Synonyms: **αργος**, **βραδυς**, **νωθρος**: **αργος**, “idle,” involving blameworthiness; **βραδυς** “slow” (tardy), having a purely temporal reference and no necessary bad sense; **νωθρος** “sluggish,” descriptive of constitutional qualities and suggestive of censure. Schmidt, chapter 49; Trench, sec. civ.)

{693} **αργυρεος ους**, **αργυρεα αργυρεα**, **αργυρεον αργυρουν**, “of silver”; in the contracted form in ^{<4452>}Acts 19:24 (but WH brackets); ^{<5120>}2 Timothy 2:20; ^{<4481>}Revelation 9:20. (From Homer down.)*

{694} **αργυριον**, **αργυριου**, **το** (from **αργυρος**, which see) (fr. Herodotus down);

1. “silver”: ^{<4476>}Acts 3:6; 7:16; 20:33; ^{<4018>}1 Peter 1:18; (^{<4182>}1 Corinthians 3:12 T Tr WH).
2. “money”: simply, ^{<4158>}Matthew 25:18,27; ^{<4141>}Mark 14:11; ^{<4008>}Luke 9:3; 19:15,23; 22:5; ^{<4481>}Acts 8:20; plural, Matthew 28:(12),15.
3. Specifically, “a silver coin, silver-piece” (Luther, Silberling), **Ι αγν**, **σικλος**, “shekel” (see B. D. under the word), *i.e.* a coin in circulation among the Jews after the exile, from the time of Simon (circa B. C. 141) down (cf. 1 Macc. 15:6f (yet see B. D. under the word Money, and references in Schürer, N.T. Zeitgesch. sec. 7)); according to Josephus (Antiquities 3, 8, 2) equal to the Attic tetradrachm or the Alexandrian didrachm (cf. **στατηρ** (B. D. under the word Piece of Silver)): ^{<4065>}Matthew 26:15; 27:3,5f,9. In ^{<4499>}Acts 19:19, **αργυριον μυριαδες πεντε** “fifty thousand pieces of silver” (German 50,000 *in Silber* equivalent to *Silbergeld*), doubtless drachmas (cf. **δηναριον**) are meant; cf. Meyer (et al.) at the passage.*

{695} **αργυροκοπος**, **αργυροκοπου**, **ο** (**αργυρος** and **κοπτω** to beat, hammer; a silver-beater), “a silversmith”: ^{<4492>}Acts 19:24. (^{<4774>}Judges 17:4; ^{<4169>}Jeremiah 6:29. Plutarch, *de vitand. aere alien.* c. 7.)*

{696} αργυρος, αργυρου, ὁ (αργος shining) (from Homer down), “silver”: ^{<4682>}1 Corinthians 3:12 (T Tr WH αργυριον) (reference is made to the silver with which the columns of noble buildings were covered and the rafters adorned); by metonymy, things made of silver, silver-work, vessels, images of the gods, etc.: ^{<4172>}Acts 17:29; ^{<5018>}James 5:3; ^{<6882>}Revelation 18:12. “silver coin”: ^{<4018>}Matthew 10:9.*

{697} Αρειος (Tdf. Αριος) Παγος, Παγου, ὁ, “Areopagus” (a rocky height in the city of Athens not far from the Acropolis toward the west; παγος a hill, Αρειος belonging to (Ares) Mars, “Mars’ Hill”; so called, because, as the story went, Mars, having slain Halirrhothius, son of Neptune, for the attempted violation of his daughter Alcippe, was tried for the murder here before the twelve gods as judges; Pausan. Attic. 1, 28, 5), the place where the judges convened who, by appointment of Solon, had jurisdiction of capital offences (as willful murder, arson, poisoning, malicious wounding, and breach of the established religious usages). The court itself was called “Areopagus” from the place where it sat, also *Areum iudicium* (Tacitus, ann. 2, 55), and *curia Martis* (Juvenal, sat. 9, 101). To that hill the apostle Paul was led, not to defend himself before the judges, but that he might set forth his opinions on divine subjects to a greater multitude of people, flocking together there and eager to hear something new: ^{<4172>}Acts 17:19-22; cf. ^{<4172>}Acts 17:32. Cf. J. H. Krause in Pauly’s Real-Encycl. 2te Aufi. i. 2, p. 1497ff under the word Areopag; (Grote, Hist. of Greece, index under the word; Dicts. of Geogr. and Antiq.; BB. DD. under the word Areopagus; and on Paul’s discourse, especially B. D. American edition under the word Mars’ Hill).*

{698} Αρεοπαγιτης, Tdf. Αρεοπαγειτης (see under the word ει, ι), Αρεοπαγιτου, ὁ (from the preceding (cf. Lob. ad Phryn. 697f)), “a member of the court of Areopagus, an Areopagite”: ^{<4173>}Acts 17:34.*

{699} αρεσκεια (T WH αρεσκια (see Iota)), αρεσκειας, ἡ (from αρεσκευω to be complaisant; hence, not to be written (with R G L Tr) αρεσκεια (cf. Chandler sec. 99; Winer’s Grammar, sec. 6, 1 g.; Buttman, 12 (11))), “desire to please”: περιπατειν αξιωσ του κυριου εις πασαν αρεσκειαν, to please him in all things, ^{<5010>}Colossians 1:10; (of the desire to please God, in Philo, opif. sec. 50; de profug. sec. 17; de victim. sec. 3 at the end In native Greek writings commonly in a bad sense:

Theophrastus, char. 3 (5); Polybius 31, 26, 5; Diodorus 13, 53; others; (cf. Lightfoot on Colossians, the passage cited)).*

{700} ἀρεσκω; imperfect ἡρεσκον; future ἀρεσω; 1 aorist ἡρεσα; (APΩ (see ἀρα at the beginning)); (from Homer down);

a. “to please”: τιμι, ^{<404b>} Matthew 14:6; ^{<402>} Mark 6:22; ^{<408>} Romans 8:8; 15:2; ^{<525>} 1 Thessalonians 2:15; 4:1; ^{<472>} 1 Corinthians 7:32-34; ^{<400>} Galatians 1:10; ^{<504>} 2 Timothy 2:4; ενωπιον τινος, after the Hebrew **יִנְיָ [ב]** ^{<445>} Acts 6:5 (^{<180>} 1 Kings 3:10; ^{<1348>} Genesis 34:18, etc.).

b. “to strive to please; to accommodate oneself to the opinions, desires, interests of others”: τιμι, ^{<403>} 1 Corinthians 10:33 (παντα πασιν ἀρεσκω); ^{<504>} 1 Thessalonians 2:4. ἀρεσκειν ἑαυτω, to please oneself and therefore to have an eye to one’s own interests: ^{<510>} Romans 15:1,3.*

{701} ἀρεστος, ἀρεστη, ἀρεστον (ἀρεσκω), “pleasing, agreeable”: τιμι, ^{<409>} John 8:29; ^{<412>} Acts 12:3; ενωπιον τινος, ^{<412>} 1 John 3:22 (cf. ἀρεσκω, a.); ἀρεστον εστι followed by an accusative with an infinitive “it is fit,” ^{<440>} Acts 6:2 (yet cf. Meyer at the passage). (In Greek writings from (Sophocles) Herodotus down).*

{702} Αρετας (WH Ἀρετας, see their Introductory sec. 408), Αρετα (cf. Winer’s Grammar, sec. 8, 1; (Buttmann, 20 (18))), ὄ, “Aretas” (a name common to many of the kings of Arabia Petraea or Nabathaeon Arabia (cf. B. D. under the word Nebaioth); cf. Schürer, Neutest. Zeitgesch. sec. 17 b., p. 233f); an Arabian king who made war (A. D. 36) on his son-in-law Herod Antipas for having repudiated his daughter; and with such success as completely to destroy his army (Josephus, Antiquities 18, 5). In consequence of this, Vitellius, governor of Syria, being ordered by Tiberius to march an army against Aretas, prepared for the war. But Tiberius meantime having died (March 16, A. D. 37), he recalled his troops from the march, dismissed them to their winter quarters, and departed to Rome. After his departure Aretas held sway over the region of Damascus (how acquired we do not know), and placed an ethnarch over the city: ^{<413>} 2 Corinthians 11:32. Cf. Winer’s RWB under the word; Wieseler in Herzog i., p. 488f; Keim in Schenkel i., p. 238f; Schürer in Riehm, p. 83f; (B. D. American edition under the word Aretas; Meyer on Acts, Einl. sec. 4 (cf. ibid., Wendt edition)).*

{703} ἀρετή, ἀρετής, ἡ (see ἀρα at the beginning), a word of very wide signification in Greek writings; “any excellence of a person” (in body or mind) or “of a thing, an eminent endowment, property or quality”. Used of the human mind and in an ethical sense, it denotes:

1. “a virtuous course of thought, feeling and action; virtue, moral goodness” (Sap. 4:1; 5:13; often in 4 Macc. and in Greek writings): ^{<6005>}2 Peter 1:5 (others take it here specifically, viz. moral “vigour”; cf. next entry).

2. “any particular moral excellence,” as modesty, purity; hence (plural ἅι ἀρεταί, Sap. 8:7; often in 4 Macc. and in the Greek philosophers) τις ἀρετή, ^{<3008>}Philippians 4:8. Used of God, it denotes a. his “power”: ^{<6003>}2 Peter 1:3. b. in the plural his excellences, perfections, ‘which shine forth in our gratuitous calling and in the whole work of our salvation’ (John Gerhard): ^{<6109>}1 Peter 2:9. (In the Septuagint for δῶδ splendor, glory, ^{<3803>}Habakkuk 3:3, of God; ^{<3063>}Zechariah 6:13, of the Messiah; in plural for τῶδῆτ]praises, of God, ^{<2401>}Isaiah 43:21; 42:12; 63:7.)*

{704} ἀρην, ὁ, nominative not in use; the other cases are by syncope ἀρνος (for ἀρενος), ἀρνι, ἀρνα, plural ἀρνες, ἀρνων, ἀρνασι, ἀρνας, “a sheep, a lamb”: ^{<2103>}Luke 10:3. (^{<0132>}Genesis 30:32; ^{<0239>}Exodus 23:19, etc.; in Greek writings from Homer down.)*

{705} ἀριθμεῶ, ἀριθμῶ: 1 aorist ἠριθμησα; perfect passive ἠριθμημαι: (ἀριθμός); (from Homer down); “to number”: ^{<0101>}Matthew 10:30; ^{<0117>}Luke 12:7; ^{<6009>}Revelation 7:9. (Compare: καταριθμεῶ.)*

{706} ἀριθμός, ἀριθμῶν, ὁ (from Homer down), “a number”; a. a fixed and definite number: τὸν ἀριθμὸν πεντακισχίλιοι, “in number,” ^{<0160>}John 6:10 (2 Macc. 8:16; 3 Macc. 5:2, and often in Greek writings; Winer’s Grammar, 230 (216); (Buttmann, 153 (134))); ἐκ τοῦ ἀριθμοῦ τῶν δωδεκά, ^{<0213>}Luke 22:3; ἀριθμὸς ... ἀνθρώπου, a number whose letters indicate a certain man, ^{<6038>}Revelation 13:18. b. an indefinite number, equivalent to a multitude: ^{<4007>}Acts 6:7; 11:21; ^{<6018>}Revelation 20:8.

{707} Ἀριμαθαία (WH Ἄριμαθαία, see their Introductory sec. 408), Ἀριμαθαίας, ἡ, “Arimathaea,” Hebrew ἠמרג; (a height), the name of several cities of Palestine; cf. Gesenius, Thesaurus 3, p. 1275. The one mentioned in ^{<0275>}Matthew 27:57; ^{<0154>}Mark 15:43; ^{<0251>}Luke 23:51; ^{<0308>}John

19:38 appears to have been the same as that which was the birthplace and residence of Samuel, in Mount Ephraim: ^{<000>}1 Samuel 1:1,19, etc. the Septuagint **Αρμαθαμ**, and without the article **Ραμαθεμ**, and according to another reading **Ραμαθαμ**, 1 Macc. 11:34; **Ραμαθα** in Josephus, Antiquities 13, 4, 9. Cf. Grimm on 1 Macc. 11:34; Keim, Jesus von Naz. 3:514; (B. D. American edition).*

{708} **Αρισταρχος**, **Αρισταρχου**, **ὁ** (literally, best-ruling), “Aristarchus,” a certain Christian of Thessalonica, a ‘fellow-captive’ with Paul (cf. B. D. American edition; Lightfoot and Meyer on Colossians as below): ^{<400>}Acts 19:29; 20:4; 27:2; ^{<1040>}Colossians 4:10; ^{<7024>}Philemon 1:24.*

{709} **αρισταω**, **αριτω**: 1 aorist **ηριστησα**; (**το αριστον**, which see); a. “to breakfast”: ^{<8212>}John 21:12,15; (Xenophon, Cyril 6, 4, 1; and often in Attic). b. by later usage “to dine”: **παρα τινι**, ^{<2137>}Luke 11:37; (^{<1434>}Genesis 43:24; Aelian v. h. 9, 19).*

{710} **αριστερος**, **αριστερα**, **αριστερον**, “left”: ^{<1063>}Matthew 6:3; ^{<2233>}Luke 23:33; (^{<4107>}Mark 10:37 T Tr WH, on the plural cf. Winer’s Grammar, sec. 27, 3); **ὄπλα αριστερα** *i.e.* carried in the left hand, defensive weapons, ^{<4067>}2 Corinthians 6:7. (From Homer down).*

{711} **Αριστοβουλος**, **Αριστοβουλου**, **ὁ** (literally, best-counselling), “Aristobulus” a certain Christian (cf. B. D. American edition under the word and Lightfoot on Philipians, p. 174f): ^{<5100>}Romans 16:10.*

{712} **αριστον**, **αριστου**, **το** (from Homer down);

a. “the first food,” taken early in the morning before work, “breakfast”; dinner was called **δειπνον**. But the later Greeks called breakfast; **το ακρατισμα**, and dinner **αριστον** *i.e.* **δειπνον μεσηβρινον**, Athen. 1, 9, 10, p. 11b.; and so in the N.T. Hence,

b. “dinner”: ^{<2142>}Luke 14:12 (**ποιειν αριστον η δειπνον**, to which others are invited); ^{<2138>}Luke 11:38; ^{<2204>}Matthew 22:4 (**ετοιμαζειν**). (B. D. under the word Meals; Becker’s Charicles, namely, vi. excurs. i. (English translation, p. 312f).)*

{713} **αρκετος**, **αρκετη**, **αρκετον** (**αρκεω**), “sufficient”: ^{<4064>}Matthew 6:34 (where the meaning is, ‘Let the present day’s trouble suffice for a man, and let him not rashly increase it by anticipating the cares of days to

come'; (on the neuter cf. Winer's Grammar, sec. 58, 5; Buttmann, 127 (111)); **αρκετον τω μαθητη** (A.V. "it is enough for the disciple" *i.e.*) let him be content etc., followed by **ινα**, ^{<0025>}Matthew 10:25; followed by an infinitive, ^{<0043>}1 Peter 4:3. (Chrysippus of Tyana quoted in Athen. 3, 79, p. 113b.)*

{714} **αρκεω, αρκω**; 1 aorist **ηρκεσα**; (passive, present **αρκουμαι**); 1 future **αρκεσθησομαι**; "to be possessed of unflinching strength; to be strong, to suffice, to be enough" (as against any danger; hence, "to defend, ward off," in Homer; (others make this the radical meaning, cf. Lat *arceo*; Curtius, sec. 7)): with the dative of person, ^{<0259>}Matthew 25:9; ^{<0017>}John 6:7; **αρκει σοι η χαρις** my grace is sufficient for thee, namely, to enable thee to bear the evil manfully; there is, therefore, no reason why thou shouldst ask for its removal, ^{<0713>}2 Corinthians 12:9; impersonally, **αρκει ημιν** 'tis enough for us, we are content, ^{<0408>}John 14:8. Passive (as in Greek writings) "to be satisfied, contented": **τινι**, with a thing, ^{<0014>}Luke 3:14; ^{<0035>}Hebrews 13:5; ^{<0068>}1 Timothy 6:8; (2 Macc. 5:15); **επι τινι**, ^{<0010>}3 John 1:10. (Compare: **επαρκεω**.)*

{715} **αρκτος, αρκτου, ο, η**, or (so G L T Tr WH) **αρκος, αρκου, ο, η**, "a bear": ^{<0013>}Revelation 13:2. (From Homer down.)*

{716} **αρμα, αρματος, το** (from **ΑΡΟΟ** to join, fit; a team), "a chariot": ^{<0028>}Acts 8:28f,38; of war-chariots (*i.e.*, armed with scythes) we read **αρματα ιππων πολλων** chariots drawn by many horses, ^{<0009>}Revelation 9:9 (^{<0005>}Joel 2:5. In Greek writings from Homer down).*

{717} **Αρμαγεδων** (Griesbach **Αρμαγεδων**; WH **Αρ Μαγεδων**, see their Introductory sec. 408; Tdf. Proleg., p. 106) or (so Rec.) **Αρμαγεδδων**, "Har-Magedon" or "Armageddon," indeclinable proper name of an imaginary place: ^{<0016>}Revelation 16:16. Many, following Beza and Glassius, suppose that the name is compounded of **ρη** mountain, and **ωδγim** [or **ηωδγim**] the Septuagint **Μαγεδω, Μαγεδδω**. Megiddo was a city of the Manassites, situated in the great plain of the tribe of Issachar, and famous for a double slaughter, first of the Canaanites (^{<0059>}Judges 5:19), and again of the Israelites (^{<0229>}2 Kings 23:29f; ^{<0022>}2 Chronicles 35:22, cf. ^{<0011>}Zechariah 12:11); so that in the Apocalypse it would signify the place where the kings opposing Christ were to be destroyed with a slaughter like that which the Canaanites or the Israelites had experienced of old. But

since those two overthrows are said to have taken place **επι ὕδατι Μαγεδων** (Judges, the passage cited) and **εν τω πεδιω Μαγεδων** (2 Chronicles, the passage cited), it is not easy to perceive what can be the meaning of “the mountain” of Megiddo, which could be none other than “Carmel”. Hence, for one, I think the conjecture of L. Capellus (*i.e.* Louis Cappel (akin to that of Drusius, see the commentaries)) to be far more easy and probable, viz. that **Ἀρμαγεδων** is for **Ἀρμαμεγεδων**, compounded of **amrj** destruction, and **ˆwdgm**. (Wieseler (Zur Gesch. d. N.T. Schrift, p. 188), Hitzig (in Hilgenf. Einl., p. 440 n.), others, revive the derivation (cf. Hiller, Simonis, others) from **ר [;wDgm]** “city” of Megiddo.)*

{718} **ἄρμωζω**, Attic **ἄρμωττω**: 1 aorist middle **ἤρμωσαμην**; (**ἄρμωζ**, which see);

1. “to join, to fit together”; so in Homer of carpenters, fastening together beams and planks to build houses, ships, etc.

2. of marriage: **ἄρμωζειν τινι την θυγατερα** (Herodotus 9, 108) “to betroth a daughter to anyone”; passive **ἄρμωζεται γυνη ανδρι**, the Septuagint ^{<1094>} Proverbs 19:14; middle **ἄρμωσασθαι την θυγατερα τινος** (Herodotus 5, 32; 47; 6, 65) “to join to oneself, *i.e.* to marry, the daughter of anyone”; **ἄρμωσασθαι τινι τινα** “to betroth, to give one in marriage to anyone”: ^{<4712>} 2 Corinthians 11:2, and often in Philo, cf. Loesner ad loc.; the middle cannot be said to be used actively, but refers to him to whom the care of betrothing has been committed; (cf. Buttmann, 193 (167); per contra Meyer at the passage; Winer’s Grammar, 258 (242)).*

{719} **ἄρμος, ἄρμου, ὄ** (**ΑΡΩ** to join, fit), “a joining, a joint”: ^{<3042>} Hebrews 4:12. (Sophocles, Xenophon, others; Sir. 27:2.)*

{704} **αρνας**, see **αρην**.

Αρνει, ὄ, indeclinable proper name of one of the ancestors of Jesus: ^{<4033>} Luke 3:33 T WH Tr marginal reading*

{720} **αρνεομαι, αρνουμαι**; future **αρνησομαι**; imperfect **ηρνουμην**; 1 aorist **ηρνησαμην** (rare in Attic, where generally **ηρνηθην**, cf. Matth. i., p. 538 (better, Veitch, under the word)); perfect **ηρνημαι**; a deponent verb ((from Homer down)) signifying

1. “to deny,” *i.e.* εἶπειν ... οὐκ (“to say” ... “not, contradict”): ^{<4140>}Mark 14:70; ^{<4150>}Matthew 26:70; ^{<4101>}John 1:20; 18:25,27; ^{<4185>}Luke 8:45; ^{<4046>}Acts 4:16; followed by ὅτι οὐ instead of simple ὅτι, in order to make the negation more strong and explicit: ^{<4152>}Matthew 26:72; ^{<4122>}1 John 2:22; (on the same use in Greek writings cf. Kühner, ii., p. 761; (Jelf, ii. 450; Winer’s Grammar, sec. 65, 2 [β].; Buttmann, 355 (305))).

2. “to deny,” with an accusative of the person, in various senses:

a. ἀρνούσθαι Ἰησοῦν is used of followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause (“to disown”): ^{<4003>}Matthew 10:33; ^{<4121>}Luke 12:9; (^{<4138>}John 13:38 L text T Tr WH); ^{<4122>}2 Timothy 2:12 (ἀρνούσθαι το ὄνομα αὐτοῦ, ^{<4108>}Revelation 3:8, means the same); and on the other hand, of Jesus, denying that one is his follower: ^{<4003>}Matthew 10:33; ^{<4122>}2 Timothy 2:12.

b. ἀρνούσθαι God and Christ, is used of those who by cherishing and disseminating pernicious opinions and immorality are adjudged to have apostatized from God and Christ: ^{<4122>}1 John 2:22 (cf. 4:2; ^{<4007>}2 John 1:7-11); ^{<4104>}Jude 1:4; ^{<4001>}2 Peter 2:1.

c. ἀρνούσθαι ἑαυτόν, “to deny himself,” is used in two senses,

[α]. to disregard his own interests: ^{<4023>}Luke 9:23 (R WH marginal reading ἀπαρν.); cf. ἀπαρνεομαι.

[β]. to prove false to himself, act entirely unlike himself: ^{<4123>}2 Timothy 2:13.

3. “to deny *i.e.* abnegate, abjure”; τι, to renounce a thing, forsake it: τὴν ἀσεβειαν καὶ τὰς ἐπιθυμίας, ^{<4122>}Titus 2:12; by act to show estrangement from a thing: τὴν πίστιν, ^{<4108>}1 Timothy 5:8; ^{<4123>}Revelation 2:13; τὴν δύναμιν τῆς εὐσεβείας, ^{<4105>}2 Timothy 3:5. 4. “not to accept, to reject, refuse,” something offered: τινὰ, ^{<4104>}Acts 3:14; 7:35; with an infinitive indicating the thing, ^{<4124>}Hebrews 11:24. (Compare: ἀπαρνεομαι.)

{721} ἀρνιον, ἀρνιον, τα (diminutive from ἀρν, which see) (from Lysias down), “a little lamb, a lamb”: ^{<4131>}Revelation 13:11; Jesus calls his followers τα ἀρνία μου in ^{<4115>}John 21:15; το ἀρνιον is used of Christ, innocently suffering and dying to expiate the sins of men, very often in Revelation, as ^{<4106>}Revelation 5:6,8,12, etc. (^{<24119>}Jeremiah 11:19; 27:45

(^{<2805>}Jeremiah 50:45); (^{<4804>}Psalms 113:4,6 (^{<4804>}Psalms 114:4,6); Josephus, Antiquities 3, 8, 10.)*

{722} αροτριαω, αροτριω; (αροτρον, which see); “to plow”: (^{<4707>}Luke 17:7; (^{<4910>}1 Corinthians 9:10. (^{<4620>}Deuteronomy 22:10; (^{<1199>}1 Kings 19:19); (^{<3812>}Micah 3:12. In Greek writings from Theophrastus down for the more ancient αρω; cf. Lob. ad Phryn., p. 254f (Winer’s Grammar, 24).)*

{723} αροτρον, αροτρον, το (αρω to plow), “a plow”: (^{<4062>}Luke 9:62. (In Greek writings from Homer down.)*

{724} άρπαγη, άρπαγης, ή (άρπαζω), “rapine, pillage”;

1. “the act of plundering, robbery”: (^{<3804>}Hebrews 10:34.

2. “plunder, spoil”: (^{<4235>}Matthew 23:25; (^{<4119>}Luke 11:39. (^{<2814>}Isaiah 3:14; Nah. 2:12. In Greek writings from Aeschylus down.)*

{725} άρπαγμος, άρπαγμου, ό (άρπαζω);

1. “the act of seizing, robbery” (so Plutarch, de book educ. c. 15 (others 14, 37), vol. 2:12 a. the only instance of its use noted in secular authors).

2. “a thing seized or to be seized, booty”: άρπαγμον ήγεισθαι τι to deem anything a prize — a thing to be seized upon or to be held fast, retained, (^{<3076>}Philippians 2:6; on the meaning of this passage see μορφη; (ήγεισθαι or ποιεισθαι τι άρπαγμα, Eusebius, h. e. 8, 12, 2; vit. Const. 2, 31; (commentaries in Luc. vi., cf. Mai, Nov. Biblical Patr. iv., p. 165); Heliodorus 7, 11 and 20; 8, 7; (Plutarch, de Alex. virt. 1, 8, p. 330d.); *ut omnium bona praedam tuam duceres*, Cicero, Verr. 2:5, 15, 39; (see Lightfoot on Phil., p. 133f (cf. p. 111); Wetstein at the passage; Cremer, 4te Aufl., p. 153f).)*

{726} άρπαζω; future άρπασω (Veitch, under the word; cf. Rutherford, New Phryn., p. 407); 1 aorist ήρπασα; passive, 1 aorist ήρπασθην; 2 aorist ήρπαγην (^{<4712>}2 Corinthians 12:2, 4; Sap. 4:11; cf. Winer’s Grammar, 83 (80); (Buttmann, 54 (47); WH’s Appendix, p. 170)); 2 future άρπαγησομαι; ((Latin *rapio*; Curtius, sec. 331); from Homer down); “to seize, carry off by force”: τι (^{<4029>}Matthew 12:29 not R G (see διαρπαζω)); (^{<4802>}John 10:12; “to seize on, claim for oneself eagerly”: την βασιλειαν του Θεου, (^{<40112>}Matthew 11:12 (Xenophon, an. 6, 5, 18, etc.); “to snatch out or away”: τι, (^{<4139>}Matthew 13:19; τι εκ χειρος τινος,

John 10:28f; **τινα εκ πυρος**, proverbial, to rescue from the danger of destruction, Jude 1:23 (Amos 4:11; Zechariah 3:2); **τινα**, to seize and carry off speedily, John 6:15; Acts 23:10; used of divine power transferring a person marvellously and swiftly from one place to another, “to snatch or catch away”: Acts 8:39; passive, **προς τον Θεον**, Revelation 12:5; followed by **εως** with the genitive of place, 2 Corinthians 12:2; **εις τον Παραδεισον**, 2 Corinthians 12:4; **εις αερα**, 1 Thessalonians 4:17. (Compare: **διαρπαζω**, **συναρπαζω**.)*

{727} **ἀρπαξ, ἀρπαγος, ὁ**, adjective, “rapacious, ravenous”: Matthew 7:15; Luke 18:11; as a substantive, “a robber, an extortioner”: 1 Corinthians 5:10f; 6:10. (In both uses from (Aristophanes), Xenophon down.)*

{728} **αρραβων** (Tdf. **αραβων**: 2 Corinthians 1:22 (to Lachmann); 5:5 (but not in Ephesians 1:14), see his Proleg., p. 80; WH’s Appendix, p. 148; cf. Winer’s Grammar, 48 (47f); Buttmann, 32 (28f), cf. Rho), **αρραβωνος, ὁ** (Hebrew **אֶרְבֹּן**: Genesis 38:17f,20; from **בר** to pledge; a word which seems to have passed from the Phoenicians to the Greeks, and thence into Latin), “an earnest,” *i.e.* money which in purchases is given as a pledge that the full amount will subsequently be paid (Suidas under the word **αραβων**), (cf. (obs. English “earlespenny; caution-money”), German *Kaufschilling, Haftpfennig*): 2 Corinthians 1:22; 5:5, **τον αρραβωνα του πνευματος** *i.e.* **το πνευμα ὡς αρραβωνα** namely, **της κληρονομιας**, as is expressed in full in Ephesians 1:14 (cf. Winer’s Grammar, sec. 59, 8 a.; Buttmann, 78 (68)); for the gift of the Holy Spirit, comprising as it does the **δυναμεις του μελλοντος αιωνος** (Hebrews 6:5), is both a foretaste and a pledge of future blessedness; cf. under the word **απαρχη**, c. (B. D. under the word Earnest.) (Isaeus, 8, 23 (p. 210, Reiske edition); Aristotle, pol. 1, 4, 5 (p. 1259{a}, 12); others.)*

{729} **αρραφος**, T Tr WH **αραφος** (cf. Winer’s Grammar, 48; Buttmann, 32 (29); (WH’s Appendix, p. 163; Tdf. Proleg., p. 80; cf. Rho)), **αρραφον** (**ραπτω** to sew together), “not sewed together, without a seam”: John 19:23.*

{730} **αρρην**, see **αρσην**.

{731} **αρρητος, αρρητον** (**ρητος**, from **PEΩ**);

a. “unsaid, unspoken”: Homer, *Odyssey* 14, 466, and often in Attic.

b. “unspeakable” (on account of its sacredness) (Herodotus 5, 83, and often in other writings): ^{<4712>}2 Corinthians 12:4, explained by what follows: ἄ σὺκ ἐξὸν ἀνθρώπῳ λαλεῖσαι.*

{732} ἀρρωστος, ἀρρωστον (ῥωννυμι, which see), “without strength, weak; sick”: ^{<4044>}Matthew 14:14; ^{<4065>}Mark 6:5,13; 16:18; ^{<6113>}1 Corinthians 11:30. ((Hippocrates), Xenophon, Plutarch).*

{733} ἀρσενοκοιτης, ἀρσενοκοιτου, ὁ (ἀρσην a male; κοιτη a bed), “one who lies with a male as with a female, a sodomite”: ^{<6109>}1 Corinthians 6:9; ^{<5010>}1 Timothy 1:10. (Anthol. 9, 686, 5; ecclesiastical writings).*

{730} ἀρσην, ἀρσενος, ὁ, ἀρσεν, το, also (according to R G in ^{<6125>}Revelation 12:5,13, and in many editions, that of Tischendorf included, in ^{<6127>}Romans 1:27a; cf. Fritzsche on Romans, vol. i., p. 78; (Winer’s Grammar, 22)) ἀρρην, ἀρρενος, ὁ, ἀρρεν, το (from Homer down), “male”: ^{<4090>}Matthew 19:4; ^{<4106>}Mark 10:6; ^{<4023>}Luke 2:23; ^{<6127>}Romans 1:27; ^{<8188>}Galatians 3:28; ^{<6125>}Revelation 12:5,13 (where Lachmann reads ἀρσεναν; on which Alexandrian LXX form of the accusative cf. Winer’s Grammar, 48 (47f); 66 (64); Mullach, p. 22 (cf. p. 162); Buttmann, 13 (12); (Sophocles’ Lexicon, Introduction, p. 36; Tdf. Proleg., p. 118; Müller’s note on the Epistle of Barnabas 6, 2, p. 158; WH’s Appendix, p. 157 L Scrivener, Collation etc., p. liv.)).*

{734} Ἀρτεμας, Ἀρτεμα, ὁ (abbreviated from Ἀρτεμιδωρος (*i.e.* gift of Artemis), cf. Winer’s Grammar, 102 (97); (Buttmann, 20 (17f); Lob. Pathol. Proleg., p. 505f; Chandler sec. 32)), “Artemas,” a friend of Paul the apostle: ^{<5812>}Titus 3:12. (Cf. B. D. under the word).*

{735} Ἀρτεμις, Ἀρτεμιδος and Ἀρτεμιος, ἡ, “Artemis,” that is to say, the so-called Tauric or Persian or Ephesian Artemis, the goddess of many Asiatic peoples, to be distinguished from the Artemis of the Greeks, the sister of Apollo; cf. Grimm on 2 Macc., p. 39; (B. D. under the word Diana). A very splendid temple was built to her at Ephesus, which was set on fire by Herostratus and reduced to ashes; but afterward, in the time of Alexander the Great, it was rebuilt in a style of still greater magnificence: ^{<4492>}Acts 19:24,27f,34f. Gr. Stark in Schenkel i., p. 604f, under the word Diana; (Wood, Discoveries at Ephesus, Lond. 1877).*

{736} **αρτεμων, αρτεμονος** (L T Tr WH **αρτεμωνος**, cf. Winer's Grammar, sec. 9, 1 d.; (Buttmann, 24 (22))), **ὄ**, "top-sail" (or "foresail"?) of a ship: ^{<474>}Acts 27:40; cf. Meyer at the passage; (especially Smith, Voyage and Shipwr. of St. Paul, p. 192f; Graser in the Philologus, 3rd suppl. 1865, p. 201ff).*

{737} **αρτι**, adverb, according to its derivation (from **APOO** to draw close together, to join, Latin *arto*; (cf. Curtius, sec. 488)) denoting time closely connected;

1. in Attic "just now, this moment (German *gerade, eben*), marking something begun or finished even now, just before the time in which we are speaking" (Lobeck ad Phryn., p. 20): ^{<198>}Matthew 9:18; ^{<186>}1 Thessalonians 3:6, and perhaps ^{<620>}Revelation 12:10.

2. according to later Greek usage universally, "now, at this time"; opposed to past time: ^{<199>}John 9:19,25; 13:33; ^{<607>}1 Corinthians 16:7; ^{<800>}Galatians 1:9f, opposed to future time: ^{<137>}John 13:37; 16:12,31; ^{<107>}2 Thessalonians 2:7; opposed to future time subsequent to the return of Christ: ^{<132>}1 Corinthians 13:12; ^{<106>}1 Peter 1:6,8. of present time most closely limited, "at this very time, this moment": ^{<185>}Matthew 3:15; 26:53; ^{<137>}John 13:7; ^{<800>}Galatians 4:20. **αχρι της αρτι ωρας**, ^{<411>}1 Corinthians 4:11; **εως αρτι**, "hitherto; until now, up to this time": ^{<112>}Matthew 11:12; ^{<120>}John 2:10; 5:17; 16:24; ^{<413>}1 Corinthians 4:13; 8:7; 15:6; ^{<119>}1 John 2:9. **απ' αρτι**, see **απαρτι** above. Cf. Lobeck ad Phryn., p. 18ff; (Rutherford, New Phryn., p. 70f).*

(Synonyms: **αρτι, ηδη, νυν**: Roughly speaking, it may be said that **αρτι** "just now, even now," properly marks time closely connected with the present; later, strictly present time (see above, and compare in English "just now" *i.e.* "a moment ago," and "just now" (emphatic) *i.e.* "at this precise time"). **νυν** "now," marks a definite point (or period) of time, the (object) immediate present. **ηδη** "now" (already) with a suggested reference to some other time or to some expectation, the subjective present (*i.e.* so regarded by the writer). **ηδη** and **αρτι** are associated in ^{<107>}2 Thessalonians 2:7; **νυν**, and **ηδη** in ^{<418>}1 John 4:3. See Kühfner sections 498, 499; Bäumlein, Partikeln, p. 138ff; Ellicott on ^{<186>}1 Thessalonians 3:6; ^{<106>}2 Timothy 4:6.)

{738} αρτιγεννητος, αρτιγεννητον (αρτι and γεννω), “just born, newborn”: ^{<4012>}1 Peter 2:2. (Lucian, Alex. 13; Long. past. 1 (7) 9; 2, (3) 4.)*

{739} αρτιος, αρτια, αρτιον (ΑΡΩ to fit (cf. Curtius, sec. 488));

1. “fitted”.

2. “complete, perfect” (having reference apparently to ‘special aptitude for given uses’); so ^{<5817>}2 Timothy 3:17 (cf. Ellicott at the passage; Trench, sec. xxii.). (In Greek writings from Homer down.)*

{740} αρτος, αρτου, ό (from ΑΡΩ to fit, put together (cf. Etymologicum Magnum 150, 36 — but doubtful)), “bread”; Hebrew מַן | ;

1. “food composed of flour mixed with water and baked”; the Israelites made it in the form of an oblong or round cake, as thick as one’s thumb, and as large as a plate or platter (cf. Winer’s RWB under the word Backen; (BB. DD.)); hence, it was not cut, but broken (see κλασις and κλαω)

^{<4048>}Matthew 4:3; 7:9; 14:17,19; ^{<4066>}Mark 6:36 (T Tr WH omit; L brackets), ^{<4067>}Mark 6:37f; ^{<4048>}Luke 4:3; 24:30; ^{<4016>}John 6:5ff; ^{<4275>}Acts 27:35, and often; αρτοι της προθεσεως, loaves consecrated to Jehovah, see προθεσις; on the bread used at the love-feasts and the sacred supper (Winer’s Grammar, 35), cf. ^{<4066>}Matthew 26:26; ^{<4142>}Mark 14:22; ^{<4275>}Luke 22:19; ^{<4142>}Acts 2:42,46; 20:7; ^{<4106>}1 Corinthians 10:16f; 11:26-28.

2. As in Greek writings, and like the Hebrew מַן | , “food of any kind”:

^{<4061>}Matthew 6:11; ^{<4068>}Mark 6:8; ^{<4103>}Luke 11:3; ^{<4090>}2 Corinthians 9:10; ό αρτος των τεκνων the food served to the children, ^{<4072>}Mark 7:27; αρτον φαγειν or εσθιειν “to take food, to eat” (I κα̅μ̅ |) (Winer’s Grammar, 33 (32)). ^{<4067>}Mark 3:20; ^{<4148>}Luke 14:1,15; ^{<4152>}Matthew 15:2; αρτον φαγειν παρα τινος to take food supplied by one, ^{<5108>}2 Thessalonians 3:8; τον εαυτον αρτον εσθιειν, to eat the food which one has procured for himself by his own labor, ^{<5182>}2 Thessalonians 3:12; μητε αρτον εσθιον, μητε οινον πινων, abstaining from the usual sustenance, or using it sparingly, ^{<4073>}Luke 7:33; τρωγειν τον αρτον μετα τινος to be one’s table-companion, his familiar friend, ^{<6138>}John 13:18 (^{<3900>}Psalms 40:10 (^{<39410>}Psalms 41:10)). In ^{<4062>}John 6:32-35 Jesus calls himself, τον αρτον του Θεου, τον αρτον εκ του ουρανου, ό αρτος της ζωης, as the Divine Λογος, come from heaven, who containing in himself the source of

heavenly life supplies celestial nutriment to souls that they may attain to life eternal.

{741} **αρτυω**: future **αρτυσω**; passive, perfect **ηρτυμαι**; 1 future **αρτυθησομαι**; (**ΑΡΩ** to fit); “to prepare, arrange”; often so in Homer In the comic writers and epigrammatists used of preparing food, “to season, make savory” (**τα οψα**, Aristotle, eth. Nic. 3, 13, p. 1118a, 29); **ηρτυμενος οινος**, Theophrastus, de odor. sec. 51 (fragment 4, c. 11)); so ^{<008>}Mark 9:50; ^{<044>}Luke 14:34; metaphorically, **ὁ λογος ἄλατι ηρτυμενος**, full of wisdom and grace and hence, pleasant and wholesome, ^{<006>}Colossians 4:6.*

{742} **Αρφαξιδ, ὁ**, “Arphaxad” (**δνκφσθ**), son of Shem (^{<002>}Genesis 10:22,24; 11:10,12,(cf. Jos. Antiquities 1, 6, 4)): ^{<036>}Luke 3:36.*

{743} **αρχαγγελος, αρχαγγελου, ὁ** (from **αρχι**, which see, and **αγγελος**), a Biblical and ecclesiastical word, “archangel,” *i.e.* chief of the angels (Hebrew **רצח** chief, prince, ^{<000>}Daniel 10:20; 12:1), or one of the princes and leaders of the angels (**μνρVhæynniværh**; ^{<003>}Daniel 10:13): ^{<006>}1 Thessalonians 4:16; ^{<000>}Jude 1:9. For the Jews after the exile distinguished several orders of angels, and some (as the author of the Book of Enoch, 9:1ff; cf. Dillmann at the passage, p. 97f) reckoned four angels (answering to the four sides of the throne of God) of the highest rank; but others, and apparently the majority (Tobit 12:15, where cf. Fritzsche; ^{<000>}Revelation 8:2), reckoned seven (after the pattern of the seven Amshaspands, the high est spirits in the religion of Zoroaster). See under the words, **Γαβριηλ** and **Μιχαηλ**.

{744} **αρχαιος, αρχαια, αρχαιον** (from **αρχη** beginning, hence) properly, “that has been from the beginning, original, primeval, old, ancient,” used of men, things, times, conditions: ^{<008>}Luke 9:8,19; ^{<007>}Acts 15:7,21; 21:16; ^{<006>}2 Peter 2:5; ^{<000>}Revelation 12:9; 20:2; **ὁι αρχαιοι** the ancients, the early Israelites: ^{<002>}Matthew 5:21,27 (Rec.),33; **τα αρχαια** the man’s previous moral condition: ^{<007>}2 Corinthians 5:17. (In Greek writings from Pindar and Herodotus down.)*

(Synonyms: **αρχαιος, παλαιος**: In **παλαιος** the simple idea of time dominates, while **αρχαιος** (“σημαινει και το αρχης εχεσθαι,” and so) often carries with it a suggestion of nature or original character. Cf. Schmidt, chapter 46; Trench, sec. lxvii.)

{745} Ἀρχελαος, Ἀρχελου, ὁ, “Archelaus” (from *αρχω* and *λαος*, ruling the people), a son of Herod the Great by Malthace, the Samaritan. He and his brother Antipas were brought up with a certain private man at Rome (Josephus, Antiquities 17, 1, 3). After the death of his father he ruled ten years as ethnarch over Judaea, Samaria, and Idumaea, (with the exception of the cities Gaza, Gadara, and Hippos). The Jews and Samaritans having accused him at Rome of tyranny, he was banished by the emperor (Augustus) to Vienna of the Allobroges, and died there (Josephus, Antiquities 17, 9, 3; 11, 4; 13, 2; b. j. 2, 7, 3): ^{<4122>}Matthew 2:22. (See B. D. under the word and cf. Ἡρωδης.)*

{746} αρχη, αρχης, ἡ (from Homer down), in the Septuagint mostly equivalent to *varōtyvārēhLj Π*]

1. “beginning, origin”; a. used absolutely, of the beginning of all things: *εν αρχη*, ^{<6000>}John 1:1f (^{<6000>}Genesis 1:1); *απ’ αρχης*, ^{<4894>}Matthew 19:4 (with which cf. Xenophon, mem. 1, 4, 5 ὁ ἐξ αρχης ποιων ανθρωπους), ^{<4938>}Matthew 19:8; ^{<6384>}John 8:44; ^{<6300>}1 John 1:1; 2:13f; 3:8; more fully *απ’ αρχης κτισεως* or *κοσμου*, ^{<4221>}Matthew 24:21; ^{<4106>}Mark 10:6; 13:19; ^{<3123>}2 Thessalonians 2:13 (where L (Tr marginal reading WH marginal reading) *απαρχην*, which see); ^{<6034>}2 Peter 3:4; *κατ’ αρχας*, ^{<3010>}Hebrews 1:10 (^{<3940>}Psalms 101:26 (^{<3942>}Psalms 102:26)). b. in a relative sense, of the beginning of the thing spoken of: *εξ αρχης*, from the time when Jesus gathered disciples, ^{<4364>}John 6:64; 16:4; *απ’ αρχης*, ^{<4857>}John 15:27 (since I appeared in public); as soon as instruction was imparted, 1 John 2:(7),24; 3:11; ^{<6016>}2 John 1:5f; more fully *εν αρχη του ευαγγελιου*, ^{<3045>}Philippians 4:15 (Clement of Rome, 1 Corinthians 47,2 (see note in Gebh. and Harn. at the passage and cf.) Polycarp, ad Philipp. 11,3); from the beginning of the gospel history, ^{<4002>}Luke 1:2; from the commencement of life, ^{<4804>}Acts 26:4; *εν αρχη*, in the beginning, when the church was founded, ^{<4415>}Acts 11:15. The accusative *αρχην* (cf. Winer’s Grammar, 124 (118); Lightfoot on ^{<3008>}Colossians 1:18) and *την αρχην* in the Greek writings (cf. Lennep ad Phalarid., pp. 82ff and, pp. 94ff, Lipsius edition; Brückner in DeWette’s Handbook on John, p. 151) is often used adverbially, equivalent to ὄλως “altogether” (properly, an accusative of ‘direction toward’: *usque ad initium* (cf. Winer’s Grammar, 230 (216); Buttmann, 153 (134))), commonly followed by a negative, but not always (cf. e.g. Dio Cassius fragment 101 (93 Dindorf); 45:34 (Dindorf vol. ii., p. 194); 59:20; 62:4; see, further, Lycurgus, sec. 125, Mätzner edition); hence, that extremely

difficult passage, ^{<485>}John 8:25 **την ... ὑμιν**, must in my opinion be interpreted as follows: “I am altogether or wholly (*i.e.* in all respects, precisely) that which I even speak to you” (I not only am, but also declare to you what I am; therefore you have no need to question me) (cf. Winer’s Grammar, 464 (432); Buttman, 253 (218)). **αρχην λαμβανειν**, to take beginning, to begin, ^{<808>}Hebrews 2:3. with the addition of the genitive of the thing spoken of: **ωδινων**, ^{<488>}Matthew 24:8; ^{<418>}Mark 13:8(9) ((here R G plural); **των σημειων**, ^{<421>}John 2:11); **ημερων**, ^{<808>}Hebrews 7:3; **του ευαγγελιου**, that from which the gospel history took its beginning, ^{<400>}Mark 1:1; **της υποστασεως**, the confidence with which we have made a beginning, opposed to **μεχρι τελους**, ^{<804>}Hebrews 3:14. **τα στοιχεια της αρχης**, ^{<852>}Hebrews 5:12 (**της αρχης** is added for greater explicitness, as in Latin *rudimenta prima*, Livy 1, 3; Justin., hist. 7, 5; and *prima elamenta*, Horat. sat. 1, 1, 26, etc.); **ο της αρχης του Χριστου λογος** equivalent to **ο του Χριστου λογος ο της αρχης**, *i.e.* the instruction concerning Christ such as it was at the very outset (cf. Winer’s Grammar, 188 (177); Buttman, 155 (136)), ^{<800>}Hebrews 6:1.

2. “the person or thing that commences, the first person or thing in a series, the leader”: ^{<508>}Colossians 1:18; ^{<608>}Revelation 1:8 Rec.; 21:6; 22:13; (^{<627>}Deuteronomy 21:17; ^{<804>}Job 40:14(19), etc.).

3. “that by which anything begins to be, the origin, active cause” (a sense in which the philosopher Anaximander, 8th century B. C., is said to have been the first to use the word; cf. Simplicius, on Aristotle, phys. f. 9, p. 326, Brandis edition and 32, p. 334, Brandis edition (cf. Teichmüller, Stud. zur Gesch. d. Begriffe, pp. 48ff 560ff)): **η αρχη της κτισσεως**, of Christ as the divine **λογος**, ^{<604>}Revelation 3:14 (cf. Düsterdieck at the passage; Clement of Alexandria, protrept. 1, p. 6, Potter edition (p. 30 edition Sylb.)) **ο λογος αρχη θεια των παντων**; in Evang. Nicod. c. 23 (p. 308, Tischendorf edition, p. 736, Thilo edition) the devil is called **η αρχη του θανατου και ριζα της αμαρτιας**).

4. “the extremity” of a thing: of the corners of a sail, ^{<400>}Acts 10:11; 11:5; (Herodotus 4, 60; Diodorus 1, 35; others.).

5. “the first place, principality, rule, magistracy” (cf. English ‘authorities’) (**αρχω τινος**): ^{<421>}Luke 12:11; 20:20; ^{<600>}Titus 3:1; office given in charge (^{<043>}Genesis 40:13,21; 2 Macc. 4:10, etc.), ^{<606>}Jude 1:6. Hence, the term is transferred by Paul to angels and demons holding dominions entrusted to

them in the order of things (see **αγγελος**, 2 (cf. Lightfoot on ^{<5016>}Colossians 1:16; Meyer on ^{<402>}Ephesians 1:21)): ^{<688>}Romans 8:38; ^{<654>}1 Corinthians 15:24; ^{<402>}Ephesians 1:21; 3:10; 6:12; ^{<5016>}Colossians 1:16; 2:10,15. See **εξουσια**, 4{c}. [ββ].*

{747} **αρχηγος, αρχηγον**, adjective, “leading, furnishing the first cause or occasion”: Euripides, Hipp. 881; Plato, Crat., p. 401 d.; chiefly used as a substantive, **ὁ, ἡ, αρχηγος (αρχη and αγω)**;

1. “the chief leader, prince”: of Christ, ^{<463>}Acts 5:31; (Aeschylus Ag. 259; Thucydides 1, 132;. The Septuagint ^{<208>}Isaiah 3:5f; ^{<4234>}2 Chronicles 23:14, and often).

2. “one that takes the lead in anything (1 Macc. 10:47, **αρχηγος λογων ειρηνικων**) and thus affords an example, a predecessor in a matter”: **της πιστεως**, of Christ, ^{<820>}Hebrews 12:2 (who in the prominence of his faith far surpassed the examples of faith commemorated in Hebrews 11) (others bring this under the next head; yet cf. Kurtz at the passage). So **αρχηγος αμαρτιας**, ^{<300>}Micah 1:13; **ζηλους**, Clement of Rome, 1 Corinthians 14, 1; **της στασεως και διχοστασιας**, *ibid.* 51, 1; **της αποστασιας**, of the devil, Irenaeus 4, 40, 1; **τοιουτης φιλοσοφιας**, of Thales, Aristotle, *met.* 1, 3, 7 (p. 983{b} 20). Hence,

3. “the author”: **της ζωης**, ^{<485>}Acts 3:15; **της σωτηριας**, ^{<820>}Hebrews 2:10. (Often so in secular authors: **των παντων**, of God (Plato) *Tim. Locr.*, p. 96 c.; **του γενους των ανθρωπων**, of God, Diodorus 5, 72; **αρχηγος και αιτιος**, leader and author, are often joined, as Polybius 1, 66, 10; Herodian, 2, 6, 22 (14, Bekker edition)). Cf. Bleek on Hebrews vol. ii. 1, p. 301f.*

{757} **αρχι-** (from **αρχω, αρχος**), an inseparable prefix, usually to names of office or dignity, to designate the one who is placed over the rest that hold the office (German *Ober-*, *Erz-* (English “arch-” (chief-, high))), as **αρχαγγελος, αρχιποιμην** (which see), **αρχιερευς, αρχιατρος, αρχιευνουχος, αρχυπερετης** (in Egyptian inscriptions), etc., most of which belong to Alexandrian and Byzantine Greek. Cf. Thiersch, *Deuteronomy Pentateuehi versione Alex.*, p. 77f.

{748} **αρχιερατικος, αρχιερατικη, αρχιερατικον** (**αρχι** and **ιερατικος**, and this from **ιεραομαι** (to be a priest)), “high priestly, pontifical”: **γενος**, ^{<406>}Acts 4:6 (so Corp. Inscriptions Graec. no. 4363; see

Schürer as cited under the word **αρχιερεως**, 2 at the end). (Josephus, Antiquities 4, 4, 7; 6, 6, 3; 15, 3, 1.)*

{749} **αρχιερεως, αρχιερεως, ὁ**, “chief priest, high priest”.

1. He who above all others was honored with the title of priest, the chief of the priests, **ἡκεδ ᾠθηα** (^{<1210>}Leviticus 21:10; ^{<1325>}Numbers 35:25 (later **ἡκο** **varb;** ^{<1258>}2 Kings 25:18; ^{<4491>}2 Chronicles 19:11, etc.)): ^{<1118>}Matthew 26:3, and often in the Gospels, the Acts, and the Epistle to the Hebrews It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter the Holy of holies (from which the other priests were excluded) and offer sacrifice for his own sins and the sins of the people (Leviticus 16; ^{<3007>}Hebrews 9:7,25), and to preside over the Sanhedrin, or supreme Council, when convened for judicial deliberations (^{<4118>}Matthew 26:3; ^{<4215>}Acts 22:5; 23:2). According to the Mosaic law no one could aspire to the high priesthood unless he were of the tribe of Aaron, and descended moreover from a high priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes, when the kings of the Seleucidae and afterward the Herodian princes and the Romans arrogated to themselves the power of appointing the high priests, the office neither remained vested in the pontifical family nor was conferred on anyone for life; but it became venal, and could be transferred from one to another according to the will of civil or military rulers. Hence, it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the holy city, twenty-eight persons held the pontifical dignity (Josephus, Antiquities 20, 10; see **Αννας**). Cf. Winer’s RWB under the word Hoherpriester; Oehler in Herzog vi., pp. 198ff; (BB. DD., see under the words, High Priest, Priest, etc. The names of the 28 (27?) above alluded to are given, together with a brief notice of each, in an article by Schürer in the Studien und Kritiken for 1872, pp. 597-607).

2. The plural **αρχιερεις**, which occurs often in the Gospels and Acts, as ^{<1118>}Matthew 2:4; 16:21; 26:3; 27:41; ^{<4038>}Mark 8:31; 14:1; 15:1; ^{<1917>}Luke 19:47; 22:52,66; 23:4; 24:20; ^{<4072>}John 7:32; 11:57; 18:35; ^{<4023>}Acts 4:23; 5:24; 9:14,21; 22:30; 23:14, etc., and in Josephus, comprises, in addition to the one actually holding the high priestly office, both those who had previously discharged it and although deposed continued to have great power in the State (Josephus, Vita 38; b. j. 2, 12, 6; 4, 3, 7; 9; 4, 4, 3; see **Αννας** above), as well as the members of the families from which high

priests were created, provided they had much influence in public affairs (Josephus, b. j. 6, 2, 2). See on this point the learned discussion by Schürer, Die **αρχιερείς** im N. T., in the Studien und Kritiken for 1872, p. 593ff and in his Neutest. Zeitgesch. sec. 23 iii., p. 407ff (Prof. Schürer, besides reviewing the opinions of the more recent writers, contends that in no instance where indubitable reference to the heads of the twenty-four classes is made (neither in the Septuagint ^{<134B>}1 Chronicles 24:3f; ^{<1434>}2 Chronicles 36:14; ^{<150B>}Ezra 10:5; ^{<627>}Nehemiah 12:7; nor in Josephus, Antiquities 7, 14, 7) are they called **αρχιερείς**; that the nearest approximations to this term are periphrases such as **αρχοντες των ιερεων**, ^{<627>}Nehemiah 12:7, or **φυλαρχοι των ιερεων**, Esra apocr. (1 Esdr.) 8:92 (94); Josephus, Antiquities 11, 5, 4; and that the word **αρχιερείς** was restricted in its application to those who actually held, or had held, the high priestly office, together with the members of the few prominent families from which the high priests still continued to be selected, cf. ^{<406>}Acts 4:6; Josephus, b. j. 4, 3, 6.)

3. In the Epistle to the Hebrew Christ is called ‘high priest,’ because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered the heavenly sanctuary where he continually intercedes on our behalf: 2:17; 3:1; 4:14; 5:10; 6:20; 7:26; 8:1; 9:11; cf. Winzer, Deuteronomy sacerdotis officio, quod Christo tribuitur in the Epistle to the Hebrews (three Programs), Leips. 1825f; Riehm, Lehrbegriff des Hebräerbriefes, ii., pp. 431-488. In Greek writings the word is used by Herodotus 2 ((37), 142) 143 and 151; Plato, legg. 12, p. 947 a.; Polybius 23, 1, 2; 32, 22, 5; Plutarch, Numa c. 9, others; (often in Inscriptions); once (viz., ^{<134B>}Leviticus 4:3) in the Septuagint, where **ιερευς μεγας** is usual, in the O.T. Apocrypha, 1 Esdr. 5:40; 9:40, and often in the books of Maccabees.

{750} **αρχιποιμην, αρχιποιμενος** (so L T Tr WH Kuenen-Cobet (after manuscripts), but Griesbach, others **αρχιποιμην, αρχιποιμενος**; cf. Lob. Paralip. p 195f; Stephanus’ Thesaurus, under the word; Chandler sec. 580), **ὁ**, a Biblical word (Test. xii Patr. test. Jud. sec. 8), “chief shepherd”: of Christ the head of the church, ^{<134B>}1 Peter 5:4; see **ποιμην**, b.*

{751} **Αρχιππος** (Chandler sec. 308), **Αρχιππου, ὁ** (*i.e.* master of the horse), “Archippus,” a certain Christian at Colossae: ^{<5017>}Colossians 4:17; ^{<501B>}Philemon 1:2. (Cf. B. D. under the word; Lightfoot on Colossians and Philemon i., p. 308f.)*

{752} αρχισυναγωγος, αρχισυναγωγου, ὁ (συναγωγή), “ruler of a synagogue,” **varðtsqKḥæ** ^{<4162>} Mark 5:22,35f,38; ^{<4189>} Luke 8:49; 13:14; ^{<4185>} Acts 13:15; 18:8,17. It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage; (cf. Alex.’s Kitto under the word Synagogue). (Not found in secular writings; (yet Schürer (Theol. Literatur-Zeit., 1878, p. 5) refers to Corp. Inscriptions Grace. no 2007 f. (Addenda ii., p. 994), no. 2221 {c} (ii., p. 1031), nos. 9894, 9906; Mommsen, Inscriptions Regni Neap. no. 3657; Garrucci, Cimitero degli antichi Ebrei, p. 67; Lampridius, Vita Alexandr. Sever. c. 28; Vopiscus, Vit. Saturnin. c. 8; Codex Theodos. 16:8, 4, 13, 14; also Acta Pilat. in Tdf.’s Ev. Apocr. edition 2, pp. 221, 270, 275, 284; Justin Martyr, dialog contra Trypho, c. 137; Epiphanius haer. 30, 18; Eusebius, h. e. 7, 10, 4; see fully in his Gemeindeverfassung der Juden in Rom in d. Kaiserzeit nach d. Inschriften dargestellt (Leips. 1879), p. 25f).)*

{753} αρχιτεκτων, αρχιτεκτονος, ὁ (τεκτων, which see), “a master-builder, architect,” the superintendent in the erection of buildings: ^{<4181>}1 Corinthians 3:10. (Herodotus, Xenophon, Plato, and subsequent writings; ^{<3188>}Isaiah 3:3; Sir. 38:27; 2 Macc. 2:29.)*

{754} αρχιτελωνης, αρχιτελωνου, ὁ, “a chief of the tax-collectors, chief publican”: ^{<4192>}Luke 19:2. (See **τελωνης**.)*

{755} αρχιτρικλιнос, αρχιτρικλινου, ὁ (τρικλινον (or τρικλιнос (namely, οικος), a room with three couches)), “the superintendent of a dining-room,” a **τρικλιναρχης**, “table-master”: ^{<4188>}John 2:8f (cf. B. D. under the word Governor). It differs from “the master of a feast,” **συμποσιαρχης**, “toast-master,” who was one of the guests selected by lot to prescribe to the rest the mode of drinking; cf. Sir. 35:1 (Sir. 32:1). But it was the duty of the **αρχιτρικλιнос** to place in order the tables and couches, arrange the courses, taste the food and wine beforehand, etc. (Heliodorus 7, 27) (Some regard the distinction between the two words as obliterated in later Greek; cf. Sophocles’ Lexicon, under the word, and Schaff’s Lange’s Commentary on John, the passage cited.)*

{756} αρχομαι, see **αρχω**.

{757} αρχω; (from Homer down); “to be first”.

1. “to be the first to do (anything), to begin” — a sense not found in the Greek Bible.

2. “to be chief, leader, ruler”: **τινος** (Buttmann, 169 (147)), ^{<4102>}Mark 10:42; ^{<6152>}Romans 15:12 (from ^{<2310>}Isaiah 11:10). See **αρχων**. Middle, present **αρχομαι**; future **αρξομαι** (once (twice), ^{<4135>}Luke 13:26 (but not Tr marginal reading WH marginal reading; 23:30)); 1 aorist **ηρξαμην**; “to begin, make a beginning”: **απο τινος**, ^{<4403>}Acts 10:37 (Buttmann, 79 (69); cf. Matth. sec. 558); ^{<4047>}1 Peter 4:17; by brachylogy **αρξαμενος απο τινος εως τινος** for, having begun from some person or thing (and continued or continuing) to some person or thing: ^{<4103>}Matthew 20:8; ^{<3389>}John 8:9 (*i.e.* Rec.); ^{<4102>}Acts 1:22; cf. Winer’s Grammar, sec. 66, the passage cited; (Buttmann, 374 (320)); **αρξαμενον** is used impersonally and absolutely, “a beginning being made,” ^{<4247>}Luke 24:27 (so in Herodotus 3, 91; cf. Winer’s Grammar, 624 (580); (Buttmann, 374f (321))); carelessly, **αρξαμενος απο Μωσεως και απο παντων προφητων διηρηνηενεν** for, beginning from Moses he went through all the prophets, ^{<4247>}Luke 24:27; Winer’s Grammar, sec. 67, 2; (Buttmann, 374 (320f)). **ων ηρξατο ποιειν τε και διδασκειν, αχρι ης ημερας** “which he began” and continued “both to do and to teach, until” etc., ^{<4401>}Acts 1:1 (Winer’s Grammar, sec. 66, 1 c.; Buttmann, as above). **Αρχομαι** is connected with an infinitive and that so often, especially in the historical books, that formerly most interpreters thought it constituted a periphrasis for the finite form of the verb standing in the infinitive, as **ηρξατο κηρυσσειν** for **εκηρυξε**. But through the influence principally of Fritzsche (on Matthew, p. 539f), cf. Winer’s Grammar, sec. 65 7 d., it is now conceded that the theory of a periphrasis of this kind was a rash assumption, and that there is scarcely an example which cannot be reduced to one of the following classes:

a. the idea of “beginning” has more or less weight or importance, so that it is brought out by a separate word: ^{<4107>}Matthew 11:7 (the disciples of John having retired, Christ began to speak concerning John, which he did not do while they were present); ^{<4138>}Luke 3:8 (do not even begin to say; make not even an attempt to excuse yourselves); ^{<4154>}Luke 15:14 (the “beginning” of want followed hard upon the squandering of his goods); ^{<4213>}Luke 21:28; ^{<4401>}2 Corinthians 3:1; especially when the beginning of an action is contrasted with its continuance or its repetition, ^{<4037>}Mark 6:7; 8:31 (cf.

⌊1081⌋ Mark 9:31; 10:33f); or with the end of it, ⌊140⌋ Luke 14:30 (opposed to **εκτελεσαι**); ⌊5135⌋ John 13:5 (cf. 12).

b. αρχειν denotes something as begun by someone, others following:

⌊4275⌋ Acts 27:35f (Winer's Grammar, sec. 65, 7 d.).

c. αρχειν indicates that a thing was but just begun when it was interrupted by something else: ⌊1021⌋ Matthew 12:1 (they had begun to pluck ears of grain, but they were prevented from continuing by the interference of the Pharisees); ⌊1052⌋ Matthew 26:22 (Jesus answered before all had finished), ⌊1074⌋ Matthew 26:74; ⌊1023⌋ Mark 2:23; 4:1 (he had scarcely begun to teach, when a multitude gathered unto him); ⌊1002⌋ Mark 6:2; 10:41; ⌊1761⌋ Luke 5:21; 12:45f; 13:25; ⌊4115⌋ Acts 11:15 (cf. ⌊4104⌋ Acts 10:44); 18:26, and often.

d. the action itself, instead of its beginning, might indeed have been mentioned; but in order that the more attention may be given to occurrences which seem to the writer to be of special importance, their initial stage, their beginning, is expressly pointed out: ⌊1445⌋ Mark 14:65; ⌊2488⌋ Luke 14:18; ⌊4104⌋ Acts 2:4, etc.

e. αρχω occurs in a sentence which has grown out of the blending of two statements: ⌊4047⌋ Matthew 4:17; 16:21 (from **απο τοτε εκηρυξε ... εδειξε**, and **τοτε ηρξατο κηρυσσειν ... δεικνυειν**). The infinitive is lacking when discoverable from the context: **αρχομενος**, namely, to discharge the Messianic office, ⌊1033⌋ Luke 3:23 (Winer's Grammar, 349 (328)); **αρξαμενος** namely, **λεγειν**, ⌊4104⌋ Acts 11:4. (Compare: **εναρχω** (**εναρχομαι**), **προεναρχομαι**, **υπαρχω**, **προυπαρχω**).

{758} **αρχων**, **αρχοντος**, **ο** (present participle of the verb **αρχω**) (from Aeschylus down), "a ruler, commander, chief, leader": used of Jesus, **αρχων των βασιλεων της γης**, ⌊6105⌋ Revelation 1:5; of the rulers of nations, ⌊4125⌋ Matthew 20:25; ⌊4095⌋ Acts 4:26; 7:35; universally, of magistrates, ⌊5135⌋ Romans 13:3; ⌊4215⌋ Acts 23:5; especially judges, ⌊1278⌋ Luke 12:58; ⌊4172⌋ Acts 7:27,35 (where note the antithesis: whom they refused as **αρχοντα και δικαστην**, him God sent as **αρχοντα** — "leader, ruler" — **και λυτρω — την**); ⌊4169⌋ Acts 16:19. **οι αρχοντες του αιωνος τουτου** those who in the present age (see **αιων**, 3) by nobility of birth, learning and wisdom, power and authority, wield the greatest influence, whether among Jews or Gentles, ⌊4116⌋ 1 Corinthians 2:6, 8; cf. Neander at the passage, p. 62ff Of the members of the Jewish Sanhedrin: ⌊4233⌋ Luke 23:13,35; 24:20; ⌊4101⌋ John 3:1; 7:26,48; 12:42; ⌊4187⌋ Acts 3:17; 4:5,8; 13:27; 14:5. of the officers presiding

over synagogues: ^{<018>}Matthew 9:18,23; ^{<081>}Luke 8:41 (αρχων της συναγωγης, cf. ^{<082>}Mark 5:22 αρχισυναγωγος), and perhaps also ^{<088>}Luke 18:18; αρχων των Φαρισαιων, one who has great influence among the Pharisees, ^{<240>}Luke 14:1. of the devil, the prince of evil spirits: (ὁ) αρχων των δαιμονιων, ^{<088>}Matthew 9:34; 12:24; ^{<082>}Mark 3:22; ^{<215>}Luke 11:15; ὁ αρχων του κοσμου, the ruler of the irreligious mass of mankind, ^{<823>}John 12:31; 14:30; 16:11 (in rabbinical writings **רצאיל ופח**; αρχων του αιωνος τουτου, Ignatius, ad Ephesians 19, 1 (ad Magn. 1, 3); αρχων του καιρου της ανομιας, the Epistle of Barnabas 18, 2); της εξουσιας του αερος, ^{<082>}Ephesians 2:2 (see **αηρ**). (See Hort in Dict. of Chris. Biog., under the word Archon.)*

{759} αρωμα, αρωματος, το (from **ΑΡΩ** to prepare, whence **αρτω** to season; (others connect it with the root ar (**αρω**), to plow (cf. ^{<027>}Genesis 27:27); others besides)), “spice, perfume”: ^{<160>}Mark 16:1; ^{<286>}Luke 23:56; 24:1; ^{<894>}John 19:40. (^{<203>}2 Kings 20:13; ^{<702>}Esther 2:12; ^{<240>}Song of Solomon 4:10,16. (Hippocrates), Xenophon, Theophrastus, and subsequent writings.)*

{760} **Ασα** (Chaldean **asa**) “to cure”, “Asa,” king of Judah, son of king Abijah (^{<158>}1 Kings 15:8ff): ^{<007>}Matthew 1:7f. (L T Tr WH read **Ασαφ** which see.)*

ασαινω: in ^{<088>}1 Thessalonians 3:3, Kuenen and Cobet (in their N.T. ad fidem manuscript Vat., Lugd. 1860 (pref., p. xc.)), following Lachmann (who followed Valckenaer in following J. J. Reiske (Animad. ad Polybius, p. 68); see Valck. Opuscc. ii. 246-249) in his larger edit., conjectured and received into their text **μηδεν ασαινεσθαι**, which they think to be equivalent to **αχθεσθαι, χαλεπως φερειν**. But there is no necessity for changing the Rec. (see **σαινω**, 2 b. [β].), nor can it be shown that **ασαινω** is used by Greek writings for **ασαω**.*

{761} **ασαλευτος, ασαλευτον** (**σαλευω**), “unshaken, unmoved”: properly, ^{<274>}Acts 27:41; metaphorically, **βασιλεια**, not liable to disorder and overthrow, firm, stable, ^{<828>}Hebrews 12:28. (Euripides, Bacch. 391; **ελευθερια**, Diodorus 2; 48; **ευδαιμονια**, ibid. 3, 47; **ησυχια**, Plato, Ax. 370 d.; Plutarch, others.)*

761A%% **Ασαφ, ὁ** (**āsa**; “collector”), a man’s name, a clerical error for R G **Ασα** (which see), adopted by L T Tr WH in ^{<007>}Matthew 1:7f.*

{762} **ασβεστος**, [asbeston] (**σβεννυμι**), “unquenched” (Ovid, *inextinctus*), “unquenchable” (Vulgate *inextinguibilis*): **πυρ**, ^{<A0B2>}Matthew 3:12; ^{<A0B7>}Luke 3:17; ^{<A0D6>}Mark 9:43, and R G L brackets in 45. (Often in Homer; **πυρ ασβεστος** of the perpetual fire of Vesta, Dionysius Halicarnassus, *Antiquities* 1, 76; (of the fire on the altar, Philo de ebriet. sec. 34 (Mang. i. 378); de vict. off. sec. 5 (Mang. 2:254); of the fire of the magi, Strabo 15 (3) 15; see also Plutarch, *symp.* 50:7, probl. 4; Aelian *nat. an.* 5, 3; cf. Heinichen on Eusebius, *h. e.* 6, 41, 15).)*

{763} **ασεβεια, ασεβειας, ἡ (ασεβης**, which see), “want of reverence toward God, impiety, ungodliness”: ^{<A0I8>}Romans 1:18; ^{<A0D6>}2 Timothy 2:16; ^{<A0D2>}Titus 2:12; plural ungodly thoughts and deeds, ^{<A0I2>}Romans 11:26 (from ^{<A0D2>}Isaiah 59:20); **τα εργα ασεβειας** (Treg. brackets **ασεβειας**), “works of ungodliness,” a Hebraism, ^{<A0I5>}Jude 1:15, cf. Winer’s *Grammar*, sec. 34, 3 b.; (Buttmann, sec. 132, 10); **ἄι επιθυμια των ασεβειων** their desires to do ungodly deeds, ^{<A0I8>}Jude 1:18. (In Greek writings from (Euripides), Plato, and Xenophon down; in the Septuagint it corresponds chiefly to [v β e]*)

{764} **ασεβω, ασεβω**; 1 aorist **ησεβησα**; (**ασεβης**, which see); from (Aeschylus), Xenophon, and Plato down; “to be ungodly, act impiously”: ^{<A0D6>}2 Peter 2:6; **ασεβειν εργα ασεβειας** (Treg. brackets **ασεβειας**) ^{<A0I5>}Jude 1:15, cf. Winer’s *Grammar*, 222 (209); (Buttmann, 149 (130)). (Equivalent to [v β e] ^{<A0B1>}Zephaniah 3:11; [v β e] ^{<A0D5>}Daniel 9:5).)*

{765} **ασεβης, ες (σεβω** to reverence); from Aeschylus and Thucydides down, the Septuagint for [v β r]; “destitute of reverential awe toward God, contemning God, impious”: ^{<A0D5>}Romans 4:5; 5:6; ^{<A0D2>}1 Timothy 1:9 (joined here with **ἄμαρτωλος**, as in ^{<A0D8>}1 Peter 4:18); ^{<A0D5>}2 Peter 2:5; 3:7; ^{<A0D6>}Jude 1:4,15.*

{766} **ασελγεια, ασελγειας, ἡ**, the conduct and character of one who is **ασελγης** (a word which some suppose to be compounded of the alpha privative and **Σελγη**, the name of a city in Pisidia whose citizens excelled in strictness of morals (so *Etymologicum Magnum* 152, 38; per contra cf. Suidas 603 d.): others of **α** intens. and **σαλαγειν**, to disturb, raise a din; others, and now the majority, of alpha privative and **σελγω** equivalent to **θελγω**, not affecting pleasantly, exciting disgust), “unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness,

insolence”: ^{<41072>}Mark 7:22 (where it is uncertain what particular vice is spoken of); of gluttony and venery, ^{<6104>}Jude 1:4; plural, ^{<6048>}1 Peter 4:3; ^{<6102>}2 Peter 2:2 (for Rec. **απωλειαις**), 18; of carnality, “lasciviousness”: ^{<4721>}2 Corinthians 12:21; ^{<8159>}Galatians 5:19; ^{<4019>}Ephesians 4:19; ^{<6117>}2 Peter 2:7; plural “wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc.” (Fritzsche), ^{<51313>}Romans 13:13. (In Biblical Greek besides only in Sap. 14:26 and 3 Macc. 2:26. Among Greek writings used by Plato, Isocrates and following; at length by Plutarch (Lucull. 38) and Lucian (dial. meretr. 6) of the wantonness of women (Lob. ad Phryn., p. 184 n.) Cf. Tittmann i., p. 151f; (especially Trench, sec. xvi).*

{767} **ασημος, ασημον** (**σημα** a mark), “unmarked or unstamped (money); unknown, of no mark, insignificant, ignoble”: ^{<4213>}Acts 21:39. (3 Macc. 1:3; in Greek writings from Herodotus down; tropically, from Euripides, down.)*

{768} **Ασηρ, ό**, an indeclinable Hebrew proper name (**רְשָׁעִי**; (*i.e.* happy, ^{<6133>}Genesis 30:13)) (in Josephus, **Ασηρος, Ασηρου, ό**), “Asher,” the eighth son of the patriarch Jacob: ^{<4126>}Luke 2:36; ^{<6006>}Revelation 7:6.*

{769} **ασθενεια, ασθενειας, ή** (**ασθενης**) (from Herodotus down), “want of strength, weakness, infirmity”;

a. of Body;

[**α**]. its native weakness and frailty: ^{<4553>}1 Corinthians 15:43; ^{<4734>}2 Corinthians 13:4.

[**β**]. feebleness of health; sickness: ^{<4016>}John 5:5; 11:4; ^{<4231>}Luke 13:11,12; ^{<8013>}Galatians 4:13 (**ασθενεια της σαρκος**); ^{<8134>}Hebrews 11:34; in plural: ^{<4087>}Matthew 8:17; ^{<4155>}Luke 5:15; 8:2; ^{<4430>}Acts 28:9; ^{<4723>}1 Timothy 5:23.

b. of Soul; want of the strength and capacity requisite

[**α**]. to understand a thing: ^{<5159>}Romans 6:19 (where **ασθενειαν της σαρκος** denotes the weakness of human nature).

[**β**]. to do things great and glorious, as want of human wisdom, of skill in speaking, in the management of men: ^{<4113>}1 Corinthians 2:3.

[γ]. to restrain corrupt desires; proclivity to sin: ^{<812>}Hebrews 5:2; 7:28; plural the various kinds of this proclivity, ^{<8045>}Hebrews 4:15.

[δ]. to bear trials and troubles: ^{<8125>}Romans 8:26 (where read **τη ασθενεια** for Rec. **ταις ασθενειαις**); ^{<713>}2 Corinthians 11:30; 12:9; plural the mental (?) states in which this weakness manifests itself: ^{<4725>}2 Corinthians 12:5,9f.*

{770} **ασθενεω, ασθενω**; imperfect **ησθενουν**; perfect **ησθενηκα** (^{<712>}2 Corinthians 11:21 L T Tr WH); 1 aorist **ησθενησα**; (**ασθενης**); (from Euripides down); “to be weak, feeble”; universally, to be without strength, powerless: ^{<8125>}Romans 8:3; rhetorically, of one who purposely abstains from the use of his strength, ^{<4734>}2 Corinthians 13:4; and of one who has no occasion to prove his strength, ^{<4739>}2 Corinthians 13:9; contextually, to be unable to wield and hold sway over others, ^{<712>}2 Corinthians 11:21; by oxymoron, **οταν ασθενω, τοτε δυνατος ειμι** “when I am weak” in human strength, then “am I strong” in strength divine, ^{<720>}2 Corinthians 12:10; **εις τινα**, to be weak toward one, ^{<733>}2 Corinthians 13:3; with a dative of the respect added: **πιστει**, to be weak in faith, ^{<8149>}Romans 4:19; **πιστει**, to be doubtful about things lawful and unlawful to a Christian, ^{<8141>}Romans 14:1; simple **ασθενειν** with the same idea suggested, ^{<8142>}Romans 14:2,21 (T WH omit; Tr marginal reading brackets); ^{<480>}1 Corinthians 8:9 Rec., 11f; **τις ασθενει, και ουκ ασθενω**; who is weak (in his feelings and conviction about things lawful), and I am not filled with a compassionate sense of the same weakness? ^{<712>}2 Corinthians 11:29. contextually, “to be weak in means, needy, poor”: ^{<485>}Acts 20:35 (so (Aristophanes pax 636); Euripides, in Stobaeus, 145 vol. 2:168, Gaisf. edition), cf. DeWette (more fully Hackett, per contra Meyer) at the passage Specially of debility in health: with **νοσοις** added, ^{<4040>}Luke 4:40; simply, “to be feeble, sick”: ^{<4710>}Luke 7:10 (R G Tr marginal reading brackets); ^{<4236>}Matthew 25:36,39 L text T Tr WH; ^{<4046>}John 4:46; 11:1-3, 6; ^{<485>}Acts 9:37; ^{<3723>}Philippians 2:26f; ^{<8040>}2 Timothy 4:20; ^{<8054>}James 5:14; **οι ασθενουντες**, and **ασθενουντες**, “the sick, sick folks”: ^{<4008>}Matthew 10:8; ^{<4066>}Mark 6:56; ^{<4092>}Luke 9:2 Rec.; ^{<4812>}John 5:3,7,13 Tdf.; 6:2; ^{<4192>}Acts 19:12.*

{771} **ασθενημα, ασθενηματος, το (ασθενεω)**, “infirmity”: ^{<8101>}Romans 15:1 (where used of error arising from weakness of mind). (In a physical sense in Aristotle, hist. an. 11, 7 vol. i. 638, 37; genitive an. 1, 18 ibid., p. 726{a} 15.)*

{772} ἀσθενής, ἀσθενές (το σθενος strength), “weak, infirm, feeble”; (from Pindar down); a. universally: ^{<404>}Matthew 26:41; ^{<4148>}Mark 14:38; ^{<4017>}1 Peter 3:7; το ἀσθενές του Θεου, the act of God in which weakness seems to appear, viz. that the suffering of the cross should be borne by the Messiah, ^{<4025>}1 Corinthians 1:25. b. specifically: contextually, unable to achieve anything great, ^{<4040>}1 Corinthians 4:10; destitute of power among men, ^{<4027>}1 Corinthians 1:27 (Lachmann brackets); weaker and inferior, μελος, ^{<4122>}1 Corinthians 12:22; sluggish in doing right, ^{<4186>}Romans 5:6; lacking in manliness and dignity, ^{<4700>}2 Corinthians 10:10; used of the religious systems anterior to Christ, as having no power to promote piety and salvation, ^{<400>}Galatians 4:9; ^{<3078>}Hebrews 7:18; lacking in decision about things lawful and unlawful (see ἀσθενεω), ^{<4087>}1 Corinthians 8:7,9 L Tr WH, 10; 9:22; ^{<314>}1 Thessalonians 5:14. c. of the body, “feeble, sick”: ^{<4259>}Matthew 25:39 R G L marginal reading, 43f; ^{<400>}Luke 9:2 L Tr brackets; 10:9; ^{<400>}Acts 4:9; 5:15f; ^{<4113>}1 Corinthians 11:30.*

{773} Ἀσια, Ἀσιας, ἡ, “Asia”;

1. “Asia proper,” ἡ ἰδιως καλουμενη Ἀσια (Ptolemy, 5, 2), or proconsular Asia (often so called from the 16th century down; but correctly speaking it was a *pvoincia consularis*, although the ruler of it was vested with ‘proconsular power.’ The ‘Asia’ of the N.T. must not be confounded with the ‘Asia proconsularis’ of the 4th century), embracing Mysia, Lydia, Phrygia and Caria (cf. Cicero, pro Flac. c. 27): ^{<400>}Acts 6:9 (L omits; Tr marginal reading brackets); 16:6ff; ^{<400>}1 Peter 1:1; ^{<400>}Revelation 1:4; and, apparently, ^{<4492>}Acts 19:26; 20:16; ^{<4008>}2 Corinthians 1:8; ^{<3015>}2 Timothy 1:15, etc. Cf. Winer’s RWB under the word Asien; Stark in Schenkel i., p. 261f; (BB. DD. under the word Asia; Conyb. and Howson, St. Paul, chapter viii.; Wieseler, Chron. d. apost. Zeit., p. 31ff).

2. A part of proconsular Asia, embracing Mysia, Lydia, and Caria (Pliny, h. n. 5, 27 (28) (others, 5, 100)): ^{<440>}Acts 2:9.

{774} Ἀσιανος, Ἀσιανου, ὁ, “a native of Asia, Asian, Asiatic”: ^{<400>}Acts 20:4. ((Thucydides, others.))*

{775} Ἀσιαρχης, Ἀσιαρχου, ὁ, “an Asiarch, President of Asia”: ^{<4081>}Acts 19:31. Each of the cities of proconsular Asia, at the autumnal equinox, assembled its most honorable and opulent citizens, in order to select one to preside over the games to be exhibited that year, at his expense, in honor of

the gods and the Roman emperor. Thereupon each city reported the name of the person selected to a general assembly held in some leading city, as Ephesus, Smyrna, Sardis. This general council, called **το κοινον**, selected ten out of the number of candidates, and sent them to the proconsul; and the proconsul, apparently, chose one of these ten to preside over the rest. This explains how it is that in Acts, the passage cited several Asiarchs are spoken of, while Eusebius, h. e. 4, 15, 27 mentions only one; (perhaps also the title outlasted the service). Cf. Meyer on Acts, the passage cited; Winer's RWB under the word Asiarchen; (BB. DD. under the word; but especially Leviticus Bas et Waddington, Voyage Archeol. Inscriptions part. v., p. 244f; Kuhn, Die städtische u. bürgerl. Verf. des röm. Reichs, i. 106ff; Marquardt, Röm. Staatsverwalt. i. 374ff; Stark in Schenkel i., 263; especially Lightfoot Polycarp, p. 987ff).*

{776} **ασιτια, ασιτιας, ή (ασιτος** which see), “abstinence from food” (whether voluntary or enforced): **πολλη** long, ^{<427>}Acts 27:21. (Herodotus 3, 52; Euripides, Suppl. 1105; (Aristotle, probl. 10, 35; cth. Nic. 10, p. 1180{b}, 9); Josephus, Antiquities 12, 7; others).*

{777} **ασιτος, ασιτον (σιτος)**, “fasting”; without having eaten: ^{<428>}Acts 27:33. (Homer, Odyssey 4, 788; then from Sophocles and Thucydides down.)*

{778} **ασκεω, ασκω;**

1. “to form by art, to adorn”; in Homer.

2. “to exercise” (oneself), “take pains, labor, strive”; followed by an infinitive (as in Xenophon, mem. 2, 1, 6; Cyril 5, 5, 12, etc.): ^{<429>}Acts 24:16.*

{779} **ασκος, ασκου, ό**, “a leathern bag or bottle,” in which water or wine was kept: ^{<430>}Matthew 9:17; ^{<431>}Mark 2:22; ^{<432>}Luke 5:37f. (Often in Greek writings from Homer down; the Septuagint) (BB. DD. under the word Bottle; Tristram, Nat. Hist. of the Bible, p. 92).*

{780} **ασμενωσ**, adverb (for **ήσμενωσ**; from **ήδομαι**), “with joy, gladly”: ^{<433>}Acts 2:41 (Rec.); 21:17. (In Greek writings from Homer (the adverb from Aeschylus) down.)*

{781} **ασοφος, ασοφον (σοφος)**, “unwise, foolish”: ^{<465>}Ephesians 5:15. (From Theognis down.)*

{782} **ασπαζομαι**; (imperfect **ησπαζομην**); 1 aorist **ησπασαμην**; (from **σπαω** with **α** intensive (which see, but cf. Vanicek, p. 1163; Curtius, Das Verbum, i. 324f); hence, properly, “to draw to oneself” (Winer’s Grammar, sec. 38, 7 at the end); cf. **ασκαιρω** for **σκαιρω**, **ασπαιρω** for **σπαιρω**, **ασπαριζω** for **σπαριζω**); (from Homer down); a. with an accusative of the person, “to salute one, greet, bid welcome, wish well to” (the Israelites, on meeting and at parting, generally used the formula **μῶδον; ὕψι**); used of those accosting anyone: ^{<4002>}Matthew 10:12; ^{<4095>}Mark 9:15; 15:18; ^{<4014>}Luke 1:40; ^{<4219>}Acts 21:19. of those who visit one to see him a little while, departing almost immediately afterward: ^{<4482>}Acts 18:22; 21:7; like the Latin *salutare*, our ‘pay one’s respects to,’ of those who show regard for a distinguished person by visiting him: ^{<4253>}Acts 25:13 (Josephus, Antiquities 1, 19, 5; 6, 11, 1). of those who greet one whom they meet in the way: ^{<4057>}Matthew 5:47 (in the East even now Christians and Mohammedans do not salute each other); ^{<2104>}Luke 10:4 (as a salutation was made not merely by a slight gesture and a few words, but generally by embracing and kissing, a journey was retarded by saluting frequently). of those departing and bidding farewell: ^{<4401>}Acts 20:1; 21:6 (R G). of the absent, saluting by letter: ^{<5163>}Romans 16:3,5-23; ^{<4569>}1 Corinthians 16:19; ^{<4732>}2 Corinthians 13:12 (13); ^{<5028>}Philippians 4:21f; ^{<51040>}Colossians 4:10-12,14f; ^{<5156>}1 Thessalonians 5:26, etc. **εν φιληματι**: ^{<5166>}Romans 16:16; ^{<4561>}1 Corinthians 16:20; 2 Corinthians 13: 12; ^{<4154>}1 Peter 5:14. b. with an accusative of the thing, “to receive joyfully, welcome”: **τας επαγγελιας**, ^{<58113>}Hebrews 11:13 (**την συμφοραν**, Euripides, Ion 587; **την ευνοιαν**, Josephus, Antiquities 6, 5, 3; **τους λογους**, ibid. 7, 8, 4; so *saluto*, Vergil Aen. 3, 524). (Compare: **απασπαζομαι**.)

{783} **ασπασμος, ασπασμου, ο (ασπαζομαι)**, “a salutation” — either oral: ^{<4207>}Matthew 23:7; ^{<4123>}Mark 12:38; ^{<4019>}Luke 1:29,41,44; 11:43; 20:46; or written: ^{<51621>}1 Corinthians 16:21; ^{<51048>}Colossians 4:18; ^{<50317>}2 Thessalonians 3:17. (From Theognis down.)*

{784} **ασπιλος, ασπιλον (σπιλος a spot)**, “spotless”: **αμνος**, ^{<4019>}1 Peter 1:19; (**ιππος**, Herodian, 5, 6, 16 (7, Bekker edition); **μηλον**, Anthol. Pal. 6, 252, 3). metaphorically, “free from censure, irreproachable,” ^{<5164>}1 Timothy 6:14; “free from vice, unsullied,” ^{<4034>}2 Peter 3:14; **απο του**

κοσμον, ^{<S017>}James 1:27 (Buttmann, sec. 132, 5). (In ecclesiastical writings.)*

{785} **ασπις, ασιδος, η̇**, “an asp,” a small and most venomous serpent, the bite of which is fatal unless the part bitten be immediately cut away: ^{<S013>}Romans 3:13. (^{<S023>}Deuteronomy 32:33; ^{<S016>}Isaiah 30:6 (etc. Herodotus, Aristotle, others.) Aelian nat. an. 2, 24; 6, 38; Plutarch, mor., p. 380 f. *i.e.* de Isid. et Osir. sec. 74; Oppian. cyn. 3, 433.) (Cf. BB. DD. under the word Asp; Tristram, Nat. Hist. of the Bible, p. 270ff.)*

{786} **ασπονδος, ασπονδον (σπονδη)** a libation, which, as a kind of sacrifice, accompanied the making of treaties and compacts; cf. Latin *spondere*); (from Thucydides down);

1. “without a treaty or covenant”; of things not mutually agreed upon, *e.g.* abstinence from hostilities, Thucydides 1, 37, etc.

2. “that cannot be persuaded to enter into a covenant, implacable” (in this sense from Aeschylus down; especially in the phrase **ασπονδος πολεμος**, Dem. pro cor., p. 314, 16; Polybius 1, 65, 6; (Philo de sacrif. sec. 4); Cicero, ad Att. 9, 10, 5; (cf. Trench, sec. lii.)): joined with **αστοργος**, ^{<S013>}Romans 1:31 Rec.; ^{<S013>}2 Timothy 3:3.*

{787} **ασσαριον, ασσαριου, το**, “an assarium or assarius,” the name of a coin equal to the tenth part of a drachma (see **δηναριον**), (diminutive of the Latin *as*, rabbinical **רשאי**) (“a penny”): ^{<S013>}Matthew 10:29; ^{<S016>}Luke 12:6. (Dionysius Halicarnassus, Plutarch, others.) (Cf. BB. DD. under the word Farthing.)*

{788} **ασσον**, adverb, “nearer” (comparative of **αγχι** near (cf. **εγγυς**)): ^{<S013>}Acts 27:13 (here Rec.st **Ασσον** (or **Ασσον**, which see), Rec.^{bez} **ελζ ασσον** (cf. Tdf. at the passage); but see Meyer). (Homer, Herodotus, tragic poets; Josephus, Antiquities 19, 2, 4.)*

{789} **Ασσος** (so all editions, perhaps better **Ασσος**; Chandler sec. 317, cf. sec. 319; Pape, Eigennamen under the word), **Ασσου, η̇**, “Assos,” a maritime city in Asia Minor, on the Aegean Sea (Gulf of Adramyttium), and nine (according to Tab. Peutinger. (edited by Fortin d’Urban, Paris 1845, p. 170) 20 to 25) miles (see Hackett on Acts as below) distant (to the south) from Troas, a city of Lesser Phrygia: ^{<S013>}Acts 20:13f; (formerly read

also in ^{<427B>}Acts 27:13 after the Vulgate; cf. **ασσον**. See Papers of the Archaeol. Inst. of America, Classical Series i. (1882) especially, pp. 60ff).*

{790} **αστατεω, αστατω**; (**αστατος** unstable, strolling about; cf. **ακαταστατος**); “to wander about, to rove without a settled abode” (A.V. “to have no certain dwelling-place”): ^{<404I>}1 Corinthians 4:11. (Anthol. Pal. appendix 39, 4.)*

{791} **αστειος, αστειον** (**αστυ** a city);

1. “of the city; of polished manners” (opposed to **αγροικος** rustic), “genteel” (from Xenophon, and Plato down).

2. “elegant” (of body), “comely, fair” (Judith 11:23; Aristaenet. 1, 4, 1 and 19, 8): of Moses (^{<400E>}Exodus 2:2), ^{<381B>}Hebrews 11:23; with **τω Θεω** added, “unto God,” God being judge, *i.e.* truly fair, ^{<447D>}Acts 7:20; cf. Winer’s Grammar, sec. 31, 4 a., p. 212 (199); (248 (232)); Buttmann, 179 (156); (Philo, vit. Moys. i., sec. 3, says of Moses **γεννηθεις ο παις ευθυσ οψιν ενεφηνεν αστειοτερην η κατ’ ιδιωτην**). (Cf. Trench, sec. cvi.)*

{792} **αστηρ, αστερος, ο** (from the root, star (probably, as “strewn” over the sky), cf. **αστρον**, Latin *stella*, German *Stern*, English “star”; Fick, Part i. 250; Curtius, sec. 205; Vanicek, p. 1146; from Homer down); “a star”: ^{<400E>}Matthew 2:7,9,10 (accusative, **αστεραν** **α*** C; see **αρσην** at the end); 24:29; ^{<413B>}Mark 13:25; ^{<4354>}1 Corinthians 15:41; ^{<4663>}Revelation 6:13; 8:10-12; 9:1; 12:1,4; **ο αστηρ αυτου**, the star betokening his birth, ^{<400E>}Matthew 2:2 (*i.e.* ‘the star of the Messiah,’ on which cf. Bertholdt, Christologia Judaeorum sec. 14; “Anger,” Der Stern der Weisen, in Niedner’s Zeitschr. f. d. histor. Theol. for 1847, fasc. 3; (B. D. under the word Star of the Wise Men)); by the figure of the seven stars which Christ holds in his right hand, ^{<4016>}Revelation 1:16 2:1; 3:1, are signified the angels of the seven churches under the direction of Christ, ^{<4012>}Revelation 1:20; see what was said under the word **αγγελος**, 2. **αστηρ ο πρωινος** the morning star, ^{<4226>}Revelation 22:16 (Rec. **ορθρινος**); ^{<4028>}Revelation 2:28 (**δωσω αυτω τον αστερα τον πρωινον** I will give to him the morning star, that he may be irradiated with its splendor and outshine all others, *i.e.* I will cause his heavenly glory to excel that of others). **αστερες πλανηται**, wandering stars, ^{<4013>}Jude 1:13 (these are not “planets,” the motion of which is scarcely noticed by the commonalty, but far more probably “comets,” which Jude regards as stars which have left the course prescribed them by God, and

wander about at will — cf. Enoch 18:15, and so are a fit symbol of men **πλανωντες και πλανωμενοι**, ^{<583B>}2 Timothy 3:13.*

{793} **αστηρικτος, αστηρικτον (στηριζω)**, “unstable, unsteadfast”: ^{<6024>}2 Peter 2:14; 3:16. (Anthol. Pal. 6, 203, 11.)*

{794} **αστοργος, αστοργον (στοργη love of kindred)**, “without natural affection”: ^{<613B>}Romans 1:31; ^{<583B>}2 Timothy 3:3. (Aeschines, Theocritus, Plutarch, others.)*

{795} **αστοχεω, αστοχω**: 1 aorist **ηστοχησα**; (to be **αστοχος**, from **στοχος** a mark), “to deviate from, miss” (the mark): with the genitive (Winer’s Grammar, sec. 30, 6), to deviate from anything, ^{<5006>}1 Timothy 1:6 (Sir. 7:19; 8:9); **περι τι**, ^{<502B>}1 Timothy 6:21; ^{<582B>}2 Timothy 2:18. (Polybius, Plutarch, Lucian, (others).)*

{796} **αστραπη, αστραπης, η**, “lightning”: ^{<2008>}Luke 10:18; 17:24; ^{<127>}Matthew 24:27; 28:3; plural, ^{<6045>}Revelation 4:5; 8:5; 11:19; 16:18; of the gleam of a lamp, ^{<2136>}Luke 11:36 (so Aeschylus fragment (from schol. on Sophocles Oed. Colossians 1047) 188 Ahrens, 372 Dindorf).*

{797} **αστραπτω**; (later form **στραπτω**, see **ασπαζομαι** at the beginning (probably allied with **αστηρ** which see)); “to lighten” (Homer, Iliad 9, 237; 17, 595, and often in Attic): ^{<2724>}Luke 17:24. of dazzling objects: **εσθης** (R G **εσθησεις**), ^{<2044>}Luke 24:4 (and very often in Greek writings from Sophocles Oed. Colossians 1067; Euripides, Phoen. 111, down). (Compare: **εξαστραπτω, περιστραπτω**.)*

{798} **αστρον, αστρον, το** ((see **αστηρ** at the beginning), from Homer down);

1. “a group of stars, a constellation”; but not infrequent also

2. equivalent to **αστηρ** “a star”: ^{<2125>}Luke 21:25; ^{<4071>}Acts 27:20; ^{<5812>}Hebrews 11:12; the image of a star, ^{<4073>}Acts 7:43.*

{799} **Ασυγκριτος** (T WH **Ασυνκριτος, Ασυγκριτου, ο** (alpha privative and **συγκρινω** to compare; incomparable); “Asyncritus,” the name of an unknown Christian at Rome: ^{<5164>}Romans 16:14.*

{800} **ασυμφωνος, ασυμφωνον**, “not agreeing in sound, dissonant, inharmonious, at variance”: **προς αλληλους** (Diodorus 4, 1), ^{<4235>}Acts

28:25. (Sap. 18:10; (Josephus, contra Apion 1, 8, 1); Plato, Plutarch, (others.).)*

{801} **ασυνετος, ασυνετον**, “unintelligent, without understanding”: ^{<40516>}Matthew 15:16; ^{<40718>}Mark 7:18; “stupid”: ^{<40121>}Romans 1:21; 10:19. In imitation of the Hebrew **ל בני**; “ungodly” (Sap. 1:5; Sir. 15:7f (cf. **ασυνετειν**, ^{<40815>}Psalms 118:158 (^{<40918>}Psalms 119:158))), because a wicked man has no mind for the things which make for salvation: ^{<40131>}Romans 1:31 (others adhere here to the Greek usage; cf. Fritzsche at the passage). (In Greek writings from Herodotus down.) (Cf. **σοφος**, at the end).

{802} **ασυνθετος, ασυνθετον**,

1. “uncompounded, simple” (Plato, Aristotle, others.).

2. (**συντιθεμαι** to covenant), “covenant-breaking, faithless”: ^{<40131>}Romans 1:31 (so in ^{<4008>}Jeremiah 3:8,11; Demosthenes de falsa leg., p. 383, 6; cf. Pape and Passow under the word; **ασυνθετειν** to be faithless (^{<40715>}Psalms 72:15 (^{<40715>}Psalms 73:15); 2 Esdr. 10:2; ^{<40008>}Nehemiah 1:8, etc.); **ασυνθεσια** transgression, ^{<43001>}1 Chronicles 9:1 (Aldine LXX, Complutensian LXX; 2 Esdr. 9:2,4; ^{<4007>}Jeremiah 3:7); **ευσυνθετειν** to keep faith; (cf. Trench, sec. lii.).*

{803} **ασφαλεια, ασφαλειας, ἡ (ασφαλης)** (from Aeschylus down); a. “firmness, stability”: **εν παση ασφαλεια** most securely, ^{<40523>}Acts 5:23. tropically, “certainty, undoubted truth”: **λογων** (see **λογος**, I. 7), ^{<40004>}Luke 1:4 (**του λογου**, the certainty of a proof, Xenophon, mem. 4, 6, 15). b. “security from enemies and dangers, safety”: ^{<40183>}1 Thessalonians 5:3 (opposed to **κινδυνος**, Xenophon, mem. 3, 12, 7).*

{804} **ασφαλης, ασφαλες (σφαλλω** to make to totter or fall, to cheat (cf. Latin *fallo*, German *fallen*, etc., English “fall, fail”), **σφαλλομαι** to fall, to reel) (from Homer down); a. “firm” (that can be relied on, confided in): **αγκυρα**, ^{<4069>}Hebrews 6:19 (where I, and Tr have received as the form of accusative singular **ασφαλην** (Tdf. 7 **ασφαλην**; cf. Tdf. at the passage; Delitzsch, commentary at the passage) see **αρσην**). Tropically, “certain, true”: ^{<40526>}Acts 25:26; **το ασφαλες**, ^{<40134>}Acts 21:34; 22:30. b. “suited to confirm”: **τινι**, ^{<40100>}Philippians 3:1 (so Josephus, Antiquities 3, 2, 1).*

{805} **ασφαλιζω**: 1 aorist passive infinitive **ασφαλισθηναι**; 1 aorist middle **ησφαλισαμην**; (**ασφαλης**); especially frequent from Polybius

down; “to make firm: to make secure” against harm; passive “to be made secure”: ^{<1276>}Matthew 27:64 (ὁ ταφος) (Buttmann, 52 (46)); middle, properly, to make secure for oneself or for one’s own advantage (often in Polybius): ^{<1276>}Matthew 27:65f; to make fast τους ποδας εις το ξυλον, ^{<4162>}Acts 16:24 (Winer’s Grammar, sec. 66, 2 d.; Buttmann, sec. 147, 8).*

{806} ασφαλως, adverb (from Homer down), “safely” (so as to prevent escape): ^{<1144>}Mark 14:44; ^{<4162>}Acts 16:23. “assuredly”: γινωσκειν, ^{<4125>}Acts 2:36 (ειδοτες, Sap. 18:6).*

{807} ασχημονεω, ασχημωνω; (to be ασχημων, deformed; την κεφαλην ασχημονειν, of a bald man, Aelian v. h. 11, 4); “to act unbecomingly” ((Euripides), Xenophon, Plato, others.): ^{<6135>}1 Corinthians 13:5; επι τινα, toward one, i.e. contextually, to prepare disgrace for her, ^{<6135>}1 Corinthians 7:36.*

{808} ασχημοσυνη, ασχημοσυνης, ἡ (ασχημων); from Plato down; “unseemliness, an unseemly deed”: ^{<6127>}Romans 1:27; of the pudenda, one’s “nakedness, shame”: ^{<6165>}Revelation 16:15, as in ^{<1215>}Exodus 20:26; ^{<6214>}Deuteronomy 23:14, etc. (In Greek writings from Plato down).*

{809} ασχημων, ασχημονος, neuter ασχημων (σχημα); a. “deformed”. b. “indecent, unseemly”: ^{<6123>}1 Corinthians 12:23, opposed to ευσχημων. ((Herodotus), Xenophon, Plato, and subsequent writings).*

{810} ασωτια, ασωτιας, ἡ (the character of an ασωτος, i.e. of an abandoned man, one that cannot be saved, from σαοω, σω equivalent to σωζω (ασωτος, Curtius, sec. 570); hence, properly, “incorrigibleness”), “an abandoned, dissolute, life; profligacy, prodigality” (R. V. “riot”]: ^{<4158>}Ephesians 5:18; ^{<6105>}Titus 1:6; ^{<6104>}1 Peter 4:4; (^{<1287>}Proverbs 28:7; 2 Macc. 6:4. Plato, rep. 8, p. 560 e.; Aristotle, eth. Nic. 4, 1, 5 (3), p. 1120{a}, 3; Polybius 32, 20, 9; 40, 12, 7; cf. Cicero, Tusc. 3, 8; Herodian, 2, 5, 2 (1, Bekker edition), and elsewhere). Cf. Tittmann i., p. 152f; (Trench, sec. xvi.).*

{811} ασωτως, adverb (adjective ασωτος, on which see ασωτια), “dissolutely, profligately”: ζην (Josephus, Antiquities 12, 4, 8), ^{<12513>}Luke 15:13 (A.V. “riotous living”).*

{812} ατακτεω, ατακω: 1 aorist ητακτησα; “to be ατακτος, to be disorderly”;

a. properly, of soldiers marching out of order or quitting the ranks: Xenophon, Cyril 7, 2, 6, etc. Hence,

b. “to be neglectful of duty, to be lawless”: Xenophon, Cyril 8, 1, 22; oec. 5, 15; Lysias 141, 18 (*i.e.* c. Alcib. or. 1 sec. 18), others, c. “to lead a disorderly life”: ^{<SIB7>}2 Thessalonians 3:7, cf. 11.*

{813} **ατακτος, ατακτον (τασσω)**, “disorderly, out of the ranks, (often so of soldiers); irregular, inordinate” (**ατακτοι ἡδοναι** immoderate pleasures, Plato, legg. 2, 660 b.; Plutarch, de book educ. c. 7), “deviating from the prescribed order or rule”: ^{<SIB4>}1 Thessalonians 5:14, cf. ^{<SIB6>}2 Thessalonians 3:6. (In Greek writings from (Herodotus and) Thucydides down; often in Plato.)*

{814} **ατακτως**, adverb, “disorderly”: ^{<SIB6>}2 Thessalonians 3:6 **ατακτως περιπατειν**, which is explained by the added **και μη κατα την παραδοσιν ἣν παρελαβε παρ’ ἡμων**; cf. ^{<SIB1>}2 Thessalonians 3:11, where it is explained by **μηδεν εργαζομενοι, αλλα περιεργαζομενοι**. (Often in Plato.)*

{815} **ατεκνος, ατεκνον (τεκνον)**, “without offspring, childless”: ^{<SIB3>}Luke 20:28-30. (^{<SIB2>}Genesis 15:2; Sir. 16:8. In Greek writings from Hesiod, Works, 600 down.)*

{816} **ατενιζω**; 1 aorist **ητενισα**; (from **ατενης** stretched, intent, and this from **τεινω** and **α** intensive; (yet cf. Winer’s Grammar, sec. 16, 4; Buttmann, a. at the end, and under the word Alfa **A, α**, 3)); “to fix the eyes on, gaze upon”: with the dative of person, ^{<SIB4>}Luke 4:20; 22:58; ^{<SIB2>}Acts 3:12; 10:4; 14:9; 23:1; followed by **εις** with an accusative of person, ^{<SIB3>}Acts 3:4; 6:15; 13:9; metaphorically, to fix one’s mind on one as an example, Clement of Rome, 1 Corinthians 9, 2; **εις τι**, ^{<SIB1>}Acts 1:10; 7:55; ^{<SIB2>}2 Corinthians 3:7,13; **εις τι**, “to look into anything,” ^{<SIB6>}Acts 11:6. (3 Macc. 2:26. (Aristotle), Polybius 6, 11, 5 (*i.e.* 6, 11a, 12 Dindorf); Diodorus 3, 39 (Dindorf **ενατενιζω**); Josephus, b. j. 5, 12, 3; Lucian, cont. 16, others.)*

{817} **ατερ**, preposition, frequent in the poets (from Homer down), rare in prose writings from Plato (?) down; “without, apart from”: with the genitive (Dionysius Halicarnassus 3, 10; Plutarch, Numbers 14, Cat. min. 5); in the Bible only in 2 Macc. 12:15; ^{<SIB6>}Luke 22:6 (**ατερ οχλου** in the

absence of the multitude; hence, without tumult), ^{<0225>}Luke 22:35.
 ('Teaching' 3, 10; Hermas, sim. 5, 4, 5.)*

{818} **ατιμαζω**; 1 aorist **ητιμασα**; (passive, present **ατιμαζομαι**); 1 aorist infinitive **ατιμασθηναι**; (from **ατιμος**; hence) "to make **ατιμος**, to dishonor, insult, treat with contumely," whether in word, in deed, or in thought: (^{<1124>}Mark 12:4 T Tr marginal reading WH (cf. **ατιμαω** and **ατιμοω**)); (^{<2011>}Luke 20:11; ^{<1889>}John 8:49; ^{<4841>}Acts 5:41; ^{<6023>}Romans 2:23; ^{<3016>}James 2:6 (Winer's Grammar, sec. 40, 5, 2; Buttmann, 202 (175)).
 Passive: ^{<6024>}Romans 1:24, on which cf. Winer's Grammar, 326 (305f); (and sec. 39, 3 N. 3). (In Greek writings from Homer down; the Septuagint.)*

{821} **ατιμαω**, **ατιμω**: (1 aorist **ητιμησα**); (**τιμη**); "to deprive of honor, despise, treat with contempt or contumely": **τινα**, ^{<1124>}Mark 12:4 L Tr text **ητιμησαν** (see **ατιμαζω** and **ατιμοω**). (In Greek writings (chiefly Epic) from Homer down.)*

{819} **ατιμια**, **ατιμιας**, **ἡ (ατιμος)**, "dishonor, ignominy, disgrace" (from Homer down): ^{<6114>}1 Corinthians 11:14; opposed to **δοξα**, ^{<6068>}2 Corinthians 6:8; ^{<6158>}1 Corinthians 15:43 (**εν ατιμια** namely, **ον**, in a state of disgrace, used of the unseemliness and offensiveness of a dead body); **κατ' ατιμιαν** equivalent to **ατιμως**, with contempt namely, of myself, ^{<6121>}2 Corinthians 11:21 (R. V. "by way of disparagement," cf. **κατα**, II. at the end); **παθη ατιμιας** base lusts, vile passions, ^{<6026>}Romans 1:26, cf. Winer's Grammar, sec. 34, 3b.; (Buttmann, sec. 132, 10). **εις ατιμιαν** for a dishonorable use, of vessels, opposed to **τιμη**: ^{<6021>}Romans 9:21; ^{<5021>}2 Timothy 2:20.*

{820} **ατιμος**, **ατιμον** (**τιμη**); from Homer down; "without honor, unhonored, dishonored": ^{<10357>}Matthew 13:57; ^{<1004>}Mark 6:4; ^{<10101>}1 Corinthians 4:10 (opposed to **ενδοξος**); "base, of less esteem": ^{<6023>}1 Corinthians 12:23 (here the neuter plural of the comparative, **ατιμοτερα** (Rec. ^{elz} **ατιμωτερα**)).*

{821} **ατιμοω**, **ατιμω**: (perfect passive participle **ητιμωμενος**); (**ατιμος**); from Aeschylus down; "to dishonor, mark with disgrace": ^{<1124>}Mark 12:4 R G, see **ατιμαω** (and **ατιμαζω**).*

{822} **ατιμις**, **ατιμιδος**, **ἡ**, "vapor": ^{<3044>}James 4:14; **καπνου** (^{<2120>}Joel 2:30 (others, 3:3)); ^{<4129>}Acts 2:19 (opposed to **καπνος** in Aristotle, meteor. 2, 4,

p. 359b, 29f, to **νεφος** *ibid.* 1, 9, p. 346b, 32). (In Greek writings from (Herodotus 4, 75 and) Plato, *Tim.*, p. 86; c. down).*

{823} **ατομος, ατομον** (**τεμνω** to cut), “that cannot be cut in two or divided, indivisible” (Plato, Sophocles 229 d.; of time, Aristotle, *phys.* 8, 8, p. 263b, 27): **εν ατομω** “in a moment,” ~~415~~ 1 Corinthians 15:52.*

{824} **ατοπος, ατοπον** (**τοπος**), “out of place; not befitting, unbecoming” (so in Greek writings from Thucydides down; very often in Plato); in later Greek in an ethical sense, “improper, wicked”: ~~424~~ Luke 23:41 (**ατοπον τι πρασσειν**, as in ~~820~~ Job 27:6; 2 Macc. 14:23); ~~425~~ Acts 25:5 L T Tr WH; (the Septuagint for **ἠμα**; ~~808~~ Job 4:8; 11:11, etc. Josephus, *Antiquities* 6, 5, 6; Plutarch, *de aud. poet.* c. 3 **φauλα** and **ατοπα**); of men: ~~382~~ 2 Thessalonians 3:2 (**ατοποι και πονηροι**; Luth. *unartig*, more correctly “unrighteous” (*iniquus*), A.V. “unreasonable,” cf. Ellicott at the passage). “inconvenient, harmful”: ~~436~~ Acts 28:6 **μηδεν ατοπον εις αυτον γινομενον**, no injury, no harm coming to him (Thucydides 2, 49; Josephus, *Antiquities* 11, 5, 2; Herodian, 4, 11, 7 (4, Bekker edition)).*

{825} **Ατταλεια** (**Ατταλλια** T WH (see Iota)), **Ατταλειας, ἡ**, “Attalia], a maritime city of Pamphylia in Asia, very near the borders of Lycia, built and named by Attalus Philadelphus, king of Pergamum; now “Antali” (or “Adalia”; cf. *Dict. of Geog.*): ~~445~~ Acts 14:25.*

{826} **αυγαζω**: 1 aorist infinitive **αυγασαι**; (**αυγη**);

1. in Greek writings transitively, “to beam upon, irradiate”.

2. in the Bible intransitive, “to be bright, to shine forth”: ~~404~~ 2 Corinthians 4:4 (L marginal reading Tr marginal reading **καταυγαζω** see **φωτισμος**, b.) (~~383~~ Leviticus 13:24-28 (etc.)). (Compare: **διαυγαζω, καταυγαζω**).*

{827} **αυγη, αυγης, ἡ**, “brightness, radiance” (cf. German *Auge* (eye), of which the tragic poets sometimes use **αυγη**, see Pape (or Liddell and Scott; cf. Latin *lumina*)), especially “of the sun”; hence, **ἡλιου** is often added (Homer and following), “daylight”; hence, **αχρις** (**αχρι** T Tr WH) **αυγης** even till break of day, ~~401~~ Acts 20:11 (Polyaen. 4, 18, p. 386 **κατα την πρωτην αυγην της ἡμερας**). (Synonym: see **φεγγος**, at the end).*

{828} **Αυγουστος, Αυγυστου, ὁ**, “Augustus” (cf. English “Majesty”; see **σεβαστος**, 2), the surname of Gaius Julius Caesar Octavianus, the first Roman emperor: ^{<400>}Luke 2:1.*

{829} **αυθαδης, αυθαδες** (from **αυτος** and **ἡδομαι**), “self-pleasing, self-willed, arrogant”: ^{<500>}Titus 1:7; ^{<600>}2 Peter 2:10. (^{<400>}Genesis 49:3,7; ^{<700>}Proverbs 21:24. In Greek writings from Aeschylus and Herodotus down.) (Trench, sec. xciii.)*

{830} **αυθαιρετος, αυθαιρετον** (from **αυτος** and **ἄιρεομαι**), “self-chosen”; in Greek writings especially of states or conditions, as **δουλεια**, Thucydides 6, 40, etc., more rarely of persons; “voluntary, of free choice, of one’s own accord” (as **στρατηγος**, Xenophon, an. 5, 7, 29, explained sec. 28 by **ὁς ἑαυτον ἔληται**): ^{<400>}2 Corinthians 8:3,17.*

{831} **αυθεντεω, αυθεντω**; (a Biblical and ecclesiastical word; from **αυθεντης** contracted from **αυτοεντης**, and this from **αυτος** and **εντεα** arms (others, **ἐντης**, cf. Hesychius **συνεντης συνεργος**; cf. Lobeck, Technol., p. 121); hence,

a. according to earlier usage, “one who with his own hand kills either others or himself.

b. in later Greek writings “one who does a thing himself the author” (**της πραξως**, Polybius 23, 14, 2, etc.); “one who acts on his own authority, autocratic,” equivalent to **αυτοκρατωρ** an absolute “master”; cf. Lobeck ad Phryn., p. 120 (also as above; cf. Winer’s Grammar, sec. 2, 1 c.); “to govern” one, “exercise dominion over” one: **τινς**, ^{<500>}1 Timothy 2:12.*

{832} **αυλεω, αυλω**: 1 aorist **ηυλησα**; (present passive participle **το αυλουμενον**); (**αυλος**); “to play on the flute, to pipe”: ^{<400>}Matthew 11:17; ^{<500>}Luke 7:32; ^{<600>}1 Corinthians 14:7. (From (Alcman, Herodotus) Xenophon, and Plato down.)*

{833} **αυλη, αυλης, ἡ** (**αω** to blow; hence) properly, “a place open to the air” (**διαπνεομενος τοπος αυλη λεγεται**, Athen. 5, 15, p. 189 b.);

1. among the Greeks in Homer’s time “an uncovered space around the house, enclosed by a wall, in which the stables stood” (Homer, Odyssey 9, 185; Iliad 4, 433); hence, among the Orientals that “roofless enclosure in

the open country in which flocks were herded at night, a sheepfold”:

<B10>John 10:1,16.

2. “the uncovered court-yard of the house,” Hebrew רֶחֶב; the Septuagint **αυλη**, Vulgate *atrium*. In the O.T. particularly of the courts of the tabernacle and of the temple at Jerusalem; so in the N.T. once:

<B10>Revelation 11:2 (**την αυλην την εξωθεν** (Rec.st **εσωθεν**) **του ναου**).

The dwellings of the higher classes usually had two **αυλαι**, one exterior, between the door and the street, called also **προαυλιον** (which see); the other interior, surrounded by the buildings of the dwelling itself. The latter is mentioned <B16>Matthew 26:69 (where **εξω** is opposed to the room in which the judges were sitting); <B46>Mark 14:66; <B25>Luke 22:55. Cf. Winer’s RWB under the word Häuser; (B. D. American edition under the word Court; BB. DD. under the word House).

3. “the house itself a palace”: <B15>Matthew 26:3,58; <B54>Mark 14:54; 15:16; <B21>Luke 11:21; <B15>John 18:15, and so very often in Greek writings from Homer, *Odyssey* 4, 74 down (cf. Eustathius 1483, 39 **τω της αυλης ονοματι τα δωματα δηλοι**, Suidas col. 652 c. **αυλη. η του βασιλεως οικια**. Yet this sense is denied to the N.T. by Meyer et al.; see Meyer on Matthew, the passage cited).*

{834} **αυλητης, αυλητου, ο (αυλεω)**, “a flute-player”: <B23>Matthew 9:23; <B22>Revelation 18:22. (In Greek writings from (Theognis and) Herodotus 6, 60 down.)*

{835} **αυλιζομαι**: deponent; imperfect **ηυλιζομην**; 1 aorist **ηυλισθην** (Veitch, under the word; Buttmann, 51 (44); Winer’s Grammar, sec. 39, 2); (**αυλη**); in the Septuagint mostly for **^W** ;

1. properly, “to lodge in the courtyard especially at night”; of flocks and shepherds.

2. “to pass the night in the open air, bivouac”.

3. universally, “to pass the night, lodge”: so <B17>Matthew 21:17; <B17>Luke 21:37 (**εξερχομενος ηυλιζετο εις το ορος**, going out to pass the night he retired to the mountain; cf. Buttmann, sec. 147, 15). (In Greek writings from Homer down.)*

{836} αυλος, αυλου, ὁ (αω, αυω) (from Homer down), “a pipe”: ^{<4547>}1 Corinthians 14:7. (Cf. Stainer, Music of the Bible, chapter v.)*

{837} αυξανω, and earlier (the only form in Pindar and Sophocles (Veitch, under the word says, ‘Hesiod, Mimnermus, Sophocles, Thucydides always have αυξω or αυξομαι, and Pindar except αυξανοι from 130 (Bergk)’)) αυξω (^{<4021>}Ephesians 2:21; ^{<5029>}Colossians 2:19); imperfect ηυξανον; future αυξησω; 1 aorist ηυξησα; (passive, present αυξανομαι); 1 aorist,

1. transitive, “to cause to grow, to augment”: ^{<4016>}1 Corinthians 3:6f; ^{<4090>}2 Corinthians 9:10. Passive “to grow, increase, become greater”: ^{<0132>}Matthew 13:32; ^{<4048>}Mark 4:8 L T Tr WH; ^{<4705>}2 Corinthians 10:15; ^{<5006>}Colossians 1:6 (not Rec.); εις την επιγνωσιν του Θεου unto the knowledge of God, ^{<5010>}Colossians 1:10 (G L T Tr WH τη επιγνωσει του Θεου); εις σωτηριαν (not Rec.) to the attaining of salvation, ^{<4012>}1 Peter 2:2.

2. according to later usage (from Aristotle, an. post. 1, 13, p. 78{b}, 6, etc., down; but nowhere in the Septuagint (cf. Buttmann, 54 (47); 145 (127); Winer’s Grammar, sec. 38, 1)) intransitive, “to grow, increase”: of plants, ^{<4058>}Matthew 6:28; ^{<4048>}Mark 4:8 Rec.; ^{<0227>}Luke 12:27 (not Tdf.; Tr marginal reading brackets αυξανω); ^{<0239>}Luke 13:19; of infants, ^{<0180>}Luke 1:80; 2:40; of a multitude of people, ^{<4077>}Acts 7:17. of inward Christian growth: εις Χριστον, in reference to (Winer’s Grammar, 397 (371); yet cf. Ellicott at the passage) Christ, ^{<4045>}Ephesians 4:15; εις ναον, so as to form a temple, ^{<4021>}Ephesians 2:21; εν χαριτι, ^{<6018>}2 Peter 3:18; with an accusative of the substance. την αυξησιν, ^{<5029>}Colossians 2:19 (cf. Winer’s Grammar, sec. 32, 2; Buttmann, sec. 131, 5, also Lightfoot’s note at the passage); of the external increase of the gospel it is said ὁ λογος ηυξανε: ^{<4017>}Acts 6:7; 12:24; 19:20; of the growing authority of a teacher and the number of his adherents (opposed to ελαττουσθαι), ^{<4080>}John 3:30. (Compare: συν αυξανω, ὑπεραυξανω.)*

{838} αυξησις, αυξεως, ἡ (αυξω), “increase, growth”: ^{<4046>}Ephesians 4:16; του Θεου, effected by God, ^{<5029>}Colossians 2:19; cf. Meyer ad loc. ((Herodotus), Thucydides, Xenophon, Plato, and subsequent writings.)*

{837} αυξω, see αυξανω.

{839} **αυριον**, adverb (from **αυρο** the morning air, and this from **αυω** to breathe, blow; (according to others akin to **ηως**, Latin *aurora*; Curtius, sec. 613, cf. Vanicek, p. 944)), “tomorrow” (Latin *cras*): ^{<4070>}Matthew 6:30; ^{<4123>}Luke 12:28; ^{<4235>}Acts 23:15 Rec., 20; 25:22; ^{<4650>}1 Corinthians 15:32 (from ^{<3213>}Isaiah 22:13); **σημερον και αυριον**, ^{<2132>}Luke 13:32f; ^{<3043>}James 4:13 (Rec.st G, others **σημερον η αυριον**). **η αυριον** namely, **ημερα** (Winer’s Grammar, sec. 64, 5; Buttmann, sec. 123, 8) the morrow, ^{<4064>}Matthew 6:34; ^{<4043>}Acts 4:3; **επι την αυριον**, on the morrow, *i.e.* the next morning, ^{<4085>}Luke 10:35; ^{<4045>}Acts 4:5; **το** (L **τα**; WH omits) **της αυριον**, what the morrow will bring forth, ^{<3044>}James 4:14. (From Homer down.)*

{840} **αυστηρος, αυστηρα, αυστηρον** (from **αυω** to dry up), “harsh” (Latin *austerus*), “stringent” of taste, **αυστηρον και γλυκυ (και πικρον)**, Plato, legg. 10, 897 a.; **οινος**, Diogenes Laërtius 7, 117. of mind and manners, “harsh, rough, rigid” (cf. Trench, sec. xiv.): ^{<2623>}Luke 19:21,22; (Polybius 4, 20, 7; Diogenes Laërtius 7, 26, etc. 2 Macc. 14:30).*

{841} **αυταρκεια, αυταρκειας, η (αυταρκης**, which see), “a perfect condition of life, in which no aid or support is needed”; equivalent to **τελειοτης κτησεως αγαθων**, Plato, def., p. 412 b.; often in Aristotle, (defined by him (pol. 7, 5 at the beginning, p. 1326{b}, 29) as follows: **το παντα υπαρχειν και δεισθαι μηθενος αυταρκης**; cf. Lightfoot on ^{<1041>}Philippians 4:11); hence, “a sufficiency of the necessaries of life”: ^{<4008>}2 Corinthians 9:8; subjectively, “a mind contented with its lot, contentment”: ^{<4006>}1 Timothy 6:6; (Diogenes Laërtius 10, 130).*

{842} **αυταρκης** (on the accent see Chandler sec. 705), **αυταρκης**, (**αυτος, αρκειω**) (from Aeschylus down), “sufficient for oneself, strong enough or possessing enough to need no aid or support; independent of external circumstances”; often in Greek writings from (Aeschylus and) Herodotus 1, 32 down. Subjectively, “contented with one’s lot, with one’s means, though the slenderest”: ^{<1041>}Philippians 4:11 (so Sir. 40:18; Polybius 6, 48, 7; Diogenes Laërtius 2, 24 of Socrates, **αυταρκης και σεμνος**). (Cf. **αυταρκεια**).*

{843} **αυτοκατακριτος, αυτοκατακριτον (αυτος, κατακρινω)**, “self-condemned”: ^{<4181>}Titus 3:11; (ecclesiastical writings (cf. Winer’s Grammar, sec. 34, 3)).*

{844} **αυτοματος, αυτοματον, and αυτοματη, αυτοματων** (from **αυτος** and **μεμαα** to desire eagerly, from the obsolete theme **μωω**), “moved by one’s own impulse, or acting without the instigation or intervention of another” (from Homer down); often of the earth producing plants of itself, and of the plants themselves and fruits growing without culture; (on its adverbial use cf. Winer’s Grammar, sec. 54, 2): ^{<1003>}Mark 4:28; (Herodotus 2, 94; 8, 138; Plato, polit., p. 272 a.; (Theophrastus, h., p. 2, 1); Diodorus 1, 8, etc. ^{<1025>}Leviticus 25:5,11). of gates opening of their own accord: ^{<4120>}Acts 12:10 (so in Homer, Iliad 5, 749; Xenophon, Hell. 6, 4, 7; Apoll. Rh. 4, 41; Plutarch, Timol. 12; Nonnus, Dionysius 44, 21; (Dio Cassio, 44, 17)).*

{845} **αυτοπητης, αυτοππου, ό (αυτος, ΟΠΠΩ)**, “seeing with one’s own eyes, an eye-witness” (cf. **αυτηκως** one who has himself heard a thing): ^{<1002>}Luke 1:2. (In Greek writings from Herodotus down.)*

{846} **αυτος, αυτη, αυτο**, pronoun (“derived from the particle **αυ** with the added force of a demonstrative pronoun. In itself it signifies nothing more than again, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied.” Klotz ad Devar. ii., p. 219; (see Vanicek, p. 268)). It is used by the Biblical writings both of the O.T. and of the N.T. far more frequently than the other pronouns; and in this very frequent and almost inordinate use of it, they deviate greatly from secular authors; cf. Buttman, sec. 127, 9. (On classic usage cf. Hermann, Opuscc. i. 308ff, of which dissertation a summary is given in his edition of Viger, pp. 732-736.)

I. “self,” as used (in all persons, genders, numbers) to distinguish a person or thing from or contrast it with another, or to give him (it) emphatic prominence.

1. When used to express Opposition or Distinction, it is added

a. to the subjects implied in the verb, the personal pronouns **εγω, ημεις, συ**, etc., being omitted: ^{<1057>}Luke 5:37 (**αυτος εκχυθησεται** the wine, as opposed to the skins); ^{<1077>}Luke 22:71 (**αυτοι γαρ ηκουσαμεν** we ourselves, opposed to witnesses whose testimony could have been taken); ^{<1025>}John 2:25 (**αυτος εγινωσκεν**, opposed to testimony he might have called for); ^{<1042>}John 4:42 (we ourselves, not thou only); ^{<1021>}John 9:21 (T Tr WH omit); ^{<4185>}Acts 18:15 (**οψεσθε αυτοι**); ^{<1024>}Acts 20:34; 22:19; ^{<1009>}1

Thessalonians 1:9, etc.; with a negative added, ‘he does not himself do this or that,’ *i.e.* he leaves it to others: ^{<4160>}Luke 6:42 (αυτος, viz., “thou,” ου βλεπων); ^{<2146>}Luke 11:46 (αυτοι, viz., “ye,” ου προσπαυετε), 52; ^{<3133>}John 18:28; 3 John 10. With the addition of και to indicate that a thing is ascribed to one equally with others: ^{<2442>}Luke 14:12 (μηποτε και αυτοι σε αντικαλεσωσι); ^{<2163>}Luke 16:28; ^{<4022>}Acts 2:22 (G L T Tr WH omit και); ^{<4045>}John 4:45; 17:19,21; ^{<37124>}Philippians 2:24, etc. In other passages και αυτος is added to a subject expressly mentioned, and is placed after it; and in translation may be joined to the predicate and rendered “likewise”: ^{<4036>}Luke 1:36 (ἡ συγγενης σου και αυτη συνειληφια υιον “thy kinswoman herself also,” *i.e.* as well as thou); ^{<4257>}Matthew 27:57 (ὁς και αυτος εμαθητευσε (L T Tr WH text εμαθητευθη) τω Ιησου); ^{<4251>}Luke 23:51 (R G); ^{<4153>}Mark 15:43; ^{<4083>}Acts 8:13 (ὁ δε Σιμων και αυτος απιστευσε); 15:32; 21:24; ^{<4016>}1 John 2:6; ^{<8017>}Galatians 2:17; ^{<3133>}Hebrews 13:3.

b. it is added to subjects expressed, whether to pronouns personal or demonstrative, or to nouns proper or common: ^{<4133>}John 3:28 (αυτοι υμεις ye yourselves bear witness, not only have I affirmed); ^{<4111>}Acts 20:30 (εξ υμων αυτων from among your own selves, not only from other quarters); ^{<6136>}Romans 15:54 (και αυτος εγω I of myself also, not only assured by report, cf. 1:8); ^{<4153>}1 Corinthians 5:13 (εξ υμων αυτων from your own society, opposed to them that are without, of whose character God must be the judge); ^{<4075>}1 Corinthians 7:35; 11:13; ^{<3049>}1 Thessalonians 4:9; αυτοι οντοι, ^{<4041>}Acts 24:20; αυτου τουτου (masculine), ^{<4055>}Acts 25:25; Ιησους αυτος Jesus himself, personally, opposed to those who baptized by his command, ^{<4042>}John 4:2; αυτος Ιησους, opposed to those who believed on him on account of his miracles, ^{<4124>}John 2:24; Jesus himself, not others only, ^{<4044>}John 4:44; αυτος Δαυιδ, opposed to the doctors of the law, whose decision did not seem quite to agree with the words of David, ^{<4126>}Mark 12:36f; ^{<2142>}Luke 20:42; αυτος ὁ Σατανς, opposed to his ministers, ^{<47114>}2 Corinthians 11:14; αυτος ὁ Θεος, God himself, not another, ^{<4013>}Revelation 21:3; αυτα τα επουρανια, the heavenly things themselves (*i.e.* sanctuary), opposed to its copies, ^{<3123>}Hebrews 9:23 (see επουρανιος, 1 c.).

c. it is used to distinguish one not only from his companions, disciples, servants — as ^{<4025>}Mark 2:25 (αυτος και ὁι μετ’ αυτου); ^{<4012>}John 2:12; 4:53; 18:1 — but also from things done by him or belonging to him, as

^{<870>}John 7:4 (τι ποιει και ζητει αυτος (L Tr marginal reading WH marginal reading αυτο)); ^{<815>}1 Corinthians 3:15 (τινος το εργον κατακαησεται, αυτος δε σωθησεται); ^{<245>}Luke 24:15 (αυτος (ὁ) Ιησους, Jesus himself in person, opposed to their previous conversation about him).

d. “self to the exclusion of others, *i.e.* he etc. alone, by oneself”: ^{<161>}Mark 6:31 (ὁμεις αυτοι ye alone, unattended by any of the people; cf. Fritzsche at the passage); ^{<441>}John 14:11 (δια τα εργα αυτα (WH marginal reading αυτου)); ^{<725>}Romans 7:25 (αυτος εγω I alone, unaided by the Spirit of Christ; cf. ^{<810>}Romans 8:2); ^{<723>}2 Corinthians 12:13 (αυτος εγω, unlike the other preachers of the gospel); ^{<692>}Revelation 19:12; cf. Herm. ad Vig., p. 733 iii.; Matth. sec. 467, 5; Kühner, sec. 468 Anm. 2; (Jelf, sec. 656, 3); with the addition of **μονος** (as often in Attic writings): ^{<665>}John 6:15.

e. “self not prompted or influenced by another, *i.e.* of oneself of one’s own accord”: ^{<667>}John 16:27 (so even Homer, Iliad 17, 254; and among Attic writings especially Xenophon).

2. When it gives Prominence, it answers

a. to our emphatic “he, she, it”: ^{<121>}Matthew 1:21 (αυτος σωσει HE and no other); ^{<104>}Matthew 5:4-10 (αυτοι); 6:4 (R G); 17:5 (αυτου ακουετε); ^{<265>}Luke 6:35; 17:16; 24:21; ^{<392>}John 9:21 (αυτος (T Tr WH omit) ... αυτον ... αυτος); ^{<402>}Acts 10:42 (L text Tr text WH ὄντος); ^{<847>}Galatians 4:17 (αυτους); ^{<420>}Ephesians 2:10 (αυτου); ^{<5017>}Colossians 1:17; ^{<611>}1 John 2:2; 4:5; ^{<3016>}James 2:6f. So in Greek writings also from Homer down; cf. Herm. ad Vig., p. 734 v. It is used with the same force after relative sentences, where Greek prose uses ὄντος: ^{<1231>}Matthew 12:50 (ὅστις αν ποιηση ..., αυτος μου αδελφος εστιν, where in ^{<1035>}Mark 3:35 ὄντος); ^{<1058>}Matthew 26:48; ^{<1444>}Mark 14:44; cf. Buttmann, 107f (94f). Less emphatically, αυτος is put before subjects, serving to recall them again: ^{<1014>}Matthew 3:4 (αυτος δε Ιωαννης now he, whom I spoke of, John); ^{<1067>}Mark 6:17 (αυτος γαρ Ηρωδης); ^{<816>}Romans 8:16 (αυτο το πνευμα).

b. it points out some one as chief, leader, master of the rest (often so in Greek, as in the well-known phrase of the Pythagoreans, αυτος εφα (cf. Winer’s Grammar, sec. 22, 3, 4 and, p. 150 (142))); of Christ, ^{<1024>}Matthew 8:24; ^{<1048>}Mark 4:38; 6:47; 8:29; ^{<4516>}Luke 5:16f; 9:51; 10:38; of God, ^{<265>}Luke 6:35; ^{<3135>}Hebrews 13:5; ^{<6449>}1 John 4:19 (not Lachmann).

c. it answers to our “very, just, exactly” (German *eben, gerade*):

^{<89B>}Romans 9:3 (*αυτος εγω* I myself, the very man who seems to be inimical to the Israelites); ^{<70E>}2 Corinthians 10:1 (I myself, who bore myself lowly in your presence, as ye said); *αυτα τα εργα*, ^{<85F>}John 5:36; often in Luke *εν αυτη τη ημερα* or *ωρα, αυτω τω καιρω*, “in that very day, hour, season”: ^{<02B>}Luke 2:38; 10:21; 12:12; 13:1,31; 20:19; 23:12; 24:13, 33; ^{<46B>}Acts 16:18. In the writings of Paul *αυτο τουτο* “this very thing”: ^{<82D>}Galatians 2:10; ^{<70I>}2 Corinthians 7:11; ^{<50C>}Philippians 1:6; *εις αυτο τουτο* “for this very purpose, on this very account”: Romans 9: 17; 13:6; ^{<85F>}2 Corinthians 5:5; ^{<862>}Ephesians 6:22; ^{<50B>}Colossians 4:8; and in the same sense (“for” this very thing) the simple accusative (as in Attic, cf. Matth. sec. 470, 7; Kühner, 2:267 Anm. 6; Winer’s Grammar, sec. 21 N. 2) *τουτο αυτο*, ^{<70B>}2 Corinthians 2:3 (but see Meyer at the passage), and *αυτο τουτο*, ^{<60E>}2 Peter 1:5 (Lachmann reads here *αυτοι*).

d. “even,” Latin *vel, adeo* (in Homer; cf. Herm. ad Vig., p. 733 ii.): *και αυτη η κτισις*, ^{<82I>}Romans 8:21; *ουδε η φυσικς αυτη*, ^{<614>}1 Corinthians 11:14; *και* (Tr omits; L WH brackets *και*) *αυτος ο υιος*, ^{<65B>}1 Corinthians 15:28; *και αυτη Σαρρα* even Sarah herself, although a feeble old woman, ^{<811>}Hebrews 11:11 (yet WH marginal reading reads the dative *αυτη Σαρρα*; see *καταβολη*, 1).

II. *αυτος* has the force of a simple personal pronoun of the third person, answering to our unemphatic “he, she, it”; and that

1. as in classic Greek, in the oblique cases, “him, her, it, them,” etc.: numberless instances — as in the genitive absolute, e.g. *αυτου ελθοντος, λαλησαντος*, etc.; or in the accusative with infinitive, *εις το ειναι αυτους αναπολογητους*, ^{<61D>}Romans 1:20; or after prepositions, *εξ αυτου, εν αυτω*, etc.; or where it indicates the possessor, *ο πατηρ αυτου*; or a person as the (direct or indirect) object of an active verb, as *επιδωσει αυτω*, ^{<07D>}Matthew 7:9; *ασπασασθε αυτην*, ^{<002>}Matthew 10:12; *αφεις αυτους*, ^{<854>}Matthew 26:44; *ην διανευων αυτοις*, ^{<022>}Luke 1:22; *ουκ εια αυτα λαλειν*, ^{<044>}Luke 4:41; *η σκοτια αυτο ου κατελαβε*, ^{<80E>}John 1:5. But see *αυτου* below.

2. Contrary to Greek usage, in the N.T. even in the nominative it is put for a simple personal pronoun of the third person, where the Greeks say *ουτος* or *ο δε*, or use no pronoun at all. This has been convincingly shown by Buttman, 107ff (93ff); and yet some of the examples adduced by him are

not decisive, but either must be or can be referred to the usage illustrated under I. 1; — those in which **αυτος** is used of Christ, apparently to I. 1 b. But, in my opinion, the question is settled even by the following: **αυτος**, ^{<0142>}Matthew 14:2; ^{<1145>}Mark 14:15; ^{<0122>}Luke 1:22; 15:14; so too in the Septuagint (cf. Thiersch, Deuteronomy Pentat. vers. Alex., p. 98); Sir. 49:7; Tobit 6:11; **αυτοι**, ^{<0108>}Mark 2:8 (**ουτως αυτοι διαλογιζονται** in Griesbach); ^{<0186>}Luke 9:36; 14:1; 22:23; **αυτο**, ^{<0114>}Luke 11:14 (Tr marginal reading WH omits; Tr text brackets). Whether **αυτη** and **αυται** also are so used, is doubtful; cf. Buttmann, 109 (95).

3. Sometimes in the oblique cases the pronoun is omitted, being evident from the context: ^{<0106>}Mark 6:5 (**επιθεις**, namely, **αυτοις**); ^{<0134>}John 3:34 (**διδωσι**, namely, **αυτω**); ^{<0129>}John 10:29 (**εδεδωκε μοι**, namely, **αυτους**); ^{<0133>}Acts 13:3 (**απελυσαν**, namely, **αυτους**); ^{<0121>}Revelation 18:21 (**εβαλεν**, namely, **αυτον**), etc.

4. Not infrequently **αυτος** in the oblique cases is added to the verb, although the case belonging to this very verb has preceded: ^{<0101>}Matthew 8:1 (**καταβαντι δε αυτω** (L Tr WH genitive absolutely) **απο τον ορουσ ηκολουθησαν αυτω**); ^{<0116>}Matthew 4:16; 5:40; 8:23,28 (R G); 9:28; 25:29 (**απο** (om. by L T Tr WH) **του μη εχοντος ... απ' αυτου**); 26:71 (R G L brackets T); ^{<0102>}Mark 5:2 (R G); 9:28 (R G); ^{<0132>}John 15:2 (**παν κλημα ... αιρει αυτο**); ^{<0121>}Acts 7:21 (R G); ^{<0117>}James 4:17; ^{<0102>}Revelation 2:7; 6:4 (L Tr marginal reading brackets); cf. Winer's Grammar, sec. 22, 4 a.; Buttmann, 142 (125). Doubtless the writer, while writing the earlier words with the intention of joining them to the leading verb to follow, marked off these very words as a clause by themselves, as if they formed a protasis; and so, when he came to the leading verb, he construed it just as though it were to form an apodosis.

5. By a Hebraism **αυτος** is used redundantly in relative sentences: **ης ειχετο θυγατριον αυτης**, ^{<0125>}Mark 7:25; **ου τω μωλωπι αυτου**, ^{<0124>}1 Peter 2:24 (R G T, but Tr marginal reading brackets **αυτου**); especially in the Apocalypse: **ην ουδεις δυναται κλεισαι αυτην**, ^{<0108>}Revelation 3:8 (according to the true text); **ους εδοθη αυτοις**, ^{<0102>}Revelation 7:2; add ^{<0109>}Revelation 7:9; 13:12; 17:9; far more often in the Septuagint; rare in Greek writings (from Callimachus (260 B. C.) epistle 44); cf. Herm. ad Vig., p. 709; (Buttmann, sec. 143, 1); Winer's Grammar, sec. 22, 4 b. where add to the examples Herodian, 8, 6, 10 (5 Bekker) **ους επιφοιτωσι αυτοις τας λοιπας πολεις πυλαι ανοιγνυντο**. But to this construction

must not be referred ^{<4182>} Matthew 3:12 **ὅν το πτυον εν τη χειρι αυτου**, nor ^{<4024>} 1 Peter 2:24 **ὅς τας ἀμαρτιας ἡμων αυτος ανηνεγκεν**. For in the latter passage **αυτος** is in contrast with “us,” who must otherwise have paid the penalty of our sins; and in the former the sense is, ‘he holds his winnowing-shovel in his hand.’

6. Very often **αυτος** is used rather laxly, where the subject or the object to which it must be referred is not expressly indicated, but must be gathered especially from some preceding name of a province or city, or from the context: ^{<4023>} Matthew 4:23 (**περιηγεν την Γαλιλαιαν διδασκων εν ταις συναγωγαις αυτων**, *i.e.* of the Galilaeans); ^{<4085>} Acts 8:5 (**Σαμαρειας εκηρυσσεν αυτοις**, *i.e.* **τοις Σαμαρειταις**); ^{<4012>} Acts 20:2 (**αυτους**, *i.e.* the inhabitants **των μερων εκεινων**); ^{<4023>} 2 Corinthians 2:13 (**αυτοις**, *i.e.* the Christians of Troas); ^{<4092>} Matthew 19:2 (**οχλοι πολλοι και εθεραπευσεν αυτους**, *i.e.* their sick); ^{<4084>} 1 Peter 3:14 (**φοβον αυτων**, *i.e.* of those who may be able **κακωσαι** you, ^{<4083>} 1 Peter 3:13); ^{<4251>} Luke 23:51 (**τη βουλη αυτων**, *i.e.* of those with whom he had been a **βουλευτης**); ^{<5008>} Hebrews 8:8 (**αυτοις** (L T WH Tr marginal reading **αυτους**; see **μεφομαι**) *i.e.* **τοις εχουσι την διαθηκην την προωτην**); ^{<4022>} Luke 2:22 (**του καθαρισμου αυτων**. of the purification prescribed by the law of Moses to women in child-bed); ^{<4084>} John 8:44 (**ψευστης εστιν και ὁ πατηρ αυτου**, *i.e.* of the liar; cf. Baumg.-Crusius and Meyer at the passage). By this rather careless use of the pronoun it came about that at length **αυτοι** alone might be used for **ανθρωποι**: ^{<4004>} Matthew 8:4; ^{<4044>} Mark 1:44; ^{<4084>} Luke 5:14,17 (here T WH Tr marginal reading **αυτον**); cf. Winer’s Grammar, sec. 22, 3; Buttmann, sec. 127, 8. 7. Sometimes, in relative sentences consisting of several members, the second member is not joined to the first by the relative **ὅς**, but by a loose connection proceeds with **και αυτος**; as, ^{<4073>} Luke 17:31; ^{<4083>} Acts 3:13 (By **ὄν ὑμεις παρεδωκατε και ηρησασθε αυτον** (L T WH omit; Tr brackets **αυτον**)); ^{<4086>} 1 Corinthians 8:6 (**εξ ὅν τα παντα και ἡμεις εις αυτον**, for **και εις ὄν ἡμεις**); ^{<4008>} 2 Peter 2:3. This is the usage likewise of Greek as well as of Hebrew; cf. Winer’s Grammar, 149 (141); (Buttmann, 283 (243)); Bernhardt (1829), p. 304.

III. **ὁ αυτος, ἡ αυτη, το αυτο**, with the article, “the same”;

1. without a noun: **ὁ αυτος**, immutable, ^{<3012>} Hebrews 1:12; 13:8 (Thucydides 2, 61); **το αυτο**: — **ποιειν**, ^{<4086>} Matthew 5:46 (R G T WH text, 47 L T Tr WH); ^{<4083>} Luke 6:33; **λεγειν**, to profess the same opinion,

^{<410>}1 Corinthians 1:10; **ονειδιζειν**, not “in the same manner” but reproached him with “the same,” cast on him “the same reproach,”
^{<474>}Matthew 27:44 (**ονειδιζειν τοιαυτα**, Sophocles Oed. Colossians 1002). **τα αυτα**: ^{<4157>}Acts 15:27; ^{<410>}Romans 2:1; ^{<400>}Ephesians 6:9. **επι το αυτο** (Rec.st passim **επιτοαυτο**) (Hesychius **όμου, επι τον αυτον τοπον**), “to the same place, in the same place”: ^{<1234>}Matthew 22:34; ^{<4015>}Acts 1:15; 2:1; ^{<4121>}1 Corinthians 11:20; 14:23 (^{<4010>}Psalms 2:2; ^{<4023>}2 Samuel 2:13; 3 Macc. 3:1; Susanna 14); “together”: ^{<4175>}Luke 17:35; ^{<401>}Acts 3:1 (L T Tr WH join it to Acts 2; ^{<4075>}1 Corinthians 7:5); **κατα το αυτο** (Vulgate *simul*), “together”: ^{<440>}Acts 14:1 (for **dj ꝥæ**^{<1234>} Exodus 26:24; ^{<1088>}1 Kings 3:18; examples from Greek writings are given by Kypke, Observations, ii., p. 69ff). Like adjective of equality **ό αυτος** is followed by the dative: **έν και το αυτο τη εξυρημενη**, ^{<4105>}1 Corinthians 11:5 (Sap. 18:11; 4 Macc. 8:5; 10:2,13; and often in Greek writings, cf. Winer’s Grammar, 150 (141)).

2. With a noun added: ^{<4064>}Matthew 26:44; ^{<4149>}Mark 14:39 (**τον αυτον λογον**); ^{<4068>}Luke 6:38 (R G L marginal reading) (**τω αυτω μετρω**); ^{<4003>}Philippians 1:30; ^{<4010>}1 Corinthians 1:10 (**εν τω αυτω νοι**); ^{<4124>}1 Corinthians 12:4 (**το δε αυτο πνευμα**), etc. **τα αυτα** (with the force of a substantive: “the same kind”) **των παθηματων**, ^{<4180>}1 Peter 5:9. (Cf. **ταυτα**.)

{847} **αυτου**, properly, neuter genitive of the pronoun **αυτος**, “in that place, there, here”: ^{<4156>}Matthew 26:36; (^{<4027>}Luke 9:27 (R L **ώδε**)); ^{<4154>}Acts 15:34 (a spurious verse (see WH’s Appendix, at the passage)); ^{<4189>}Acts 18:19. (L Tr marginal reading **εκει**); ^{<4200>}Acts 21:4 (Lachmann **αυτοις**).*

{848} **άυτου, άυτης, άυτου**, “of himself, herself, itself,” equivalent to **έαυτου**, which see It is very common in the editions of the N.T. by the Elzevirs, Griesbach, Knapp, others; but Bengel, Matthaei, Lachmann, Tdf., Trg. have everywhere substituted **αυτου, αυτω**, etc. for **άυτου, άυτω**, etc. “For I have observed that the former are used almost constantly (not always then? Grimm) not only in uncial manuscripts of the 8th, 9th, and 10th centuries, but also in many others (and not N.T. manuscripts alone). That this is the correct mode of writing is proved also by numerous examples where the pronoun is joined to prepositions; for these last are often found written not **εφ’, αφ’, μεθ’, καθ’, ανθ’**, etc., but **επ’, απ’, μετ’, κατ’, αντ’**.” Tischendorf, Proleg. ad N.T., edition 2, p. 26 (ed. 8, p.

126); cf. his Proleg. ad Septuagint, edition 1, p. 70 (ed. 4, p. 33 (not in edition 6)). Bleek entertains the same opinion and sets it forth at length in his note on ^{<300B>}Hebrews 1:3, vol. ii. 1, p. 67ff The question is hard to decide, not only because the breathings and accents are lacking in the oldest manuscripts, but also because it often depends upon the mere preference of the writer or speaker whether he will speak in his own person, or according to the thought of the person spoken of. Certainly in the large majority of the passages in the N.T. **αυτου** is correctly restored; but apparently we ought to write **δι' α̅υτου** (Rec. **ε̅αυτου** (so L marginal reading T WH)), ^{<5144>}Romans 14:14 (L text Tr **δι' αυτου**); **εις α̅υτον**, ^{<5021>}Colossians 1:20 (others, **εις αυτον**); **αυτος περι α̅υτου** (T Tr text WH **ε̅αυτου**), ^{<4321>}John 9:21. Cf. Winer's Grammar, 151 (143); (Buttmann, 111f (97f); Lightfoot on Colossians l. c, and see especially Hort in Westcott and Hort's Greek New Testament, Appendix, p. 144f; these editors have introduced the aspirated form into their text "nearly twenty times" (e.g. ^{<4164>}Matthew 6:34; ^{<4217>}Luke 12:17,21; 23:12; 24:12; ^{<4324>}John 2:24; 13:32; 19:17; 20:10; ^{<4147>}Acts 14:17; ^{<4027>}Romans 1:27; ^{<4085>}2 Corinthians 3:5; ^{<4015>}Ephesians 2:15; ^{<4082>}Philippians 3:21; ^{<4150>}1 John 5:10; ^{<4086>}Revelation 8:6, etc.). Cf. Rutherford, New Phryn., p. 432).

αυτοφωρος, αυτοφωρον (**αυτος** and **φωρ** a thief, **φωρα** a theft) (from Sophocles down); properly, "caught in the act of theft"; then universally, "caught in the act of perpetrating any other crime"; very often in the phrases **επ' αυτοφωρω** (as one word **επαυτοφωρω**) **τινα λαμβανειν**, passive **λαμβανεσθαι, καταλαμβανεσθαι, α̅λισκεσθαι**, (from Herodotus 6, 72 on), the crime being specified by a participle: **μοιχευομενη**, ^{<4004>}John 8:4 (R G), as in Aelian nat. an. 11, 15; Plutarch, mor. vi., p. 446, Tauchn. edition (x., p. 723, Reiske edition, cf. Nicias 4, 5; Eumen. 2, 2); Sextus Empiricus, adverb Rhet. 65 (p. 151, Fabric. edition).*

{849} **αυτοχειρ, αυτοχειρος, ο̅** (**αυτος** and **χειρ**, cf. **μακροχειρ, α̅δικοχειρ**), doing a thing "with one's own hand": ^{<4279>}Acts 27:19. (Often in the tragedians and Attic orators.)*

αυχεω; (in present and imperfect from Aeschylus and Herodotus down, but rare in prose); properly, "to lift up the neck," hence, "to boast": **μεγαλα αυχει**, ^{<4085>}James 3:5 L T Tr WH for R G **μεγαλαυχει** which see*

{850} *αυχηρος, αυχηρα, αυχηρον* (*αυχηω* to be squalid), “squalid, dirty” (Xenophon, Plato, and following), and since dirty things are destitute of brightness, “dark”: ^{<6019>}2 Peter 1:19, Aristotle, *de color.* 3 *το λαμπρον η στιλβον ... η τουναντιον αυχηρον και αλαμπες.* (Hesychius, Suidas, Pollux).*

{851} *αφαιρεω, αφαιρω*; future *αφαιρησω* (^{<6219>}Revelation 22:19 Rec. (from Erasmus, apparently on no Ms. authority; see Tdf.’s note)), and *αφελω* (ibid. G L T Tr WH; on this rarer future cf. Alexander Buttmann (1873) *Ausf. Spr.* ii., p. 100); 2 aorist *αφειλον*; 1 future passive *αφαιρεθησομαι*; middle, present *αφαιρουμαι*; 2 aorist *αφειλομην*; (see *αίρεω*); in Greek writings from Homer down; “to take from, take away, remove, carry off”: *τι*, ^{<4025>}Luke 1:25; “to cut off,” *το ωτιον*, ^{<1016>}Matthew 26:51; ^{<1447>}Mark 14:47 (L T Tr WH *το ωταριον*); ^{<4220>}Luke 22:50 (*το ους*) (*την κεφαλην τινος*, 1 Macc. 7:47; for *τρε*, ^{<0175>}1 Samuel 17:51); to take away, *τι απο* with the genitive of a thing, ^{<6219>}Revelation 22:19; *τι απο* with the genitive of person ^{<1010>}Luke 10:42 (T WH omit; L Tr brackets *απο*) (^{<1331>}Genesis 31:31; ^{<3307>}Job 36:7; ^{<1046>}Proverbs 4:16 (Alexandrian LXX, etc.); middle (properly, to take away or bear off “for oneself”), ^{<1413>}Luke 16:3 (^{<1040>}Leviticus 4:10; ^{<3118>}Micah 2:8; in Greek writings with a simple genitive for *απο τινος*); *αφαιρειν τας άμαρτιας* “to take away sins,” of victims expiating them, ^{<3104>}Hebrews 10:4 (^{<2415>}Jeremiah 11:15; Sir. 47:11); middle of God putting out of his sight, remembering no more, the sins committed by men, *i.e.*, granting pardon for sins (see *άμαρτια*, 2 a.): ^{<5117>}Romans 11:27.*

{852} *αφανης, αφανες* (*φαινω*), “not manifest, hidden”: ^{<3043>}Hebrews 4:13. (Often in Greek writings from (Aeschylus and) Herodotus down.) (Cf. *δηλος*, and Schmidt, chapter 130).*

{853} *αφανιζω*; (passive, present *αφανιζομαι*); 1 aorist *ηφανισθην*; (*αφανης*);

a. “to snatch out of sight, to put out of view, to make unseen” (Xenophon, an. 3, 4, 8 *ήλιον νεφελη παρακαλυψασα ηφανισε* namely, *την πολιν*, Plato, Philippians 66 a. *αφανιζοντες κρυπτομεν*).

b. “to cause to vanish away, to destroy, consume”: ^{<1059>}Matthew 6:19f (often so in Greek writings and the Septuagint (cf. Buttmann, sec. 130, 5));

passive “to perish”: ^{<4134>}Acts 13:41 (Luth. *vor Schrecken vergehen*); “to vanish away,” ^{<5044>}James 4:14 (Herodotus 7, 6; 167; Plato and following).

c. “to deprive of lustre, render unsightly; to disfigure”: **το προσωπον**, ^{<0166>}Matthew 6:16.*

{854} αφανισμος, αφανισμου, ὁ (αφανιζω, which see), “disappearance; destruction”: ^{<5083>}Hebrews 8:13. (Theophrastus, Polybius, Diodorus, Plutarch, Lucian, others; often in the Septuagint, particularly for **hMva** and **hmmv**.)*

{855} αφαντος, αφαντον (from φαينوμαι), “taken out of sight, made invisible”: αφαντος εγενετο απ’ αυτων, he departed from them suddenly and in a way unseen, he vanished, ^{<0231>}Luke 24:31. (In poets from Homer down; later in prose writings also; Diodorus 4, 65 **εμπεσων εις το χασμα** ... αφαντος εγενετο, Plutarch, orac. def. c. 1. Sometimes angels, withdrawing suddenly from human view, are said αφανεις γινεσθαι: 2 Macc. 3:34; Acta Thom. sections 27 and 43.)*

{856} αφεδρων, αφεδρωνος, ὁ, apparently a word of Macedonian origin, which Suidas calls ‘barbarous’; “the place into which the alvine discharges are voided; a privy, sink”; found only in ^{<0157>}Matthew 15:17; ^{<0079>}Mark 7:19. It appears to be derived not from αφ’ ἔδρων, a *podicibus*, but from αφεδρος, the same Macedon. word which in ^{<0125>}Leviticus 12:5; 15:19ff answers to the Hebrew **hDnisordes menstruorum**. Cf. Fischer’s full discussion of the word in his Deuteronomy vitii lexamples N.T., p. 698ff*

{857} αφειδια (αφειδεια Lachmann, see under the word ει, ι), αφειδιας, ἡ (the disposition of a man who is αφειδης, unsparing), “unsparing severity”: with the genitive of the object, του σωματος, ^{<0023>}Colossians 2:23 (των σωματος αφειδειν, Lysias 2, 25 (193, 5); Diodorus 13, 60; 79 etc. (see Lightfoot on Colossians, the passage cited); in Plato, defin., p. 412 d. αφειδια means “liberality”).*

{542} αφειδον, equivalent to απειδον, which see Cf. Buttmann, 7; Mullach, p. 22; Winer’s Grammar, 45 (44); (Tdf. Proleg., p. 91f, the Septuagint edition 4 Proleg., p. xxxiii.; Scrivener’s edition of manuscript Cantab. Introduction, p. 47: (11); especially WH’s Appendix, p. 143f, Meisterhans, sec. 20, and Lightfoot on ^{<0163>}Philippians 2:23; Curtius, p. 687f).

{858} **αφελотης, αφелотητος, ἡ** (from **αφελης** without rock, smooth, plain, and this from **φеллеус** rocky land), “simplicity” (A.V. “singleness”): **καρδιας**, ^{<4126>}Acts 2:46 (found only here (and in ecclesiastical writings). The Greeks used **αφελεια**).*

{560} **αφελπιζω**, equivalent to **απεлπιζω**, which see; cf. **αφειδον**.

{859} **αφεσις, αφεσεως, ἡ (αφιημι)**;

1. “release,” as from bondage, imprisonment, etc.: ^{<4118>}Luke 4:18 (19) (^{<2301>}Isaiah 61:1f; Polybius 1, 79, 12, etc.).

2. **αφεσις ἀμαρτιων** “forgiveness, pardon,” of sins (properly, “the letting them go,” as if they had not been committed (see at length Trench, sec. xxxiii.)), “remission of their penalty”: ^{<4123>}Matthew 26:28; ^{<4104>}Mark 1:4; ^{<4117>}Luke 1:77; 3:3; 24:47; ^{<4123>}Acts 2:38; 5:31; 10:43; 13:38; 26:18; ^{<3114>}Colossians 1:14; **των παραπτωματων**, ^{<4107>}Ephesians 1:7; and simply **αφεσις**: ^{<4123>}Mark 3:29; ^{<3112>}Hebrews 9:22; 10:18 (**φονου**, Plato, legg. 9, p. 869 d.; **εγκληματων**, Diodorus 20, 44 (so Dionysius Halicarnassus 50:8 sec. 50, see also 7, 33; 7, 46; especially 7, 64; **ἀμαρτηματων**, Philo, vit. Moys. 3:17; others)).*

{860} **ἀφη, ἀφης, ἡ (ἀπτω** to fasten together, to fit) (Vu]g. *junctura* (and *nexus*)), “bond, connection” (A.V. “joint” (see especially Lightfoot on Colossians as below)): ^{<4116>}Ephesians 4:16; ^{<3119>}Colossians 2:19. (Plutarch, Anton. c. 27.)*

{861} **αφθαρσια, αφθαρσιας, ἡ (αφθαρτος, cf. ακαθαρσια)** (Tertullian and subsequent writings *in corruptibilitas*, Vulgate *in corruptio* (and *in corruptela*)), “incorruption, perpetuity”: **του κοσμου**, Philo de incorr. round. sec. 11; it is ascribed to **το θειον** in Plutarch, Aristotle, c. 6; of the body of man exempt from decay after the resurrection, ^{<4152>}1 Corinthians 15:42 (**εν αφθαρσια**, namely, **ον**), 50, 53f; of a blessed immortality (Sap. 2:23; 6:19; 4 Macc. 17:12), ^{<4117>}Romans 2:7; ^{<3111>}2 Timothy 1:10. **τινα αγαπαν εν αφθαρσια** to love one with never diminishing love, ^{<4124>}Ephesians 6:24 (cf. Meyer at the passage The word seems to have the meaning “purity, sincerity, incorruptness” in ^{<4117>}Titus 2:7 Rec.st).*

{862} **αφθαρτος, αφθαρτον (φθειρω)**, “uncorrupted, not liable to corruption or decay, imperishable”: of things, ^{<4125>}1 Corinthians 9:25; ^{<4104>}1

Peter 1:4,23; 3:4; (αφθαρτος κηρυγμα της αιωνιου σωτηριας, Mark 16 WH in (rejected) ‘Shorter Conclusion’). “immortal”: of the risen dead, <612>1 Corinthians 15:52; of God, <612>Romans 1:23; <5017>1 Timothy 1:17. (Sap. 12:1; 18:4. (Aristotle), Plutarch, Lucian, others. (Cf. Trench, sec. lxxviii.))*

αφθορια, αφθοριας, ἡ (αφθορος uncorrupted, from φθειρω), “uncorruptness”: <5017>Titus 2:7 L T Tr WH; see αδιαφθορια.*

{863} αφιημι; present 2 person singular αφεις (from the form αφεω, <612>Revelation 2:20 for Rec. εας) (3 person plural αφιουσιν Revelation 11: Tdf. editions 2, 7, from a form αφιεω; cf. Buttman, 48 (42)); imperfect 3 person singular ηφιε, with the augment before the preposition, <1034>Mark 1:34; 11:16, from the form αφιω; whence also present 1 person plural αφιομεν <2104>Luke 11:4 L T Tr WH for αφιεμεν Rec. and 3 person αφιουσιν <610>Revelation 11:9 L T Tr WH; (see WH’s Appendix, p. 167); future αφησω; 1 aorist αφηκα, 2 person singular αφηκες <6104>Revelation 2:4 T Tr WH (cf. κοπιαω); 2 aorist imperative αφες, αφετε, subjunctive 3 person singular αφη, 2 person plural αφητε (infinitive αφειναι (<1723>Matthew 23:23 L T Tr WH; <4121>Luke 5:21 L text T Tr WH)), participle αφεις, αφεντες; passive, present αφιεμαι (yet 3 person plural αφιονται <4123>John 20:23 WH marginal reading etc.; cf. αφιω above); perfect 3 person plural αφεωνται (a Doric form (cf. Winer’s Grammar, sec. 14, 3 a.; B 49 (42); Kühner, sec. 285, 4), <4102>Matthew 9:2,5; <4115>Mark 2:5,(9) — in both these Gospels L (except in Mark marginal reading) T Tr WH have restored the present 3 person plural αφιενται; <4120>Luke 5:20,23; 7:47 (48); <4123>John 20:23 L text T Tr text WH text; <4121>1 John 2:12); 1 aorist αφεθην; future αφεθησομαι; cf. Winer’s Grammar, sec. 14, 3; Buttman, 48 (42); (WH’s Appendix, p. 167; Veitch, under the word ἴημι); (from απο and ἴημι); (fr. Homer down); “to send from” (απο) “oneself”;

1. “to send away”;

a. “to bid go away or depart”: τους οχλους, <4136>Matthew 13:36 (others refer this to 3 below); την γυναικα, of a husband putting away his wife, <4171>1 Corinthians 7:11-13 (Herodotus 5, 39; and a substantive, αφεσις, Plutarch, Pomp. c. 42, 6).

b. “to send forth, yield up, emit”: το πνευμα, to expire, <4171>Matthew 27:50 (την ψυχην, <4158>Genesis 35:18; Herodotus 4, 190 and often in other

Greek writings (see **πνευμα**, 2)), **φωνην** “to utter a cry” (*emittere vocem*, Livy 1, 58), ^{<4157>}Mark 15:37 (^{<4482>}Genesis 45:2 and often in Greek writings; (cf. Heinichen on Eusebius, h. e. 8, 14, 17)).

c. “to let go, let alone, let be”;

[α]. “to disregard”: ^{<4154>}Matthew 15:14.

[β]. “to leave, not to discuss now,” a topic, used of tethers, writers, speakers, etc.: ^{<3061>}Hebrews 6:1 (Euripides, Andr. 392; Theophrastus, char. praef. sec. 3; for other examples from Greek writings see Bleek on Hebrews vol. 2:2, p. 144f) (others take the word in Hebrews, the passage cited as expressive of the duty of the readers, rather than the purpose of the writer; and consequently refer the passage to 3 below).

[γ]. “to omit, neglect”: ^{<4233>}Matthew 23:23 (^{<4214>}Luke 11:42 R G); ^{<4008>}Mark 7:8; ^{<4027>}Romans 1:27.

[δ]. “to let go, give up, a debt,” by not demanding it (opposed to **κρατειν**, ^{<4323>}John 20:23), i.e. “to remit, forgive”: **το δανειον**, ^{<4087>}Matthew 18:27; **την οφειλην**, ^{<4082>}Matthew 18:32; **τα οφειληματα**, ^{<4162>}Matthew 6:12; **τα παραπτωματα**, ^{<4164>}Matthew 6:14f; ^{<4125>}Mark 11:25f. (T Tr WH omit ^{<4126>}Mark 11:26); **τας αμαρτιας**, **τα αμαρτηματα**, **τας ανομιαις**, ^{<4092>}Matthew 9:2,5f; 12:31; ^{<4016>}Mark 2:5,7; 3:28; ^{<4483>}Luke 5:20f,23; ^{<4007>}Romans 4:7 (from ^{<4801>}Psalms 31:1 (^{<4930>}Psalms 32:1)); ^{<4010>}1 John 1:9; ^{<4055>}James 5:15 (^{<2924>}Isaiah 22:14; 33:24, etc.); **η επινοια της καρδιας**, ^{<4482>}Acts 8:22, (**την αιτιαν**, Herodotus 6, 30; **τα χρεα**, Aelian v. h. 14, 24); absolutely, **αφιεναι τινι** “to forgive one”: ^{<4122>}Matthew 12:32; 18:21,35; ^{<4042>}Mark 4:12; ^{<4214>}Luke 11:4; 12:10; 17:3f; 23:34 (L brackets WH reject the passage).

e. “to give up, keep no longer”: **την πρωτην αγαπην**, ^{<4004>}Revelation 2:4.

2. “to permit, allow, not to hinder”;

a. followed by a present infinitive (Buttmann, 258 (222)): ^{<4104>}Mark 10:14; ^{<2816>}Luke 18:16 **αφετε ερχεσθαι και μη κωλυετε αυτα**, ^{<4030>}Matthew 13:30; ^{<4034>}Mark 1:34; ^{<4144>}John 11:44; 18:8. by the aorist infinitive: ^{<4082>}Matthew 8:22; 23:13 (14); ^{<4157>}Mark 5:37; 7:12,27; ^{<4051>}Luke 8:51; 9:60; 12:39; ^{<4109>}Revelation 11:9.

b. without an infinitive: ^{<1015>}Matthew 3:15 (αφες αρτι “permit it just now”). with an accusative of the person or thing permitted: ^{<1015>}Matthew 3:15 **τοτε αφησιν αυτον**, ^{<1059>}Mark 5:19; 11:6; 14:6; ^{<1038>}Luke 13:8; ^{<1017>}John 12:7 R G; 11:48; ^{<1058>}Acts 5:38 (L T Tr WH; R G **εασατε**); ^{<1020>}Revelation 2:20 (Rec. **εας**).

c. αφημι τινι τι, “to give up a thing to one”: ^{<1050>}Matthew 5:40 (αφες αυτω και το ιματιον).

d. followed by ινα: ^{<1116>}Mark 11:16; ^{<1020>}John 12:7 L T Tr WH, a later construction, cf. Winer’s Grammar, sec. 44, 8; Buttman, 238 (205).

e. followed by the simple hortative subjunctive: ^{<1004>}Matthew 7:4; ^{<1060>}Luke 6:42 (αφες εκβαλω); ^{<1074>}Matthew 27:49; ^{<1156>}Mark 15:36 (αφετε ιδωμεν); Epictetus diss. 1, 9, 15 αφες δειξωμεν, 3, 12, 15 αφες ιδω. Cf. Buttman, 209f (181f); Winer’s Grammar, 285 (268).

3. “to leave, go away from” one; to depart from anyone,

a. in order to go to another place: ^{<1022>}Matthew 22:22; 26:44; ^{<1083>}Mark 8:13 (^{<1064>}Matthew 16:4 **καταλιπων**); 12:12; 13:34; ^{<1048>}John 4:3; 16:28.

b. to depart from one whom one wishes to quit: ^{<1041>}Matthew 4:11; so of diseases departing, αφηκεν τινα ο πυρετος, ^{<1085>}Matthew 8:15; ^{<1031>}Mark 1:31; ^{<1069>}Luke 4:39; ^{<1052>}John 4:52.

c. to depart from one and leave him to himself, so that all mutual claims are abandoned: τον πατερα, ^{<1002>}Matthew 4:22; ^{<1020>}Mark 1:20; ^{<1082>}Matthew 18:12 (^{<1054>}Luke 15:4 **καταλειπει**). Thus also αφιεναι τα εαυτου to leave possessions, home, etc.: ^{<1040>}Matthew 4:20; 19:27,29; ^{<1018>}Mark 1:18; 10:28f; ^{<1051>}Luke 5:11; 18:28f.

d. to desert one (wrongfully): ^{<1056>}Matthew 26:56; ^{<1140>}Mark 14:50; ^{<1002>}John 10:12.

e. to go away leaving something behind: ^{<1054>}Matthew 5:24; ^{<1048>}John 4:28.

f. to leave one by not taking him as a companion: opposed to παραλαμβανειν, ^{<1040>}Matthew 24:40f: ^{<1074>}Luke 17:34f.

g. to leave on dying, leave behind one: τεκνα, γυναικα, ^{<1025>}Matthew 22:25; ^{<1120>}Mark 12:20,22 (^{<1074>}Luke 20:31 **καταλειπω**).

h. to leave so that what is left may remain, “leave remaining”: **ου μη αφεθη ὡδε λιθος επι λιθον** (or **λιθω**), ^{<414D>}Matthew 24:2; ^{<411D>}Mark 13:2; ^{<420E>}Luke 21:6. 1:**αφιεναι** followed by the accusative of a noun or pronoun with an accusative of the predicate (Buttmann, sec. 144, 18): ^{<420D>}Luke 10:30 (**ἡμιθανη**); ^{<644B>}John 14:18 (**τινα ορθανον**); ^{<423B>}Matthew 23:38; ^{<423E>}Luke 13:35 (but Lachmann omits **ερημος** in both passages, WH text omits in Matthew, G T Tr WH omit in Luke; that being omitted, **αφιεναι** means to abandon, to leave destitute of God’s help); ^{<4447>}Acts 14:17 (**αμαρτυρον ἑαυτον** (L T Tr **αυτον** (WH **ἄυτον** which see))).

{864} **αφικνεομαι, αφικνουμαι**: 2 aorist **αφικομην**; (**ικνεομαι** to come); very often in Greek writings from Homer down; “to come from (**απο**) a place” (but often the preposition has almost lost its force); “to come to, arrive at”; in the N.T. once, tropically: ^{<569>}Romans 16:19 (**ὑμων ὑπακοη εις παντας αφικετο** your obedience has reached the ears of (A.V. “is come abroad unto”) all men; Sir. 47:16 **εις νησους αφικετο το ονομα σου**. Josephus, Antiquities 19, 1, 16 **εις το θεατρον ... αφικετο ὁ λογος**).*

{865} **αφιλαγαθος, αφιλαγαθον** (alpha privative and **φιλαγαθος**), “opposed to goodness and good men” (R. V. “no lover of good”); found only in ^{<588B>}2 Timothy 3:3.*

{866} **αφιλαργυρος, αφιλαργυρον** (alpha privative and **φιλαργυρος**), “not loving money, not avaricious”; only in the N.T., twice viz. ^{<548B>}1 Timothy 3:3; ^{<581E>}Hebrews 13:5. (Cf. Trench, sec. xxiv.)*

{867} **αφιξις, αφιξεως, ἡ (αφικνεομαι)**, in Greek writings generally “arrival”; more rarely “departure,” as Herodotus 9, 17; Demosthenes 1463, 7; (1484, 8); Josephus, Antiquities 4, 8, 47; 3 Macc. 7:18; and so in ^{<444D>}Acts 20:29.*

{868} **αφιστημι**: 1 aorist **απεστησα**; 2 aorist **απεστην**; middle, present **αφισταμαι**, imperative **αφιστασο** (^{<546E>}1 Timothy 6:5 Rec.; cf. Winer’s Grammar, sec. 14, 1 e.); (imperfect **αφισταμην**); future **αποστησομαι**;

1. transitively, in present, imperfect, future, 1 aorist active, “to make stand off, cause to withdraw, to remove”; tropically, “to excite to revolt”: ^{<445E>}Acts 5:37 (**απεστησε λαον ... οπισω αυτου** drew away after him;

τινα απο τινος, ^{<8704>}Deuteronomy 7:4, and in Greek writings from Herodotus 1, 76 down).

2. intransitively, in perfect, pluperfect, 2 aorist active, “to stand off, stand aloof,” in various senses (as in Greek writings) according to the context: **απο** with the genitive of person “to go away, depart, from anyone,” ^{<2137>}Luke 13:27 (from ^{<8909>}Psalm 6:9; cf. ^{<4073>}Matthew 7:23 **αποχωρειτε απ’ εμου**); ^{<4420>}Acts 12:10; 19:9; “to desert, withdraw from, one,” ^{<4453>}Acts 15:38; “to cease to vex one,” ^{<4043>}Luke 4:13; ^{<4453>}Acts 5:38; 22:29; ^{<4728>}2 Corinthians 12:8; “to fall away, become faithless,” **απο Θεου**, ^{<3812>}Hebrews 3:12; “to shun, flee from,” **απο της αδικιας**, ^{<5029>}2 Timothy 2:19. Middle, “to withdraw oneself from”: absolutely, “to fall away,” ^{<4883>}Luke 8:13; (**της πιστεως**, ^{<5001>}1 Timothy 4:1, cf. Winer’s Grammar, 427, 428 (398)); “to keep oneself away from, absent oneself from,” ^{<4023>}Luke 2:37 (**ουκ αφιστατο απο** (T Tr WH omit **απο**) **του ιερου**, she was in the temple every day); from anyone’s society or fellowship, ^{<5065>}1 Timothy 6:5 Rec.*

{869} **αφνω**, adverb (akin to **αιφνης**, see in **αιφνιδιος** above), “suddenly”: ^{<4012>}Acts 2:2; 16:26; 28:6. (the Septuagint; (Aeschylus), Thucydides and subsequent writings.)*

{870} **αφοβως**, adverb (**φοβος**), “without fear, boldly”: ^{<4074>}Luke 1:74; ^{<5014>}Philippians 1:14; ^{<4560>}1 Corinthians 16:10; ^{<6112>}Jude 1:12. (From Xenophon down.)*

{871} **αφομοιωω**, **αφομοιωω**: (perfect passive participle **αφομοιωμενος** (on augment see WH’s Appendix, p. 161)); “to cause a model to pass off (**απο**) into an image or shape like it — to express itself in it” (cf. **απεικαζειν**, **απεικονιζειν**, **αποπλασσειν**, **απομιμεισθαι**); “to copy; to produce a facsimile”: **τα καλα ειδη**, of painters, Xenophon, mem. 3, 10, 2; often in Plato. Passive “to be made like, rendered similar”: so ^{<3803>}Hebrews 7:3. (Epistle Jeremiah 4 (5), 62 (63), 70 (71); and in Plato.)*

{872} **αφοραω**, **αφορω**; “to turn the eyes away from other things and fix them on something”; cf. **αποβλεπω**. Tropically, to turn one’s mind to: **εις τινα**, ^{<3812>}Hebrews 12:2 (Winer’s Grammar, sec. 66, 2 d.) (**εις Θεον**, 4 Macc. 17:10; for examples from Greek writings cf. Bleek on Hebrews vol. ii. 2, p. 862). Further, cf. **απειδον**.*

{873} αφορίζω; imperfect αφορίζον; Attic future αφοριω ^{<4152>} Matthew 25:32 (T WH αφορισω); 13:49 (Winer's Grammar, sec. 13, the passage cited; Buttmann, 37 (32)); 1 aorist αφορισα; passive, perfect participle αφορισμενος; 1 aorist imperative αφορισθητε; (ὀρίζω to make a ὄρος or boundary); "to mark off from (απο) others by boundaries, to limit, to separate": ἑαυτον, from others, ^{<812>} Galatians 2:12; τους μαθητας, from those unwilling to obey the gospel, ^{<4151>} Acts 19:9; εκ μεσου τινων, ^{<1134>} Matthew 13:49; απο τινος, 25:32. Passive in a reflexive sense: ^{<1137>} 2 Corinthians 6:17. absolutely: in a bad sense, "to exclude as disreputable," ^{<1122>} Luke 6:22; in a good sense, τινα εις τι, "to appoint, set apart, one for some purpose" (to do something), ^{<4112>} Acts 13:2; ^{<5101>} Romans 1:1; τινα followed by a telic infinitive, ^{<8115>} Galatians 1:15 ((?) see the commentaries at the passage). ((Sophocles), Euripides, Plato, Isocrates, Demosthenes, Polybius, others; very often in the Septuagint especially for I yDbḥi ānhē myrj ergæ, etc.)*

{874} αφορμη, αφορμης, ἡ (απο and ὀρμη which see);

1. properly, "a place from which a movement or attack is made, a base of operations": Thucydides 1, 90 (την Πελοποννησον πασιν αναχωρησιν τε και αφορμην ἱκανην ειναι); Polybius 1, 41, 6.

2. metaphorically, "that by which endeavor is excited and from which it goes forth; that which gives occasion and supplies matter for an undertaking, the incentive; the resources we avail ourselves of in attempting or performing anything": Xenophon, mem. 3, 12, 4 (τοις ἑαυτων παισι καλλιους αφορμας εις τον βιον καταλειπουσι), and often in Greek writings; λαμβανειν, to take occasion, find an incentive, ^{<5108>} Romans 7:8, 11 διδοναι, ^{<1152>} 2 Corinthians 5:12; ^{<5154>} 1 Timothy 5:14 (3 Macc. 3:2; both phrases often also in Greek writings); ^{<7112>} 2 Corinthians 11:12; ^{<8153>} Galatians 5:13. On the meanings of this word see Viger. edition Herm., p. 81f; Phryn. edition Lob., p. 223f; (Rutherford, New Phryn., p. 304).*

{875} αφριζω; (αφρος); "to foam": ^{<4098>} Mark 9:18, 20. (Sophocles El. 719; Diodorus 3, 10; Athen. 11, 43, p. 472 a.; (others).) (Compare: επαφριζω.)*

{876} αφρος, αφρου, ὀ, "foam": ^{<1139>} Luke 9:39. (Homer, Iliad 20, 168; (others).)*

{877} αφροσυνη, αφροσυνης, ἡ (αφρων), “foolishness, folly, senselessness”: ^{<4710>}2 Corinthians 11:1,17,21; “thoughtlessness, recklessness,” ^{<4072>}Mark 7:22. (From Homer down.)*

{878} αφρων, αφρωνος, ὁ, ἡ, αφρον, το (from the alpha privative and φρην, cf. ευφρων, σωφρων) (from Homer down), properly, “without reason” ((ειδωλα, Xenophon, mem. 1, 4, 4); of beasts, ibid. 1, 4, 14), “senseless, foolish, stupid; without reflection or intelligence, acting rashly”: ^{<2140>}Luke 11:40; 12:20; ^{<6121>}Romans 2:20; ^{<6536>}1 Corinthians 15:36; ^{<4716>}2 Corinthians 11:16,19 (opposed to φρονιμος, as in ^{<3119>}Proverbs 11:29); ^{<4716>}2 Corinthians 12:6,11; ^{<4657>}Ephesians 5:17 (opposed to συνιεντες); ^{<4025>}1 Peter 2:15. (A strong term; cf. Schmidt, chapter 147 sec. 17.)*

{879} αφυπνωω, αφυπνω: 1 aorist αφυπνωσα; (ὑπνωω to put to sleep, to sleep);

a. “to awaken from sleep” (Anthol. Pal. 9, 517, 5).

b. “to fall asleep, to fall off to sleep”: ^{<4883>}Luke 8:23; for this the ancient Greeks used καθυπνωω; see Lobeck ad Phryn., p. 224. (Hermas, vis. 1, 1.)*

{650} αφυστερεω, αφυστερω: (a later Greek word);

1. “to be behindhand, come too late” (απο so as to be far from, or to fail, a person or thing); used of persons not present at the right time: Polybius 22, 5, 2; Posidon. quoted in Athen. 4, 37 (*i.e.* 4, p. 151 e.); (others); απο αγαθης ημερας to fail (to make use of) a good day, to let the opportunity pass by, Sir. 14:14.

2. transitively, “to cause to fail, to withdraw, take away from, defraud”: το μαννα σου ουκ αφυστερησας απο στοματος αυτων, ^{<4620>}Nehemiah 9:20 (for [nae]to withhold); perfect passive participle αφυστερημενος (μισθος), ^{<5004>}James 5:4 T Tr WH after a B* (Rec. απεστερημενος, see αποστερεω, also under the word απο, II. 2 d. bb., p. 59{b}).*

{880} αφωνος, αφων (φωνη), “voiceless, dumb”; without the faculty of speech; used of idols, ^{<6112>}1 Corinthians 12:2 (cf. ^{<4935>}Psalms 115:5 (^{<4931>}Psalms 113:13); ^{<828>}Habakkuk 2:18); of beasts, ^{<6126>}2 Peter 2:16. ^{<6440>}1 Corinthians 14:10 τοςαυτα γενη φωνων και ουδεν αυτων (L T Tr WH omit αυτων) αφωνων, *i.e.* there is no language destitute of the power of

language (R. V. text “no kind (of voice) is without signification”) (cf. the phrases βίος αβιωτός a life unworthy of the name of life, χαρίς αχαρίς) used of one that is patiently silent or dumb: αμνος, ^{<482>}Acts 8:32 from ^{<257>}Isaiah 53:7. (In Greek writings from (Theog.), Pindar, Aeschylus down.)*

{881} Αχαζ (WH Αχαζ), ὁ (so the Septuagint for zj a; possessing, possessor; in Josephus, Αχαζης, Αχου, ὁ), “Ahaz,” king of Judah, (from circa B. C. 741 to circa B. C. 725; cf. B. D. under the word Israel, kingdom of), (^{<1261>}2 Kings 16:1ff; ^{<12816>}2 Chronicles 28:16ff; ^{<23701>}Isaiah 7:1ff); ^{<1009>}Matthew 1:9.*

{882} Αχαία (WH Αχαία (see Iota)), Αχαιας, ἡ, “Achaia”;

1. in a restricted sense, the maritime region of northern Peloponnesus.

2. in a broader sense, from B. C. 146 on (yet see Dict. of Geog. under the word), a Roman province embracing all Greece except Thessaly. So in the N.T.: ^{<482>}Acts 18:12,27; 19:21; ^{<5153>}Romans 15:26; 16:5 Rec.; ^{<615>}1 Corinthians 16:15; ^{<5001>}2 Corinthians 1:1; 9:2; 11:10; ^{<5007>}1 Thessalonians 1:7f (B. D. under the word.)*

{883} Αχαικος, Αχαικου, ὁ, “Achaicus,” the name of a Christian of Corinth: ^{<617>}1 Corinthians 16:17.*

{884} αχαριστος, αχαριστον (χαριζομαι), “ungracious”;

a. “unpleasing” (Homer, Odyssey 8, 236; 20, 392; Xenophon, oec. 7, 37; others).

b. “unthankful” (so in Greek writings from Herodotus 1, 90 down): ^{<165>}Luke 6:35; ^{<582>}2 Timothy 3:2. (Sir. 29:17; Sap. 16:29.)*

{881} (Αχαζ, ^{<1009>}Matthew 1:9 WH; see Αχαζ.)

{885} Αχειμ, ὁ, “Achim,” proper name of one of the ancestors of Christ, not mentioned in the O.T.: ^{<114>}Matthew 1:14.*

{886} αχειροποιητος, αχειροποιητον (χειροποιητος, which see), “not made with hands”: ^{<4158>}Mark 14:58; ^{<4701>}2 Corinthians 5:1; ^{<5021>}Colossians 2:11 (where cf. Lightfoot). (Found neither in secular authors nor in the Septuagint (Winer’s Grammar, sec. 34, 3).)*

{184} (Αχελδαμαχ: ^{<4119>}Acts 1:19 T Tr for R G Ακελδαμα which see)

{887} αχλυσ, αχλυσος, ἡ, “a mist, dimness” (Latin *caligo*), especially over the eyes (a poetic word, often in Homer; then in Hesiod, Aeschylus; in prose writings from (Aristotle, *meteor.* 2, 8, p. 367{b}, 17 etc. and) Polybius 34, 11, 15 on; (of a cataract, Dioscor. Cf. Trench, sec. c.)):

^{<4111>}Acts 13:11. (Josephus, *Antiquities* 9, 4, 3 τας των πολεμιων οφεισ αμαυρωσαι τον Θεον παρεκαλει αχλυν αυταις επιβαλοντα.

Metaphorically, of the mind, Clement of Rome, 2 Corinthians 1,6 αχλυσος γεμειν.)*

{888} αχρειος, αχρειον (χρειος useful), “useless, good for nothing”:

^{<4123>}Matthew 25:30 (δουλος, cf. Plato, *Alc.* 1:17, p. 122 b. των οικετων τον αχρειοτατον); by an hyperbole of pious modesty in ^{<2710>}Luke 17:10 ‘the servant’ calls himself αχρειον, because, although he has done all, yet he has done nothing except what he ought to have done; accordingly he possesses no merit, and could only claim to be called ‘profitable,’ should he do more than what he is bound to do; cf. Bengel, at the passage. (Often in Greek writings from Homer down; Xenophon, *mem.* 1, 2, 54 αχρειον και ανωφελεις. The Septuagint ^{<1012>}2 Samuel 6:22 equivalent to Ι ρν; “low, base”). (Synonyms: cf. Tittmann ii., p. 11f; Ellicott on ^{<5011>}Philemon 1:11.)*

{889} αχρειωω, αχρειω: 1 aorist passive ηχρειωθην; (αχρειος, which see); “to make useless, render unserviceable”: of character, ^{<4112>}Romans 3:12 (from ^{<9113>}Psalm 13:3 (^{<9143>}Psalm 14:3), where L marginal reading T Tr WH read ηχρειωθησαν from the rarer αχρεος equivalent to αχρειος. (Several times properly, in Polybius)*)

{890} αχρηστος, αχρηστον (χρηστος, and this from χραομαι), “useless, unprofitable”: ^{<5011>}Philemon 1:11 (here opposed to ευχρηστος).

(In Greek writings from Homer (*i.e.* *Batrach.* 70; *Theognis*) down.)

(Synonyms: cf. Tittmann ii. 11f; Trench, sec. c. 17; Ellicott on ^{<5011>}Philemon 1:11.)*

{891} αχρι and αχρις (the latter of which in the N.T. is nowhere placed before a consonant, but the former before both vowels and consonants, although euphony is so far regarded that we almost constantly find αχρι ἡμερας, αχρις ου, cf. Buttman, 10 (9); (Winer’s *Grammar*, 42); and αχρι ου is not used except in ^{<4178>}Acts 7:18 and ^{<6125>}Revelation 2:25 by L T Tr WH and ^{<2713>}Luke 21:24 by T Tr WH; (to these instances must now be

added ^{<412>}1 Corinthians 11:26 T WH; 15:25 T WH; ^{<512>}Romans 11:25 WH (see their Appendix, p. 148); on the usage in secular authors ('where $\alpha\chi\rho\iota$ is the only Attic form, but in later authors the epic $\alpha\chi\rho\rho\iota\varsigma$ prevailed', Liddell and Scott, under the word) cf. Lobeck, *Pathol. Elementa*, vol. ii., p. 210f; Rutherford, *New Phryn.*, p. 64; further, Klotz ad *Devar.* vol. ii. 1, p. 230f); a particle indicating the terminus ad quem. (On its use in the Greek writings cf. Klotz as above, p. 224ff). It has the force now of a preposition now of a conjunction, "even to; until, to the time that"; (on its derivation see below).

1. as a preposition it takes the genitive (cf. Winer's *Grammar*, sec. 54, 6), and is used

a. of place: ^{<4116>}Acts 11:5; 13:6; 20:4 (T Tr marginal reading WH omit; Tr text brackets); ^{<4315>}Acts 28:15; ^{<47013>}2 Corinthians 10:13f; ^{<3012>}Hebrews 4:12 (see $\mu\epsilon\rho\rho\iota\sigma\mu\omicron\varsigma$, 2); ^{<6940>}Revelation 14:20; 18:5.

b. of Time: $\alpha\chi\rho\iota$ $\kappa\alpha\rho\iota\omicron\upsilon$, until a season that seemed to him opportune, ^{<4043>}Luke 4:13 (but cf. $\kappa\alpha\rho\iota\omicron\varsigma$, 2 a.); until a certain time, "for a season," ^{<4431>}Acts 13:11; ($\alpha\chi\rho\iota$ (vel $\mu\epsilon\chi\rho\iota$, which see 1 a.) $\tau\omicron\upsilon$ $\theta\epsilon\rho\rho\iota\sigma\mu\omicron\upsilon$, ^{<4133>}Matthew 13:30 WH marginal reading cf. $\acute{\epsilon}\omega\varsigma$, II. 5); $\alpha\chi\rho\iota$ $\eta\varsigma$ $\eta\mu\epsilon\rho\alpha\varsigma$ until the day that etc. ^{<4038>}Matthew 24:38; ^{<4011>}Luke 1:20; 17:27; ^{<4402>}Acts 1:2; ($\alpha\chi\rho\iota$ (Rec. et al. $\acute{\epsilon}\omega\varsigma$) $\tau\eta\varsigma$ $\eta\mu\epsilon\rho\alpha\varsigma$ $\eta\varsigma$, ^{<4412>}Acts 1:22 Tdf.); $\alpha\chi\rho\iota$ $\tau\alpha\upsilon\tau\eta\varsigma$ $\tau\eta\varsigma$ $\eta\mu\epsilon\rho\alpha\varsigma$ and $\alpha\chi\rho\iota$ $\tau\eta\varsigma$ $\eta\mu\epsilon\rho\alpha\varsigma$ $\tau\alpha\upsilon\tau\eta\varsigma$, ^{<4423>}Acts 2:29; 23:1; 26:22; $\alpha\chi\rho\iota$ ($\alpha\chi\rho\rho\iota\varsigma$ R G) $\eta\mu\epsilon\rho\omega\upsilon$ $\pi\epsilon\upsilon\tau\epsilon$ even to the space of five days, *i.e.* after (A.V. "in") five days, ^{<4416>}Acts 20:6; $\alpha\chi\rho\rho\iota\varsigma$ ($\alpha\chi\rho\iota$ T Tr WH) $\alpha\upsilon\gamma\eta\varsigma$, ^{<4411>}Acts 20:11; $\alpha\chi\rho\iota$ $\tau\omicron\upsilon$ $\nu\upsilon$, ^{<3032>}Romans 8:22; ^{<3005>}Philippians 1:5; $\alpha\chi\rho\iota$ $\tau\epsilon\lambda\omicron\upsilon\varsigma$, ^{<3061>}Hebrews 6:11; ^{<4125>}Revelation 2:26; see besides, ^{<4431>}Acts 3:21; (^{<4422>}Acts 22:22); ^{<5013>}Romans 1:13; 5:13; ^{<4041>}1 Corinthians 4:11; ^{<4734>}2 Corinthians 3:14; ^{<4042>}Galatians 4:2; ^{<3005>}Philippians 1:6 ($\alpha\chi\rho\iota$ L T WH).

c. of Manner and Degree: $\alpha\chi\rho\iota$ $\theta\alpha\nu\alpha\tau\omicron\upsilon$, ^{<4204>}Acts 22:4 (even to delivering unto death); ^{<6010>}Revelation 2:10 (to the enduring of death itself); ^{<6021>}Revelation 12:11; and, in the option of many interpreters, ^{<3012>}Hebrews 4:12 (see $\mu\epsilon\rho\rho\iota\sigma\mu\omicron\varsigma$, 2).

d. joined to the relative $\acute{\omicron}\upsilon$ ($\alpha\chi\rho\rho\iota\varsigma$ $\acute{\omicron}\upsilon$ for $\alpha\chi\rho\iota$ $\tau\omicron\upsilon\tau\omicron\upsilon$, $\acute{\omicron}$) it has the force of a conjunction, "until, to the time that": followed by the indicative preterite, of things that actually occurred and up to the beginning of which something continued, ^{<4478>}Acts 7:18 ($\alpha\chi\rho\rho\iota\varsigma$ $\acute{\omicron}\upsilon$ $\alpha\nu\epsilon\sigma\tau\eta$ $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$); 27:33.

followed by a subjunctive aorist having the force of a future perfect, <2124> Luke 21:24 L T Tr WH; <5125> Romans 11:25; <5125> 1 Corinthians 11:26 (Rec. **αχρις ου αν**); <889> Galatians 3:19 (not WH text (see 2 below)); <889> Galatians 4:19 (T Tr WH **μεχρες**); <6173> Revelation 7:3 Rec.^{elz} G; **αχρις ου αν** until, whenever it may be (cf. Winer's Grammar, sec. 42, 5 b.), <655> 1 Corinthians 15:25 (Rec.); <6125> Revelation 2:25. with indicative present "as long as": <883> Hebrews 3:13; cf. Bleek at the passage and Buttmann, 231 (199).

2. αχρις without **ου** has the force of a simple conjunction, "until, to the time that": followed by subjunctive aorist, <2124> Luke 21:24 R G; <6173> Revelation 7:3 L T Tr WH; 15:8; (<6177> Revelation 17:17 Rec.); <6173> Revelation 20:3 (5 G L T Tr WH); with indicative future, <6177> Revelation 17:17 (L T Tr WH); (**αχρις αν** followed by subjunctive aorist, <889> Galatians 3:19 WH text (see 1 d. above)). Since **αχρι** is akin to **ακη** and **ακρος** (but cf. Vanicek, p. 22; Curtius, sec. 166), and **μεχρι** to **μηκος**, **μακρος**, by the use of the former particle the reach to which a thing is said to extend is likened to a height, by use of **μεχρι**, to a length; **αχρι**, indicating ascent, signifies "up to"; **μεχρι**, indicating extent, is "unto, as far as"; cf. Klotz as above, p. 225f. But this primitive distinction is often disregarded, and each particle used of the same thing; cf. **αχρι τελους**, <881> Hebrews 6:11; **μεχρι τελους**, <886> Hebrews 3:6,14; Xenophon, symp. 4, 37 **περιστι μοι και εσθιοντι αρχι του μη πεινην αφικεσθαι και πινοντι μεχρι του μη διψην**. Cf. Fritzsche on <883> Romans 5:13, vol i., p. 308ff; (Ellicott on <5111> 2 Timothy 2:9. **Αχρι** occurs 20 times in the writings of Luke; elsewhere in the four Gospels only in <1283> Matthew 24:38.)*

{892} **αχυρον, αχυρου, το**, "a stalk of grain from which the kernels have been beaten out; straw broken up by a threshing-machine, chaff": <1082> Matthew 3:12; <187> Luke 3:17. (In Greek writings from Herodotus 4, 72; Xenophon, oec. 18. 1, 2, 6 down; mostly in plural **τα αχυρα**; in <8218> Job 21:18 the Septuagint also of the chaff accustomed to being driven away by the wind.)*

{893} **αψευδης, αψευδεις (ψευδος)**, "without lie, truthful": <5002> Titus 1:2. (In Greek writings from Hesiod theog. 233 down.)*

{894} **αψινθος**, **αψινθου**, **ἡ**, “wormwood, Absinthe”: ^{<881>}Revelation 8:11; **αψινθος** *ibid.* is given as a proper name to the star which fell into the waters and made them bitter.*

{895} **αψυχος**, **αψυχον** (**ψυχη**), “without a soul, lifeless”: ^{<647>}1 Corinthians 14:7. (In Greek writings from (Archilochus (700 B. C.), Simonides and) Aeschylus down.)*

B

{896} **Baal** (so accented also by Pape (Eigenn. under the word), Kuenen and Cobet (Romans as below); but L T (yet the name of the month, ^{<1065>}1 Kings 6:5 (38), **Baal**) Tr WH etc. **Baal**; so Etymologicum Magnum 194, 19; Suidas 1746 a. etc. Dindorf in Stephanus' Thesaurus, under the word **Baal** or **Baal**), **oJHJ** an indeclinable noun (Hebrew **l** [**B**], Chaldean **l B** contracted from **l** [**B**], "lord": ^{<5104>}Romans 11:4. This was the name of the supreme heavenly divinity worshipped by the Shemitic nations (the Phoenicians, Canaanites, Babylonians, Assyrians), often also by the Israelites themselves, and represented by the Sun: **th Baal**, ^{<5104>}Romans 11:4. Cf. Winer's RWB (and BB. DD.) under the word and J. G. Müller in Herzog i., p. 637ff; Merx in Schenkel i., 322ff; Schlottmann in Riehm, p. 126f. Since in this form the supreme power of nature generating all things, and consequently a male deity, was worshipped, with which the female deity Astarte was associated, it is hard to explain why the Septuagint in some places say **oBaal** (^{<0244>}Numbers 22:41; ^{<0023>}Judges 2:13; ^{<1165>}1 Kings 16:1; 19:18, etc.), in others **hBaal** (^{<2108>}Hosea 2:8; ^{<0004>}1 Samuel 7:4, etc. (yet see Dillmann, as below, p. 617)). Among the various conjectures on this subject the easiest is this: that the Septuagint called the deity **hBaal** in derision, as weak and impotent, just as the Arabs call idols goddesses and the rabbis **twöl** **ö**; so Gesenius in Rosenmüller's Repert. i., p. 139 and Tholuck on Romans, the passage cited; (yet cf. Dillmann, as below, p. 602; for other opinions and references see Meyer at the passage; cf. Winer's Grammar, sec. 27, 6 N. 1. But Prof. Dillmann shows (in the Monatsbericht d. Akad. zu Berlin, 16 Juni 1881, p. 601ff), that the Jews (just as they abstained from pronouncing the word Jehovah) avoided uttering the abhorred name of **Baal** (^{<0233>}Exodus 23:13). As a substitute in Aramaic they read **tw**[**f**, **al j d** or **arktp**, and in Greek **aiscunh** (cf. ^{<1189>}1 Kings 18:19,25). This substitute in Greek was suggested by the use of the feminine article. Hence, we find in the Septuagint, **hBaal** everywhere in the prophetic books Jeremiah, Zephaniah, Hosea, etc., while in the Pentateuch it does not prevail, nor even in Judges, Samuel, Kings (except ^{<0004>}1 Samuel 7:4; ^{<2218>}2 Kings 21:3). It disappears, too (when the worship of Baal had died out) in the later versions of Aquila, Symmachus, etc. The apostle's use in Romans, the passage cited accords with the sacred custom;

cf. the substitution of the Hebrew **tvB** in Ish-bosheth, Mephi-bosheth, etc. ^{<1018>}2 Samuel 2:8,10; 4:4 with ^{<1083>}1 Chronicles 8:33,34, also ^{<1012>}2 Samuel 11:21 with ^{<1062>}Judges 6:32; etc.)*

{897} **Babul wn**, **Babul wnov**, **hJ** (Hebrew **l bB**; from **l l b** to confound, according to ^{<1119>}Genesis 11:9; cf. Aeschylus Pers. 52 **Babul wn d' hJ pol ucusov pammikton ocl on pempei surdhn**. But more correctly, as it seems, from **baB; l B** the gate *i.e.* the court or city of Belus (Assyr. *Bab-Il* the Gate of God; (perhaps of Il, the supreme God); cf. Schrader, Keilinschr. u. d. Alt. Test. 2te Aufl., p. 127f; Oppert in the Zeitsch. d. Deutsch. Morg. Gesellschaft, viii., p. 595)), “Babylon,” formerly a very celebrated and large city, the residence of the Babylonian kings, situated on both banks of the Euphrates. Cyrus had formerly captured it, but Darius Hystaspis threw down its gates and walls, and Xerxes destroyed (?) the temple of Belus. At length the city was reduced almost to a solitude, the population having been drawn off by the neighboring Seleucia, built on the Tigris by Seleucus Nicanor. (Cf. Prof. Rawlinson in B. D. under the word and his Herodotus, vol. i. Essays vi. and viii., vol. ii. Essay iv.) The name is used in the N.T.

1. of the city itself: ^{<4073>}Acts 7:43; ^{<1053>}1 Peter 5:13 (where some have understood Babylon, a small town in Egypt, to be referred to; but in opposition cf. Mayerhoff, Einl. in die petrin. Schriften, p. 126ff; (cf. 3 at the end below)).
2. of “the territory,” Babylonia: ^{<4011>}Matthew 1:11f,17; (often so in Greek writings).
3. allegorically, of “Rome” as the most corrupt seat of idolatry and the enemy of Christianity: ^{<648>}Revelation 14:8 (here Rec.[^]elz **Baboul wn**); 16:19; 17:5; 18:2,10,21 (in the opinion of some ^{<1053>}1 Peter 5:13 also; (cf. 1 at the end, above)).*

{901} **baqewv**, adverb, “deeply”: **orqrou baqewv** namely, **ontov** (cf. Bernhardt (1829), p. 338), deep in the morning, “at early dawn,” ^{<221>}Luke 24:1 L T Tr WH; so Meyer at the passage But **baqewv** here is more correctly taken as the Attic form of the genitive from **baquv**, which see; cf. Buttman, 26 (23); (Lob. Phryn., p. 247).*

{898} **baqmov, baqmou, oJ** (from the obsolete **baw** equivalent to **bainw**, like **staqmov** (from **isthmi**), “threshold, step”; of a grade of dignity and wholesome influence in the church (R. V. “standing”), ^{<541B>}1 Timothy 3:13 (cf. Ellicott at the passage). (Used by (the Septuagint ^{<405B>}1 Samuel 5:5; ^{<219>}2 Kings 20:9; also Sir. 6:36); Strabo (Plutarch), Lucian, Appian, Artemidorus Daldianus (others); cf. Lob. ad Phryn., p. 324.)*

{899} **baqov, baqevov (baqouv), to** (connected with the obsolete verb **bazw, baw** (but cf. Curtius, sec. 635; Vanicek, p. 195); cf. **baquv, basswn**, and **o.buqov, o.bussov**; German *Boden*), “depth, height” — (accusative, as measured down or up);

1. properly: ^{<413B>}Matthew 13:5; ^{<404B>}Mark 4:5; ^{<518D>}Romans 8:39 (opposed to **uywma**); ^{<408B>}Ephesians 3:18 (opposed to **uyov**); of ‘the deep’ sea (the ‘high seas’), ^{<414A>}Luke 5:4

2. metaphorically: **h.kata baqov ptwceia autwn**, “deep,” extreme, “poverty,” ^{<402D>}2 Corinthians 8:2; **ta baqh tou Qeou** “the deep things of God,” things hidden and above man’s scrutiny, especially the divine counsels, ^{<412D>}1 Corinthians 2:10 (**tou Satana**, ^{<412A>}Revelation 2:24 Rec.; **kardiav anqrwpou**, Judith 8:14; (**ta baqa thv qeiv gnwsewv**, Clement of Rome, 1 Corinthians 40:1 (cf. Lightfoot at the passage)); inexhaustible abundance, immense amount, **pl outou**, ^{<513B>}Romans 11:33 (so also Sophocles Aj. 130; **baquv pl outov**, Aelian v. h. 3, 18; **kakwn** (Aeschylus Pers. 465, 712); Euripides, Hel. 303; the Septuagint ^{<218B>}Proverbs 18:3).*

{900} **baqunw**: (impf **ebaquonon**); (**baquv**); “to make deep”: ^{<416B>}Luke 6:48, where **eskaye kai ebaqune** is not used for **baqeww eskaye**, but **ebaqune** expresses the continuation of the work (he dug and “deepened” i.e. “went deep”); cf. Winer’s Grammar, sec. 54, 5. (In Greek writings from Homer down.)*

{901} **baquv, baqeia, baqu** (cf. **baqov**), “deep”; properly: ^{<404B>}John 4:11. metaphorically: **upnov**, a deep sleep, ^{<410B>}Acts 20:9 (Sir. 22:7; often also in Greek writings); **orqrov** (see **baqeww**), ^{<424B>}Luke 24:1 ((Aristophanes vesp. 215); Plato, Crito 43 a.; Polyae. 4, 9, 1; **eti baqevov orqrou**, Plato, Prot. 310 a. (cf. also Philo de mutat. nom. sec. 30; de vita Moys. i. sec. 32)); **ta baqea tou Satana**, ^{<412A>}Revelation 2:24 (G L T Tr WH; cf. **Baqov**).*

{902} baion (others also **baion** (or even **baion**, Chandler edition 1, p. 272); on its derivation (from the Egyptian) cf. Stephanus' Thesaurus under the word **baiv**), **baiou**, **to**, "a palm-branch"; with **twñ fonikwn** added (so Test xii. Patr. test. Naph. sec. 5) (after the fashion of **oikodespothv thv oikiav**, **uþopodion twñ podwn** (cf. Winer's Grammar, 603 (561))), ^{<8123>}John 12:13. (A Biblical and ecclesiastical word: 1 Macc. 13:51; ^{<2108>}Song of Solomon 7:8 Symmachus; ^{<6230>}Leviticus 23:40 unknown translation. In the Greek church Palm-Sunday is called **h.kuriakh twñ baiwn**. Cf. Fischer, Deuteronomy vitiis Lexicons of the N.T., p. 18ff; (Sturz, Dial. Maced. etc., p. 88f; especially Sophocles' Lexicon, under the word).)*

{903} Bal aam, **oJ** indeclinable (in the Septuagint for **μ [] Β**; according to Gesenius ("perhaps") from **I B** and **μ []**; "non-populus," *i.e.* foreign; according to Jo. Simonis equivalent to **[I Bεμ []**; a swallowing up of the people; in Josephus, **o.Bal amov**), "Balaam" (or Bileam), a native of Pethor a city of Mesopotamia, endued by Jehovah with prophetic power. He was hired by Balak (see **Bal ak**) to curse the Israelites; and influenced by the love of reward, he wished to gratify Balak; but he was compelled by Jehovah's power to bless them (Numbers 22—24; ^{<6216>}Deuteronomy 23:5f; ^{<6132>}Joshua 13:22; 24:9; ^{<3105>}Micah 6:5). Hence, the later Jews saw in him a most abandoned deceiver: ^{<6124>}Revelation 2:14; ^{<6125>}2 Peter 2:15; ^{<6111>}Jude 1:11. Cf. Winer's RWB (and BB. DD.) under the word.*

{904} Bal ak, **oJ** indeclinable (**qI B**; empty (so Gesenius in his Thesaurus, but in his later works he adopts (with Fürst, et al.) an active sense 'one who makes empty,' 'a devastator,' 'spoiler'; see B. D. American edition, under the word)), "Balak," king of the Moabites (^{<0421>}Numbers 22:2f and elsewhere): ^{<6124>}Revelation 2:14.*

{905} bal antion and **bal l antion** (so L T Tr WH; cf. (Tdf. Proleg., p. 79); Fritzsche on Mark, p. 620; Winer's Grammar, p. 43; "Passow," Lex. (also Liddell and Scott) under the word), **bal antiou**, **to**, "a money-bag, purse": ^{<2104>}Luke 10:4; 12:33; 22:35f (the Septuagint ^{<8147>}Job 14:17 cf. (Simonides 181); Aristophanes ran. 772; Xenophon, syrump. 4, 2; Plato, Gorgias, p. 508 e.; Herodian, 5, 4, 4 (3, Bekker edition), and other writings.)*

{906} **bal l w**; future **bal w**; perfect **bebl hka**; 2 aorist **ebal on** (3 person plural **ebal on** in ^{<234>}Luke 23:34; ^{<462>}Acts 16:23, **ebal an**, the Alexandrian LXX form, in ^{<465>}Acts 16:37 L T Tr WH; (^{<689>}Revelation 18:19 Lachmann, see WH's Appendix, p. 165 and) for references **apercomai** at the beginning); passive (present **bal l omai**); perfect **bebl hmai**; pluperfect **ebebl hmhn**; 1 aorist **ebi hqhn**; 1 future **bi hqhsomai**; “to throw” — either with force, or without force yet with a purpose, or even carelessly;

1. with force and effort: **bal lein tina rapismasi** to smite one with slaps, to buffet, ^{<146>}Mark 14:65 Rec. (an imitation of the phrases, **tina bal lein liqiv**, **belesi**, **toxoiv**, etc., **kakoiv**, **yogw**, **skwmmasi**, etc., in Greek writings; cf. Passow, i., p. 487; (Liddell and Scott, under the word I. 1 and 3); for the Rec. **ebal l on** we must read with Fritzsche and Schott **ebal on**, from which arose **el abon**, adopted by L T Tr WH; **bal ein** and **labein** are often confounded in manuscripts; cf. Grimm on 2 Macc. 5:6; (Scrivener, Introduction, p. 10)); **bal lein liqouv epi tini** or **tina**, John 8:(7),59; **coun epi tav kefal av**, ^{<689>}Revelation 18:19 (WH marginal reading **epebal on**); **koniorton eiv ton aera**, ^{<423>}Acts 22:23; **ti eiv thn qal assan**, ^{<102>}Mark 9:42; ^{<688>}Revelation 8:8; 18:21; **eiv to pur**, ^{<180>}Matthew 3:10; 18:8; ^{<181>}Luke 3:9; ^{<102>}Mark 9:22; ^{<656>}John 15:6; **eiv kl ibanon**, ^{<161>}Matthew 6:30; ^{<228>}Luke 12:28; **eiv ghnan**, Matthew 5:(29),30 (R G); ^{<1047>}Mark 9:47; **eiv thn ghen**, ^{<686>}Revelation 8:5,7; 12:4,9,13; **eiv thn l hnon**, ^{<649>}Revelation 14:19; **eiv thn l imhn**, ^{<621>}Revelation 19:20; 20:10,14f; **eiv thn abusson**, ^{<618>}Revelation 20:3; absolutely and in the passive to be violently displaced from a position gained, ^{<620>}Revelation 12:10 L T Tr WH. an attack of disease is said **bal lein tina eiv kl inhn**, ^{<622>}Revelation 2:22; passive “to lie sick abed, be prostrated by sickness”: **bebl hmai epi kl inhv**, ^{<102>}Matthew 9:2; ^{<1071>}Mark 7:30 (R G L marginal reading); with **epi kl inhv** omitted, ^{<1086>}Matthew 8:6,14, cf. ^{<161>}Luke 16:20; **tina eiv ful akhn**, to cast one into prison, ^{<165>}Matthew 5:25; 18:30; ^{<238>}Luke 12:58; 23:19 (R G L),25; ^{<324>}John 3:24; ^{<462>}Acts 16:23f,37; ^{<620>}Revelation 2:10; (**bal lein epi tina thn ceira** or **tav ceirav** “to lay hand or hands on one,” apprehend him, ^{<374>}John 7:44 L T Tr WH, also 30 L marginal reading); **drepanon eiv ghen** to apply with force, “thrust in,” the sickle, ^{<649>}Revelation 14:19; **macairan bal lein** (“to cast,” send) **epi thn ghen**, ^{<1034>}Matthew 10:34, which phrase gave rise to another found in the same passage, viz., **bal lein eirhnhn epi thn ghen**, to cast (send) peace; **exw**, “to cast out or forth”: ^{<163>}Matthew 5:13; 13:48; ^{<245>}Luke 14:35 (34); ^{<648>}1 John 4:18; ^{<656>}John 15:6; **eauton**

katw “to cast oneself down”: ^{<1006>}Matthew 4:6; ^{<1049>}Luke 4:9; **eauton eiv thn qal assan**, ^{<1207>}John 21:7; passive in a reflexive sense (Buttmann, 52 (45)), **bl hqhti**, ^{<1021>}Matthew 21:21; ^{<1123>}Mark 11:23; **ti af’ eaoutou** to cast a thing from oneself, throw it away: ^{<1059>}Matthew 5:29f; 18:8; **udwr ek tou stomatov**, ^{<1215>}Revelation 12:15f (“cast out of his mouth,” Luther *schoss aus ihrem Munde*); **enwpion** with the genitive of place, “to cast before” (eagerly lay down), ^{<1140>}Revelation 4:10; of a tree casting its fruit because violently shaken by the wind, ^{<1163>}Revelation 6:13. Intransitive, “to rush” (“throw oneself” (cf. Winer’s Grammar, 251 (236); 381 (357) note{1}; Buttmann, 145 (127))): ^{<1274>}Acts 27:14; (Homer, Iliad 11, 722; 23, 462, and other writings; (cf. Liddell and Scott, under the word III. 1)).

2. without force and effort; “to throw or let go of a thing without caring where it falls”: **kl hron** to cast a lot into the urn (B. D. under the word Lot), ^{<1275>}Matthew 27:35; ^{<1154>}Mark 15:24; ^{<1234>}Luke 23:34; ^{<1191>}John 19:24 from ^{<1201>}Psalms 21:19 (^{<1219>}Psalms 22:19); (**kubouv**, Plato, legg. 12, p. 968 e. and in other writings). “to scatter”: **kopria** (Rec.st] **koprian**), ^{<1138>}Luke 13:8; seed **epi thv ghv**, ^{<1046>}Mark 4:26; **eiv khpon**, ^{<1139>}Luke 13:19. “to throw, cast, into”: **argurion eiv ton korbanan** (L marginal reading Tr marginal reading **korban**), ^{<1276>}Matthew 27:6; **cal kon, dwra**, etc., **eiv to gazoful akion**, ^{<1124>}Mark 12:41-44; ^{<1201>}Luke 21:1-4, cf. ^{<1116>}John 12:6. **bal lein ti tini**, “to throw, cast, a thing to”: **ton arton toiv kunarioiv**, ^{<1056>}Matthew 15:26; ^{<1071>}Mark 7:21; **emprosqen tinov**, ^{<1006>}Matthew 7:6; **enwpion tinov**, ^{<1124>}Revelation 2:14 (see **skandalon**, b. [b].); “to give over to one’s care uncertain about the result”: **argurion toiv trapezitaiv**, to deposit, ^{<1257>}Matthew 25:27. of fluids, “to pour, to pour in”: followed by **eiv**, ^{<1017>}Matthew 9:17; ^{<1022>}Mark 2:22; ^{<1157>}Luke 5:37; ^{<1135>}John 13:5 (**oinon eiv ton piquon**, Epictetus 4, 13, 12; of rivers, **rwn eiv aJa**, Ap. Rhod. 2, 401, etc.; the Septuagint ^{<1069>}Judges 6:19 (Aldine LXX, Complutensian LXX)); “to pour out,” **epi tinov**, ^{<1152>}Matthew 26:12.

3. to move, give motion to, not with force yet with attention and for a purpose; **eiv ti**, “to put into, insert”: ^{<1073>}Mark 7:33 (**touv daktul ouv eiv ta wta**); ^{<1125>}John 20:25,27; 18:11; **cal inouv eiv to stoma** ^{<1083>}James 3:3; “to let down, cast down”: ^{<1187>}John 5:7; ^{<1048>}Matthew 4:18 (cf. ^{<1016>}Mark 1:16 Rec.); ^{<1077>}Matthew 17:27. Metaphorically: **eiv thn kardia tinov**, “to suggest,” ^{<1132>}John 13:2 (**ti en qumw tinov**, Homer, Odyssey 1, 201; 14, 269; **eiv noun**, schol. ad Pindar Pythagoras 4, 133; others; **embal lein**

eiv noun tini, Plutarch, vit. Timol. c. 3). (Compare: **amfibal l w**, **anabal l w**, **antibal l w**, **apobal l w**, **diabal l w**, **ekbal l w**, **emba l l w**, **parembal l w**, **epibal l w**, **katabal l w**, **metabal l w**, **parabal l w**, **peribal l w**, **probal l w**, **sumbal l w**, **uþerbal l w**, **uþobal l w**.)

{907} **baptizw**; (imperfect **ebaptizon**); future **baptisw**; 1 aorist **ebaptisa**; passive (present **baptizomai**); imperfect **ebaptizomhn**; perfect participle **bebaptismenov**; 1 aorist **ebaptisqhn**; 1 future **baptisqhsomai**; 1 aorist middle **ebaptisamhn**; (frequent. (?) from **baptw**, like **bal l izw** from **bal l w**); here and there in Plato, Polybius, Diodorus, Strabo, Josephus, Plutarch, others.

I. 1. properly, “to dip repeatedly, to immerge, submerge” (of vessels sunk, Polybius 1, 51, 6; 8, 8, 4; of animals, Diodorus 1, 36).

2. “to cleanse by dipping or submerging, to wash, to make clean with water”; in the middle and the 1 aorist passive “to wash oneself, bathe”; so ^{<1070>}Mark 7:4 (where WH text **rantiswntai**); ^{<213>}Luke 11:38 (^{<154>}2 Kings 5:14 **ebaptisato en tw lordanh**, for **l bñ**; Sir. 31:30 (Sir. 34:30; Judith 12:7).

3. metaphorically, “to overwhelm,” as **idiwtav taiv eisforaiv**, Diodorus 1, 73; **ofl hmasi**, Plutarch, Galba 21; **th sumfora bebaptismenov**, Heliodorus Aeth. 2, 3; and alone, to inflict great and abounding calamities on one: **ebaptisan thn pol in**, Josephus, b. j. 4, 3, 3; **hñnomia me baptizei**, ^{<204>}Isaiah 21:4 the Septuagint hence, **baptizesqai baptisma** (cf. Winer’s Grammar, 225 (211); (Buttmann, 148 (129)); cf. **l ouesqai to loutron**, Aelian de nat. an. 3, 42), “to be overwhelmed with calamities,” of those who must bear them, ^{<102>}Matthew 20:22f Rec.; ^{<108>}Mark 10:38f; ^{<120>}Luke 12:50 (cf. the German *etwas auszubaden haben*, and the use of the word *e.g.* respecting those who cross a river with difficulty, **eww twn mastwn oj pezoi baptizomenoi diebainon**, Polybius 3, 72, 4; (for examples see Sophocles’ Lexicon under the word; also T. J. Conant, **baptizein**, its meaning and use, N. Y. 1864 (printed also as an Appendix to their revised version of the Gospel of Matthew by the “American Bible Union”); and especially four works by J. W. Dale entitled Classic, Judaic, Johannic, Christic, Baptism, Philippians 1867ff; D. B. Ford, Studies on the Bapt. Quest. (including a review of Dr. Dale’s works), Bost. 1879)).

II. In the N.T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the contents and nature of their religion (see **baptisma**, 3), viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom; (for patristic references respecting the mode, ministrant, subjects, etc. of the rite, cf. Sophocles' Lexicon, under the word; Dict. of Chris. Antiq. under the word Baptism). a. The word is used absolutely, "to administer the rite of ablution, to baptize" (Vulgate *baptizo*; Tertullian *tingo, tinguo* (cf. *metgiro*, de corona mil. sec. 3)): ^{<400>}Mark 1:4; ^{<402>}John 1:25f,28; 3:22f,26; 4:2; 10:40; ^{<4017>}1 Corinthians 1:17; with the cognate noun **to baptisma**, ^{<490>}Acts 19:4; **o.baptizwn** substantively equivalent to **o.baptisthv**, ^{<4014>}Mark 6:14 (24 T Tr WH). **tina**, ^{<4001>}John 4:1; ^{<4038>}Acts 8:38; ^{<4014>}1 Corinthians 1:14,16. Passive "to be baptized": ^{<4013>}Matthew 3:13f,16; ^{<4016>}Mark 16:16; ^{<4021>}Luke 3:21; ^{<4024>}Acts 2:41; 8:12,13,(36); 10:47; 16:15; ^{<4015>}1 Corinthians 1:15 L T Tr WH; 10:2 L T Tr marginal reading. WH marginal reading. Passive in a reflexive sense (*i.e.* middle, cf. Winer's Grammar, sec. 38, 3), "to allow oneself to be initiated by baptism, to receive baptism": ^{<4010>}Luke 3:7,12; 7:30; ^{<4028>}Acts 2:38; 9:18; 16:33; 18:8; with the cognate noun **to baptisma** added, ^{<4029>}Luke 7:29; 1 aorist middle, ^{<4010>}1 Corinthians 10:2 (L T Tr marginal reading WH marginal reading **ebaptisqhsan** (cf. Winer's Grammar, sec. 38, 4 b.)); ^{<4026>}Acts 22:16. followed by a dative of the thing with which baptism is performed, **udati**, see bb. below. b. with prepositions; aa. **eiv**, to mark the element into which the immersion is made: **eiv ton lordanhn**, ^{<4009>}Mark 1:9. to mark the end: **eiv metanoian**, to bind one to repentance, ^{<4011>}Matthew 3:11; **eiv to lwannou baptisma**, to bind to the duties imposed by John's baptism, ^{<4019>}Acts 19:3 (cf. Winer's Grammar, 397 (371)); **eiv onoma tinov**, to profess the name (see **onoma**, 2) of one whose follower we become, ^{<4019>}Matthew 28:19; ^{<4016>}Acts 8:16; 19:5; ^{<4013>}1 Corinthians 1:13, 15; **eiv afesin adartiwn**, to obtain the forgiveness of sins, ^{<4028>}Acts 2:38; **eiv ton Mwushn**, to follow Moses as a leader, ^{<4010>}1 Corinthians 10:2. to indicate the effect: **eiv ed swma**, to unite together into one body by baptism, ^{<4021>}1 Corinthians 12:13; **eiv Criston, eiv ton qanaton autou**, to bring by baptism into fellowship with Christ, into fellowship in his death, by which fellowship we have died to sin, ^{<4027>}Galatians 3:27; ^{<4018>}Romans 6:3 (cf. Meyer on the latter passive, Ellicott on the former). bb. **en**, with the

dative of the thing in which one is immersed: **en tw lordanh**, ^{<4005>}Mark 1:5; **en tw udati**, ^{<4003>}John 1:31 (L T Tr WH **en udati**, but compare Meyer at the passage (who makes the article deictic)). of the thing used in baptizing: **en udati**, ^{<4011>}Matthew 3:11; ^{<4008>}Mark 1:8 (T WH Tr marginal reading omit; Tr text brackets **en**); ^{<4025>}John 1:26, 33; cf. Buttmann, sec. 133, 19; (cf. Winer's Grammar, 412 (384); see **en**, I. 5 d. [**a**]); with the simple dative, **udati**, ^{<4016>}Luke 3:16; ^{<4005>}Acts 1:5; 11:16. **en pneumati agiw**, to imbue richly with the Holy Spirit (just as its large bestowment is called an "outpouring"): ^{<4011>}Matthew 3:11; ^{<4008>}Mark 1:8 (L Tr brackets **en**); ^{<4016>}Luke 3:16; ^{<4013>}John 1:33; ^{<4005>}Acts 1:5; 11:16; with the addition **kai puri** to overwhelm with fire (those who do not repent), *i.e.* to subject them to the terrible penalties of hell, ^{<4011>}Matthew 3:11. **en onomati tou kuriou**, by the authority of the Lord, ^{<4008>}Acts 10:48. cc. Passive **epi** (L Tr WH **en**) **tw onomati lhsou Cristou**, relying on the name of Jesus Christ, *i.e.* reposing one's hope on him, ^{<4028>}Acts 2:38. dd. **uper twn nekrwn** on behalf of the dead, *i.e.* to promote their eternal salvation by undergoing baptism in their stead, ^{<4152>}1 Corinthians 15:29; cf. (Winer's Grammar, 175 (165); 279 (262); 382 (358); Meyer (or Beet) at the passage); especially Neander at the passage; Rückert, Progr. on the passage, Jen. 18 47; Paret in Ewald's Jahrb. d. Biblical Wissensch. ix., p. 247; (cf. B. D. under the word Baptism XII. Alex.'s Kitto *ibid.* VI).*

{908} baptisma, baptismatov, to (baptizw), a word peculiar to N.T. and ecclesiastical writings, "immersion, submersion";

1. used tropically of calamities and afflictions with which one is quite overwhelmed: ^{<4012>}Matthew 20:22f Rec.; ^{<4008>}Mark 10:38f; ^{<4125>}Luke 12:50 (see **baptizw**, I. 3).

2. of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation, obtained the pardon of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up: ^{<4017>}Matthew 3:7; 21:25; ^{<4113>}Mark 11:30; ^{<4072>}Luke 7:29; 20:4; ^{<4012>}Acts 1:22; 10:37; 18:25; (19:3); **baptisma metanoiav**, binding to repentance (Winer's Grammar, 188 (177)), ^{<4004>}Mark 1:4; ^{<4018>}Luke 3:3; ^{<4134>}Acts 13:24; 19:4.

3. of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ are born again by the Holy Spirit

unto a new life, come into the fellowship of Christ and the church (^{<4123>}1 Corinthians 12:13), and are made partakers of eternal salvation; (but see article “Baptism” in BB. DD., McClintock and Strong’s Cyclopaedia, Schaff-Herzog): ^{<4005>}Ephesians 4:5; ^{<5022>}Colossians 2:12 (L marginal reading Tr **baptismw** which see); ^{<4021>}1 Peter 3:21; **eiv ton qanaton** ^{<5104>}Romans 6:4 (see **baptizw**, II. b. aa. at the end). (Trench, sec. xcix.)*

{909} baptismov, baptismou, oJbaptizw), “a washing, purification effected by means of water”: ^{<4074>}Mark 7:4,8 (R G L Tr in brackets) (**xestwn kai pothriwn**); of the washings prescribed by the Mosaic law, ^{<3020>}Hebrews 9:10. **baptismwn didachv** equivalent to **didachv peri baptismwn**, ^{<3020>}Hebrews 6:2 (where L text, WH text, **baptismwn didachv**), which seems to mean an exposition of the difference between the washings prescribed by the Mosaic law and Christian baptism. (Among secular writings Josephus alone, Antiquities 18, 5, 2, uses the word, and of John’s baptism; (respecting its interchange with **baptisma** cf. examples in Sophocles’ Lexicon, under the word 2 and Lightfoot on ^{<5022>}Colossians 2:12, where L marginal reading Tr read **baptismov**; cf. Trench, sec. xcix.))*

{910} baptisthv, baptistou, oJbaptizw),” a baptizer; one who administers the rite of baptism”; the surname of John, the forerunner of Christ: ^{<4081>}Matthew 3:1; 11:11f; (^{<4042>}Matthew 14:2,8; 16:14; 17:13); ^{<4024>}Mark 6:24 (T Tr WH **tu baptizontov**), ^{<4025>}Mark 6:25; 8:28; ^{<4072>}Luke 7:20,28 (T Tr WH omit), ^{<4073>}Luke 7:38; 9:19; also given him by Josephus, Antiquities 18, 5, 2, and found in no other secular writings (Joh. d. Täufer by Breest (1881), Köhler (1884).))*

{911} baptw: (future **bayw**, ^{<5135>}John 13:26 T Tr WH); 1 aorist **ebaya**; perfect passive participle **bebammenov**; in Greek writings from Homer down; in the Septuagint for **l bafē**

a. “to dip, dip in, immerse”: **ti**, ^{<5135>}John 13:26 (but in 26 Lachmann **embayav**, as in 26b L text R G); followed by a genitive of the thing into which the object is dipped (because only a part of it is touched by the act of dipping), ^{<2164>}Luke 16:24 (cf. **aptesqai tinov, louesqai potamioi**, Homer, Iliad 5, 6; 6, 508; cf. Buttmann, sec. 132, 25; (Winer’s Grammar, sec. 30, 8. c.)).

b. “to dip” into dye, “to dye, color”: **idation aJmati**, ^{<6913>}Revelation 19:13 (Tdf. **perirerammenon**, see under the word **perirrainw**; WH **rerantismenon**, see **rantziv**). (Herodotus 7, 67; Anth. 11, 68; Josephus, Antiquities 3, 6, 1.) (Compare: **embaptw**.)*

bar-, Chaldean **rBaēf**. ^{<1012>}Psalms 2:12; ^{<1310>}Proverbs 31:2); **bar lwna** “son of Jonah” (or Jonas): ^{<1067>}Matthew 16:17, where L T WH **Bariwna** (which see) “Barjonah” (or Barjonas), as if a surname, like **Barnabav**, etc. (R. V. “Bar-Jonah”. Cf. **lwnav**, 2.)*

{912} Barabbav, Barabba, oJ (from **rBaēf** son, and **aBaēf** father, hence, “son of a father *i.e.* of a master” (cf. ^{<1039>}Matthew 23:9)), a captive robber whom the Jews begged Pilate to release instead of Christ: ^{<1276>}Matthew 27:16f (where manuscripts mentioned by Origen, and some other authorities, place **lhsoun** before **barabban**, approved by Fritzsche, DeWette, Meyer, Bleek, others; (cf. WH Appendix and Tdf.’s note at the passage; also Treg. Printed Text, etc., p. 194f)), ^{<1271>}Matthew 27:20f,26; ^{<1157>}Mark 15:7,11,15; ^{<1238>}Luke 23:18; ^{<6180>}John 18:40.*

{913} Barak, oJ indeclinable (**qrB**; lightning), “Barak,” a commander of the Israelites (^{<1006>}Judges 4:6,8): ^{<8113>}Hebrews 11:32. (BB. DD.)*

{914} Baraciav, Baraciou, oJ (**hyk}B**, Jehovah blesses), “Barachiah” in ^{<1235>}Matthew 23:35 said to have been the father of the Zachariah slain in the temple; cf. **Zacariav**.*

{915} barbarov, barbaron;

1. properly, “one whose speech is rude, rough, harsh,” as if repeating the syllables **barbar** (cf. Strabo 14, 2, 28, p. 662; **wnomatopepoihtai hJ lexiv**, Etymologicum Magnum (188, 11 (but Gaisf. reads **bragcov** for **barbarov**); cf. Curtius, sec. 394; Vanicek, p. 561)); hence,

2. “one who speaks a foreign or strange language which is not understood by another” (Herodotus 2, 158 **barbarouv pantav oJ Aiguptioi kaleousi touv mh s fisi othogI wssouv**, Ovid. trist. 5, 10, 37 *barbarus hic ego sum, quia non intelligor ulli*); so ^{<6141>}1 Corinthians 14:11.

3. The Greeks used **barbarov** of “any foreigner ignorant of the Greek language and the Greek culture, whether mental or moral,” with the added notion, after the Persian war, of rudeness and brutality. Hence, the word is

applied in the N.T., but not reproachfully, in ^{<483D>}Acts 28:2,4, to the inhabitants of Malta (*i.e.* **Mel ith**, which see), who were of Phoenician or Punic origin; and to those nations that had, indeed, some refinement of manners, but not the opportunity of becoming Christians, as the Scythians, ^{<5181E>}Colossians 3:11 (but cf. Lightfoot at the passage). But the phrase **EJlhnev te kai barbaroi** forms also a periphrasis for “all peoples,” or indicates their diversity yet without reproach to foreigners (Plato, Theact., p. 175{a}; Isocrates, Euag. c. 17, p. 192b.; Josephus, Antiquities 4, 2, 1 and in other writings); so in ^{<8114>}Romans 1:14. (In Philo de Abr. sec. 45 under the end of all nations not Jews. Josephus, b. j. prooem. I reckons the Jews among barbarians.) Cf. Grimm on 2 Macc. 2:21, p. 61; (Lightfoot on Colossians as above; B. D. under the word Barbarian).*

{916} barew, barw: “to burden, weigh down, depress”; in the N.T. found only in the passive, viz., present participle **baroumenoi**, imperative **bareisqw**; 1 aorist **ebarhqhn**; perfect participle **bebarhmenov**; the better writings do not use the present; they use only the participles, **bebarhww** and **bebarhmenov**; see Matth. sec. 227; Winer’s Grammar, 83 (80); (Buttmann, 54 (47); Veitch, under the word). Used simply: “to be weighed down, oppressed,” with external evils and calamities, ^{<4008>}2 Corinthians 1:8; of the mental oppression which the thought of inevitable death occasions, ^{<4182>}2 Corinthians 5:4; **ofqal moi bebarhmenoi**, namely, **uþnw**, weighed down with sleep, ^{<4140>}Mark 14:40 (L T Tr WH **katabaroumenoi**); ^{<4183>}Matthew 26:43; with **uþnw** added, ^{<4182>}Luke 9:32; **en (B) kraipalh**, ^{<4234>}Luke 21:34 Rec. **barunqwsin** (see **barunw**) (Homer, Odyssey 19, 122 **oinw bebarhotev**, Diodorus Siculus 4, 38 **th nosw**); **mh bareisqw** let it not be burdened, namely, with their expense, ^{<5156>}1 Timothy 5:16, (**eisforaiv**, Dio Cassius, 46, 32). (Compare: **epibarew, katabarew**.)*

{917} barewv, adverb (**baruv**, which see), “heavily, with difficulty”: ^{<4135>}Matthew 13:15; ^{<4827>}Acts 28:27 (^{<2310>}Isaiah 6:10). (From Herodotus on.)*

{918} Barqol omaiov, Barqol omaiou, oJrBambel; son of Tolmai), “Bartholomew,” one of the twelve apostles of Christ: ^{<4003>}Matthew 10:3; ^{<4188>}Mark 3:18; ^{<4184>}Luke 6:14; ^{<4013>}Acts 1:13. (See **Naqanahl** and BB. DD.)*

{919} **Barihsouv, oJ** (rBason, [hwey Jesus), “Bar-Jesus,” a certain false prophet: ^{<4116>}Acts 13:6 (where Tdf. **Barihsou**; see his note. Cf. **El umav**).*

{920} **Bariwnav, Bariwna** (cf. Buttman, 20 (17f)), **oJ** (from rBason, and hnwvJonah (others ^nhwv*i.e.* Johanan, Jona, John; cf. Meyer on ^{<404>}John 1:42(43) and Lightfoot as below)), “Bar-Jonah” (or Bar-Jonas), the surname of the apostle Peter: ^{<4067>}Matthew 16:17 (L T WH; in ^{<404>}John 1:42 (43); 21:15ff son of John; see Lightfoot Fresh Revision, etc., p. 159 note (American edition, p. 137 note)); see in **Bar** and **lownav**, 2.*

{921} **Barnabav, Barnaba** (Buttmann, 20 (18)), **oJ** (rBason, and abn; according to Luke’s interpretation **uJov paraki hsewv**, *i.e.* excelling in the power **thv paraki hsewv**, ^{<406>}Acts 4:36; see **paraki hsiv**, 5), “Barnabas,” the surname of Joses (better Joseph), a Levite, a native of Cyprus. He was a distinguished teacher of the Christian religion, and a companion and colleague of Paul: ^{<4027>}Acts 9:27; 11:22,(25 Rec.),30; ^{<4025>}Acts 12:25; Acts 13—15; ^{<4006>}1 Corinthians 9:6; ^{<4001>}Galatians 2:1,9,13; ^{<5040>}Colossians 4:10.*

{922} **barov, bareov, to**, “heaviness, weight, burden, trouble”: load, **epitiquenai tini** (Xenophon, oec. 17, 9), to impose upon one cult requirements, ^{<4453>}Acts 15:28; **bal I ein epi tina**, ^{<4024>}Revelation 2:24 (where the meaning is, ‘I put upon you no other injunction which it might be difficult to observe’; cf. Düsterdieck at the passage); **bastazein to barov tinov**, *i.e.* either the burden of a thing, as **to barov thv hmerav** the wearisome labor of the day ^{<4012>}Matthew 20:12, or that which a person bears, as in ^{<4002>}Galatians 6:2 (where used of troublesome moral faults; the meaning is, ‘bear one another’s faults’). **aiwnion barov doxhv** a weight of glory never to cease, *i.e.* vast and transcendent glory (blessedness), ^{<4047>}2 Corinthians 4:17; cf. Winer’s Grammar, sec. 34, 3; (**pl outou**, Plutarch, Alex. M. 48). “weight equivalent to authority”: **en barei einai** to have authority and influence, ^{<5017>}1 Thessalonians 2:7(6) (so also in Greek writings; cf. Wesseling on Diodorus Siculus 4, 61; (examples in Suidas under the word)). (Synonyms: see **ogkov**.)*

{923} **Barsabav (Barsabbav** L T Tr WH; see WH’s Appendix, p. 159), **Barsaba** (Buttmann, 20 (18)), **oJ** “Barsabas” (or Barsabbas) (*i.e.* son of Saba (others, Zaba));

1. the surname of a certain Joseph: ^{<4023>}Acts 1:23 (B. D. under the word Joseph Barsabas).

2. the surname of a certain Judas: ^{<4152>}Acts 15:22 (B. D. under the word Judas Barsabas).*

{924} **Bartimaiov** (Tdf. **Bartimaiov**, yet cf. Chandler sec. 253), **Bartimaïou, oJ** (son of Timaeus), “Bartimaeus,” a certain blind man: ^{<4106>}Mark 10:46.*

{925} **barunw**: “to weigh dawn, overcharge”: ^{<4234>}Luke 21:34 (1 aorist passive subjunctive) **barunqwsin** Rec. (cf. Winer’s Grammar, 83 (80); Buttmann, 54 (47)), for **barhqwsin**; see **barew**. (Compare: **katabarunw**.)*

{926} **baruv, bareia, baru**, “heavy”;

1. properly, *i.e.* heavy in weight: **fortion**, ^{<4234>}Matthew 23:4 (in 11:30 we have the opposite, **el afron**).

2. metaphorically,

a. “burdensome”: **entol h**, the keeping of which is grievous, ^{<4188>}1 John 5:3.

b. “severe, stern”: **epistol h**, ^{<4700>}2 Corinthians 10:10 (others, “imposing, impressive,” cf. Wetstein at the passage).

c. “weighty, *i.e.* of great moment”: **ta barutera tou nomou** the weightier precepts of the law, ^{<4233>}Matthew 23:23; **aitiamata** (better **aitiwmata** (which see)), ^{<4257>}Acts 25:7.

d. “violent, cruel, unsparing” (A.V. “grievous”): **lukoi**, ^{<4119>}Acts 20:29 (so also Homer, Iliad 1:89; Xenophon, Ages. 11, 12).*

{927} **barutimov, barutimon (baruv and timh)**, “of weighty” (*i.e.* “great”) “value, very precious, costly”: ^{<4037>}Matthew 26:7 (R G Tr text WH) (so Strabo 17, p. 798; selling at a great price, Heliodorus 2, 30 (variant); possessed of great honor, Aeschylus suppl. 25 (but Dindorf (Lexicon under the word) gives here (after schol.) “severely punishing”)).*

{928} basanizw: (imperfect **ebasanizon**); 1 aorist **ebasanisa**; passive (present **basanizomai**); 1 aorist **ebasanisqhn**; 1 future **basanisqhsomai**; (**basanov**);

1. properly, “to test (metals) by the touchstone”.
2. “to question by applying torture”.
3. “to torture” (2 Macc. 7:13); hence,
4. universally, “to vex with grievous pains” (of body or mind), “to torment”: **tina**, ^{<4182>}Matthew 8:29; ^{<4187>}Mark 5:7; ^{<4188>}Luke 8:28; ^{<6118>}2 Peter 2:8; ^{<6110>}Revelation 11:10; passively, ^{<4186>}Matthew 8:6; ^{<6115>}Revelation 9:5; 20:10; of the pains of childbirth, ^{<6121>}Revelation 12:2 (cf. Anthol. 2, p. 205, Jacobs edition); with **en** and the dative of the material in which one is tormented, ^{<6140>}Revelation 14:10.
5. Passive “to be harassed, distressed”; of those who at sea are struggling with a head wind, ^{<4168>}Mark 6:48; of a ship tossed by the waves, ^{<4124>}Matthew 14:24. (In Greek writings from Herodotus down. Often in O.T. Apocrypha.)*

{929} basanismov, basanismou, oJ(basanizw, which see);

1. “a testing by the touchstone or by torture”.
2. “torment, torture”;
 - a. the act of tormenting: ^{<6115>}Revelation 9:5.
 - b. the state or condition of those tormented: ^{<6117>}Revelation 18:7,10,15; **oJ kapnov tou basanismou autwn** the smoke of the fire by which they are tormented, ^{<6141>}Revelation 14:11. (4 Macc. 9:6; 11:2; (others); bad wine is called **basanismov** by Alexis in Athen. 1, 56, p. 30 f.)*

{930} basanisthv, basanistou, oJ(basanizw), “one who elicits the truth by the use of the rack, an inquisitor, torturer,” ((Antiphon, others); Demosthenes, p. 978, 11; Philo in Flacc. sec. 11 end; (de concupisc. sec. 1; quod omn. prob. book 16; Plutarch, an vitios. ad infel. suff. sec. 2)); used in ^{<4184>}Matthew 18:34 of a jailer (**desmoful ax** ^{<4123>}Acts 16:23), doubtless because the business of torturing was also assigned to him.*

{931} basanov, basanou, hJ(Curtius, p. 439);

- a.** “the touchstone” (called also “basanite,” Latin *lapis Lydius*), by which gold and other metals are tested.
- b.** “the rack or instrument of torture by which one is forced to divulge the truth”.
- c.** “torture, torment, acute pains”: used of the pains of disease, ^{<4041>}Matthew 4:24; of the torments of the wicked after death, **en basanoiv uparcein**, ^{<2162>}Luke 16:23 (Sap. 3:1; 4 Macc. 13:14); hence, **oJtopov thv basanou** is used of Gehenna, ^{<2163>}Luke 16:28. (In Greek writings from (Theognis), Pindar down.)*

{932} basileia, basileiav, hJ (from **basileuw**; to be distinguished from **basileia** a queen; cf. **idreia** priesthood from **idreuw**, and **idreia** a priestess from **idreuv**) (from Herodotus down);

1. “royal power, kingship, dominion, rule”: ^{<4013>}Luke 1:33; 19:12,15; 22:29; ^{<3135>}John 18:36; ^{<4016>}Acts 1:6; ^{<3008>}Hebrews 1:8; ^{<4652>}1 Corinthians 15:24; ^{<6172>}Revelation 17:12; of the royal power of Jesus as the triumphant Messiah, in the phrase **ercesqai en th basautou**, *i.e.* to come in his kingship, clothed with this power: ^{<4063>}Matthew 16:28; ^{<2242>}Luke 23:42 (**eiv thn basileian** L marginal reading Tr marginal reading WH text); of the royal power and dignity conferred on Christians in the Messiah’s kingdom: ^{<6016>}Revelation 1:6 (according to Tr text WH marginal reading **epoihsen hJin** or L **hJwn** (yet R G T WH text Tr marginal reading **hJav**) **basileian** (Rec. **basileiv**)); **tou Oeou**, the royal power and dignity belonging to God, ^{<6120>}Revelation 12:10.

2. “a kingdom” *i.e.* the territory subject to the rule of a king: ^{<4025>}Matthew 12:25f; 24:7; ^{<4034>}Mark 3:24; 6:23; 13:8; ^{<2117>}Luke 11:17; 21:10; plural: ^{<4048>}Matthew 4:8; ^{<4045>}Luke 4:5; ^{<3113>}Hebrews 11:33.

3. Frequent in the N.T. in reference to the Reign of the Messiah are the following phrases: **hJbasileia tou Oeou** (**atWkl JnæhJ ad**, Targ. ^{<3419>}Isaiah 40:9; ^{<3347>}Micah 4:7), properly, “the kingdom over which God rules”; **hJbasileia tou Cristou** (**tWkl Jnæj yvmdJ**, Targ. Jonath. ad ^{<2330>}Isaiah 53:10), “the kingdom of the Messiah,” which will be founded by God through the Messiah and over which the Messiah will preside as God’s vicegerent; **hJbasileia twn ouranwn**, only in Matthew, but very frequently (some 33 times), “the kingdom of heaven,” *i.e.* the kingdom which is of heavenly or divine origin and nature (in rabbinical writings

τῷ κτὶ θεαυτοῦ is “the rule of God, the theocracy” viewed universally, not the Messianic kingdom); sometimes simply **h.basil eia**: ^{<4023>}Matthew 4:23, etc.; ^{<5015>}James 2:5; once **h.basil eia tou Dauid**, because it was supposed the Messiah would be one of David’s descendants and a king very like David, ^{<4110>}Mark 11:10; once also **h.basil eia tou Cristou kai Qeou**, ^{<4085>}Ephesians 5:5. Relying principally on the prophecies of Daniel — who had declared it to be the purpose of God that, after four vast and mighty kingdoms had succeeded one other and the last of them shown itself hostile to the people of God, at length its despotism should be broken, and the empire of the world pass over for ever to the holy people of God (^{<2044>}Daniel 2:44; 7:14,18,27) — the Jews were expecting a kingdom of the greatest felicity, which God through the Messiah would set up, raising the dead to life again and renovating earth and heaven; and that in this kingdom they would bear sway for ever over all the nations of the world. This kingdom was called “the kingdom of God or the kingdom of the Messiah”; and in this sense must these terms be understood in the utterances of the Jews and of the disciples of Jesus when conversing with him, as ^{<4081>}Matthew 18:1; 20:21; ^{<4110>}Mark 11:10; ^{<4072>}Luke 17:20; 19:11. But Jesus employed the phrase “kingdom of God or of heaven to indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation”. This kingdom is spoken of as now begun and actually present inasmuch as its foundations have already been laid by Christ and its benefits realized among men that believe in him: ^{<4012>}Matthew 11:12; 12:28; 13:41 (in this passage its earthly condition is spoken of, in which it includes bad subjects as well as good); ^{<4072>}Luke 17:21; ^{<4040>}1 Corinthians 4:20; ^{<5447>}Romans 14:17 (where the meaning is, ‘the essence of the kingdom of God is not to be found in questions about eating and drinking’); ^{<5013>}Colossians 1:13. But far more frequently the kingdom of heaven is spoken of as a future blessing, since its consummate establishment is to be looked for on Christ’s solemn return from the skies, the dead being called to life again, the ills and wrongs which burden the present state of things being done away, the powers hostile to God being vanquished: ^{<4030>}Matthew 6:10; 8:11; 26:29; ^{<4001>}Mark 9:1; 15:43; ^{<4027>}Luke 9:27; 13:28f; 14:15; 22:18; ^{<4011>}2 Peter 1:11; also in the phrases **eiv thn basil eian twn ouranwn** or **tou Qeou**: ^{<4150>}Matthew 5:20; 7:21; 18:3; 19:23,24; ^{<4047>}Mark 9:47; 10:23,24,25; ^{<4034>}Luke 18:24 (T Tr text WH **eisporeuontai**), ^{<4025>}Luke 18:25; ^{<4085>}John 3:5; ^{<4442>}Acts 14:22;

kl hronomov thv basileiav, ^{<3016>}James 2:5; **kl hronomein thn basileian tou Qeou**; see d. below. By a singular use **hbasileian tou kuriou hēpouraniov** “God’s heavenly kingdom,” in ^{<3048>}2 Timothy 4:18, denotes the exalted and perfect order of things which already exists in heaven, and into which true Christians are ushered immediately after death; cf. ^{<1023>}Philippians 1:23; ^{<8122>}Hebrews 12:22f. The phrase **basileia twn ouranwn** or **baseileia tou Qeou**, while retaining its meaning “kingdom of heaven or of God,” must be understood, according to the requirements of the context,

a. of the beginning, growth, potency, of the divine kingdom: ^{<1031>}Matthew 13:31-33; ^{<1030>}Mark 4:30; ^{<2138>}Luke 13:18.

b. of its fortunes: ^{<1034>}Matthew 13:24; ^{<1035>}Mark 4:26.

c. of the conditions to be complied with in order to reception among its citizens: ^{<1033>}Matthew 18:23; 20:1; 22:2; 25:1.

d. of its blessings and benefits, whether present or future: ^{<1034>}Matthew 13:44f; ^{<1031>}Luke 6:20; also in the phrases **zhtein thn basileian tou Qeou**, ^{<1033>}Matthew 6:33 (L T WH omit **tou Qeou**); ^{<1023>}Luke 12:31 (**autou** L text T Tr WH); **decesqai thn basileian tou Qeou w paidion**, ^{<1105>}Mark 10:15; ^{<2817>}Luke 18:17; **kl hronomein ... thn ... basileian tou Qeou**, ^{<1034>}Matthew 25:34; ^{<1030>}1 Corinthians 6:9f; 15:50; ^{<8121>}Galatians 5:21; see in **kl hronomew**, 2.

e. of the congregation of those who constitute the royal ‘city of God’: **poiein tinav basileian**, ^{<1036>}Revelation 1:6 G T WH text Tr marginal reading (cf. 1 above); 5:10 (here R G **basileiv**, so R in the preceding passage), cf. ^{<1036>}Exodus 19:6. Further, the following expressions are noteworthy: of persons fit for admission into the divine kingdom it is said **autwn** or **toioutwn estin hbasileia twn ouranou** or **tou Qeou**: ^{<1033>}Matthew 5:3,10; 19:14; ^{<1034>}Mark 10:14; ^{<1036>}Luke 18:16. **didonai tini thn basileian** is used of God, making men partners of his kingdom, ^{<1023>}Luke 12:32; **paral ambanein** of those who are made partners, ^{<8128>}Hebrews 12:28. **dia thn basileian tou ouranon** to advance the interests of the heavenly kingdom, ^{<1032>}Matthew 19:12; **edeken thv basileiav tou Qeou** for the sake of becoming a partner in the kingdom of God, ^{<1033>}Luke 18:29. Those who announce the near approach of the kingdom, and describe its nature, and set forth the conditions of obtaining citizenship in it, are said **diaggellein thn basileian tou Qeou** ^{<1030>}Luke

9:60; **euaggel izesqai thn basileian tou Qeou** ^{<404B>}Luke 4:43; 8:1; 16:16; **peri thv basileiav tou Qeou**, ^{<448D>}Acts 8:12; **khrussein thn basileian tou Qeou** ^{<400E>}Luke 9:2; ^{<402S>}Acts 20:25; 28:31; **to euaggel ion thv basileiav** ^{<402S>}Matthew 4:23; 9:35; 24:14; with the addition of **tou Qeou**, ^{<4014>}Mark 1:14 R L brackets **hggiken h.basileia tou ouranou** or **tou Qeou**, is used of its institution as close at hand: ^{<408D>}Matthew 3:2; 4:17; ^{<4015>}Mark 1:15; ^{<420D>}Luke 10:9,11. it is said **ercesqai** *i.e.* “to be established,” in ^{<4160>}Matthew 6:10; ^{<210D>}Luke 11:2; 17:20; ^{<4110>}Mark 11:10. In accordance with the comparison which likens the kingdom of God to a palace, the power of admitting into it and of excluding from it is called **thv basileiav tou ouranou** ^{<416D>}Matthew 16:19; **kleiein thn basileian tou ouranou** to keep from entering, ^{<423B>}Matthew 23:13 (14). **Ujoi thv basileiav** are those to whom the prophetic promise of the heavenly kingdom extends: used of the Jews, ^{<408D>}Matthew 8:12; of those gathered out of all nations who have shown themselves worthy of a share in this kingdom, ^{<413B>}Matthew 13:38. (In the O.T. Apocrypha **h.basileia tou Qeou** denotes “God’s rule, the divine administration,” Sap. 6:5; 10:10; Tobit 13:1; so too in ^{<9A2D>}Psalm 102:19 (^{<9A3D>}Psalm 103:19); ^{<9A41>}Psalm 104:11-13 (^{<9A51>}Psalm 105:11-13; ^{<20E3>}Daniel 4:33; 6:26; “the universe subject to God’s sway, God’s royal domain,” Song of the Three Children 32; **h.basileia**, simply, “the O.T. theocratic commonwealth,” 2 Macc. 1:7.) Cf. Fleck, Deuteronomy regno divino, Lipsius 1829; Baumg.-Crusius, Biblical Theol., p. 147ff; Tholuck, Die Bergrede Christi, 5te Aufl., p. 55ff (on ^{<408B>}Matthew 5:3); Cölln, Biblical Theol. i., p. 567ff, ii., p. 108ff; Schmid, Biblical Theol. des N.T., p. 262ff edition 4; Baur, Neutest. Theol., p. 69ff; Weiss, Biblical Theol. d. N.T. sec. 13; (also in his Leben Jesu, book iv., chapter 2); Schürer (Neutest. Zeitgesch. sec. 29 (especially par. 8) and references there; also) in the Jahrb. für protest. Theol., 1876, pp. 166-187 (cf. Lipsius *ibid.* 1878, p. 189); (B. D. American edition, under the word Kingdom of Heaven, and references there).

{934} basileiov (rarely **basileia**), **basileion**, “royal, kingly, regal”: ^{<408D>}1 Peter 2:9. As a substantive, **to basileion** (Xenophon, Cyril 2, 4, 3; ^{<208B>}Proverbs 18:19, the Septuagint; Josephus, Antiquities 6, 12, 4), and much more often (from Herodotus 1, 30 down) in plural **ta basileia** (the Septuagint Esth. 1:9, etc.), “the royal palace”: ^{<417S>}Luke 7:25 (A.V. “kings courts”).*

{935} **basileuv**, **basilewv**, **oj** “leader of the people, prince, commander, lord of the land, king”; universally: **oj basileiv thv ghv**, ^{<4175>}Matthew 17:25; ^{<6164>}Revelation 16:14 (L T Tr WH omit **thv ghv**), etc.; **twv eqnwn**, ^{<225>}Luke 22:25; of the king of Egypt, ^{<4070>}Acts 7:10,18; ^{<8123>}Hebrews 11:23,27; of David, ^{<4006>}Matthew 1:6; ^{<4132>}Acts 13:22; of Herod the Great and his successors, ^{<4001>}Matthew 2:1ff; ^{<4106>}Luke 1:5; ^{<4121>}Acts 12:1; 25:13; of a tetrarch, ^{<4149>}Matthew 14:9; ^{<4164>}Mark 6:14,22 (of the son of a king, Xenophon, oec. 4, 16; “*reges Syriac, regis Antiochi pueros, scitis Romae nuper fuisse*,” Cicero, Verr. 2:4, 27, cf. de senectute 17, 59; (Vergil Aen. 9, 223)); of a Roman emperor, ^{<5412>}1 Timothy 2:2; ^{<4117>}1 Peter 2:17, cf. ^{<6170>}Revelation 17:9 (10), (so in secular writings in the Roman age, as in Josephus, b. j. 5, 13, 6; Herodian, 2, 4, 8 (4 Bekker); of the son of the emperor, ibid. 1, 5, 15 (5 Bekker)); of the Messiah, **obasileuv twv loudaiwn**, ^{<4112>}Matthew 2:2, etc.; **tou Israhel**, ^{<4152>}Mark 15:32; ^{<8149>}John 1:49 (50); 12:13; of Christians, as to reign over the world with Christ in the millennial kingdom, ^{<6106>}Revelation 1:6; 5:10 (Rec. in both passages and (Griesbach in the latter; see **basileia**, 3 e.); of God, the supreme ruler over all, ^{<4155>}Matthew 5:35; ^{<5017>}1 Timothy 1:17 (see **aiwn**, 2); ^{<6153>}Revelation 15:3; **basileuv basilewn**, ^{<6174>}Revelation 17:14 (but here, as in ^{<6196>}Revelation 19:16 of the victorious Messiah); **obasileia twv basileuontwn**, ^{<5165>}1 Timothy 6:15 (2 Macc. 13:4; 3 Macc. 5:35; Enoch 9, 4; (84, 2; Philo de decal. sec. 10); cf. (**kuriov twv basileiwn**, ^{<2177>}Daniel 2:47); **kuriov twv kuriwn**, ^{<6107>}Deuteronomy 10:17; ^{<4138>}Psalms 135:3 (^{<4138>}Psalms 136:3; (so of the king of the Parthians, Plutarch, Pomp. sec. 38, 1)).

{936} **basileuw**; future **basileusw**; 1 aorist **ebasileusa**; **basileuv**); — in Greek writings (from Homer down) with the genitive or dative, in the sacred writings, after the Hebrew (l vae l [] followed by **epi** with the genitive of place, ^{<4122>}Matthew 2:22 (where L T WH omit; Tr brackets **epi**); ^{<6150>}Revelation 5:10; followed by **epi** with the accusative of the person, ^{<4133>}Luke 1:33; 19:14,27; ^{<6154>}Romans 5:14; (cf. Winer’s Grammar, 206 (193f); Buttmann, 169 (147)) — “to be king, to exercise kingly power, to reign”: universally, ^{<5165>}1 Timothy 6:15; ^{<2194>}Luke 19:14,27; of the governor of a country, although not possessing kingly rank, ^{<4122>}Matthew 2:22; of God, ^{<6115>}Revelation 11:15,17; 19:6; of the rule of Jesus, the Messiah, ^{<4133>}Luke 1:33; ^{<6155>}1 Corinthians 15:25; ^{<6115>}Revelation 11:15; of the reign of Christians in the millennium, ^{<6150>}Revelation 5:10; 20:4,6; 22:5; hence, Paul transfers the word to denote the supreme moral dignity, liberty,

blessedness, which will be enjoyed by Christ's redeemed ones: ^{<4517>}Romans 5:17 (cf. DeWette and Thol. at the passage); ^{<4048>}1 Corinthians 4:8. Metaphorically, "to exercise the highest influence, to control": ^{<4514>}Romans 5:14,17,21; 6:12. The aorist **basileusa** denotes "I obtained royal power, became king, have come to reign," in ^{<4048>}1 Corinthians 4:8 (cf. Winer's Grammar, 302 (283); Buttman, 215 (185)); ^{<6117>}Revelation 11:17; 19:6 (as often in the Septuagint and secular writings; cf. Grimm on 1 Macc., p. 11; Breitenbach or Kühner, on Xenophon, mem. 1, 1, 18; on the aorist to express entrance into a state, see Bernhardt (1829), p. 382; Krüger, sec. 53, 5, 1; (Kühner, sec. 386, 5; Goodwin sec. 19 N. 1)). (Compare: **sumbasileuw**.)*

{937} basil ikov, basil ikh, basil ikon, "of or belonging to a king, kingly, royal, regal"; of a man, "the officer or minister of a prince, a courtier": ^{<4046>}John 4:46,49 (Polybius 4, 76, 2; Plutarch, Sol. 27; often in Josephus). "subject to a king": of a country, ^{<4421>}Acts 12:20. "befitting or worthy of a king, royal": **esqhv**, ^{<4421>}Acts 12:21. Hence, metaphorically, "principal, chief": **nomov**, ^{<5018>}James 2:8 (Plato, Min., p. 317 c. **to orqon nomov esti basil ikov**, Xenophon, symp. 1, 8 **basil ikon kal lov**; 4 Macc. 14:2).*

(**basil iskov, basil iskou, oJ**(diminutive of **basileuv**), "a petty king"; a reading noted by WH in their (rejected) margin of ^{<4046>}John 4:46,49. (Polybius, others).*)

{938} basil issa, basil isshv, hJ"queen": ^{<4124>}Matthew 12:42; ^{<2131>}Luke 11:31; ^{<4187>}Acts 8:27; ^{<6187>}Revelation 18:7. (Xenophon, oec. 9, 15; Aristotle, oec. 9 (in Bekker, Anecd. i., p. 84; cf. fragment 385 (from Pollux 8, 90), p. 1542{a}, 25); Polybius 23, 18, 2 (excerpt Vales. 7), and often in later writings; the Septuagint; Josephus; the Atticists prefer the forms **basil iv** and **basileia**; cf. Lob. ad Phryn., p. 225; (on the termination, corresponding to the English "-ess," cf. Winer's Grammar, 24; Buttman, 73; Sophocles' Lexicon, p. 37; Sturz, Deuteronomy dial. Maced. et Alex., p. 151ff; Curtius, p. 653).)*)

{939} basiv, basewv, hJ(BA00, bainw);

1. "a stepping, walking" (Aeschylus, Sophocles, others).

2. that with which one steps, "the foot": ^{<4017>}Acts 3:7 (Plato, Tim., p. 92{a}, et al.; Sap. 13:18).*

{940} baskainw: 1 aorist **ebaskana**, on which form cf. Winer's Grammar, (75 (72)); 83 (80); (Buttmann, 41 (35); Lob. ad Phryn., p. 25f; Paralip., p. 21f); (**bazw**, **baskw** (**faskw**) to speak, talk); **tina** (Winer's Grammar, 223 (209));

1. "to speak ill of one, to slander, traduce him" (Demosthenes 8, 19 (94, 19); Aelian v. h. 2, 13, etc.).
2. "to bring evil on one by feigned praise or an evil eye, to charm, bewitch" one (Aristotle, probl. 20, 34 (p. 926{b}, 24); Theocritus, 6, 39; Aelian nat. an. 1, 35); hence, of those who lead away others into error by wicked arts (Diodorus 4, 6): ^{<800>}Galatians 3:1. Cf. Schott (or Lightfoot) at the passage; Lob. ad Phryn., p. 462.*

{941} bastazw; future **bastasw**; 1 aorist **ebastasa**;

1. "to take up with the hands": **liqouv**, ^{<800>}John 10:31 (**laan**, Homer, Odyssey 11, 594; **thn macairan apo thv ghv**, Josephus, Antiquities 7, 11, 7).
2. "to take up in order to carry or bear; to put upon oneself (something) to be carried; to bear" what is burdensome: **ton stauron**, ^{<800>}John 19:17; ^{<2427>}Luke 14:27 (see **staurov** 2 a. and b.); Metaphorically: **bastazein ti**, to be equal to understanding a matter and receiving it calmly, ^{<8162>}John 16:12 (Epictetus ench. 29, 5); **fortion**, ^{<800>}Galatians 6:5; **bastasei to krima**, must take upon himself the condemnation of the judge, ^{<850>}Galatians 5:10 (**acn; f p v m i**; ^{<300>}Micah 7:9). Hence, "to bear, endure": ^{<1012>}Matthew 20:12; ^{<4150>}Acts 15:10 (**zugon**); ^{<5150>}Romans 15:1; ^{<800>}Galatians 6:2; ^{<6102>}Revelation 2:2f (Epictetus diss. 1, 3, 2; Anthol. 5, 9, 3; in this sense the Greeks more commonly use **ferein**.)
3. simply "to bear, carry": ^{<1011>}Matthew 3:11; ^{<1143>}Mark 14:13; ^{<1074>}Luke 7:14; 22:10; ^{<6107>}Revelation 17:7; passive, ^{<402>}Acts 3:2; 21:35. **to onoma mou enwpion eqnwn**, so to bear it that it may be in the presence of Gentiles, *i.e.* by preaching to carry the knowledge of my name to the Gentiles, ^{<4015>}Acts 9:15. "to carry on one's person": ^{<2001>}Luke 10:4; ^{<8167>}Galatians 6:17 (cf. Ellicott at the passage); of the womb carrying the foetus, ^{<2127>}Luke 11:27; "to sustain, *i.e.*, uphold, support": ^{<5118>}Romans 11:18.

4. by a use unknown to Attic writers, “to bear away, carry off”: **nosouv**, to take away or remove by curing them, ^{<4087>}Matthew 8:17 (Galen de compos. medicam. per gen. 2, 14 (339, Bas. edition) **ywraβ te qerapeuei kai uβwpia bastazei**) (others refer the use in Matthew, the passage cited to 2; cf. Meyer). ^{<4316>}John 12:6 (**ebastaze** used to pilfer (R. V. text “took away”; cf. our ‘shoplifting’, though path. this lift is a different word, see Skeat, under the word)); ^{<4315>}John 20:15 (Polybius 1, 48, 2 **oJanemov touv purgouv th bia bastazei**, Apollod. Biblical 2, 6, 2; 3, 4, 3; Athen. 2, 26, p. 46 f.; 15, 48, p. 693{e}; very many instances from Josephus are given by Krebs, Observations, p. 152ff). (Synonyms: cf. Schmidt, chapter 105.)*

{942} **batov, batou, hJ**and (in ^{<4125>}Mark 12:26 G L T Tr WH) **oJ**(the latter according to Moeris, Attic; the former Hellenistic; cf. Fritzsche on Mark, p. 532; Winer’s Grammar, 63 (62) (cf. 36; Buttmann, 12 (11))) (from Homer down), “a thorn or bramble-bush” (cf. B. D., under the word Bush): ^{<4164>}Luke 6:44; ^{<4173>}Acts 7:30,35; **epi tou (thv) batou** “at the Bush,” *i.e.* where it tells about the Bush, ^{<4125>}Mark 12:26; ^{<4215>}Luke 20:37; cf. Fritzsche on ^{<4112>}Romans 11:2; (B. D., under the word Bible IV. 1).*

{943} **batov, batou, oJ**Hebrew **tBáá** “a bath” (A.V. “measure”), a Jewish measure of liquids containing 72 sextarii (between 8 and 9 gallons) (Josephus, Antiquities 8, 2, 9): ^{<4166>}Luke 16:6 (see B. D. under the word Weights and Measures II. 2).*

{944} **batracov, batracou, oJ**“a frog” (from Homer (*i.e.* Battach., and Herodotus) down): ^{<4163>}Revelation 16:13.*

{945} **battol ogew** (T WH **battal ogew** (with a B, see WH’s Appendix, p. 152)), **battol ogw**: 1 aorist subjunctive **battol oghsw**; a. “to stammer,” and, since stammerers are accustomed to repeat the same sounds, b. “to repeat the same things over and over, to use many and idle words, to babble, prate”; so ^{<4107>}Matthew 6:7, where it is explained by **en th pol ul ogia**, (Vulgate *multum loqui*; (A.V. “to use vain repetitions”)); cf. Tholuck at the passage Some suppose the word to be derived from Battus, a king of Cyrene, who is said to have stuttered (Herodotus 4, 155); others from Battus, an author of tedious and wordy poems; but comparing **battarizein**, which has the same meaning, and **barbarov** (which see), it seems fax more probable that the word is onomatopoeitic. (Simplicius, in Epictetus (ench. 30 at the end), p. 340, Schweigh edition).*

{946} **bdel ugma, bdel ugmatov, to (bdel ussomai)**, a Biblical and ecclesiastical word; in the Septuagint mostly for **hb[** **ⲉⲔ**, also for **xⲓⲠⲚⲟⲩⲓ** and **xⲟⲩⲩ**, “a foul thing” (loathsome on acct. of its stench), “a detestable thing”; (Tertullian *abominamentum*); Luth. *Greuel*; (A.V. “abomination”);

a. universally: ^{<165>}Luke 16:15.

b. in the O.T. often used of idols and things pertaining to idolatry, to be held in abomination by the Israelites; as ^{<116>}1 Kings 11:6 (5); 20:26 (^{<126>}1 Kings 21:26; ^{<163>}2 Kings 16:3; 21:2; 1 Esdr. 7:13; Sap. 12:23; 14:11; hence, in the N.T. in ^{<70>}Revelation 17:4f of idol-worship and its impurities; **poiein bdel ugma yeudov**, ^{<27>}Revelation 21:27.

c. the expression **to bdel ugma thv erhmwsewv** “the desolating abomination” (others take the genitive, others; e.g. Meyer as a genitive epexegetical) in ^{<215>}Matthew 24:15; ^{<134>}Mark 13:14 (1 Macc. 1:54), seems to designate some terrible event in the Jewish war by which the temple was desecrated, perhaps that related by Josephus, b. j. 4, 9, 11ff (the Septuagint ^{<113>}Daniel 11:31; 12:11, **bdel ugma (thv) erhmwsewv** for **xⲓⲠⲚⲟⲩⲓⲙⲉⲟⲩ**] and **xⲓⲠⲚⲟⲩⲓⲙⲉⲟⲩ** ^{<27>}Daniel 9:27 **bdel ugma twv erhmwsewn** for **ⲙⲩⲗⲓⲟⲩⲓⲙⲉⲟⲩ**] “the abomination (or abominations) wrought by the desolator,” i.e. not the statue of Jupiter Olympius, but a little idol-altar placed upon the altar of whole burnt offerings; cf. Grimm on 1 Macc., p. 31; Hengstenberg, *Authentic des Daniel*, p. 85f; (the principal explanations of the N.T. phrase are noticed in Dr. James Morison’s *Commentary on Matthew*, the passage cited).)*

{947} **bdel uktov, bdel ukth, on (bdel ussomai)**, “abominable, detestable”: ^{<116>}Titus 1:16. (Besides only in ^{<175>}Proverbs 17:15; Sir. 41:5; 2 Macc. 1:27; (cf. Philo de victim. offer. sec. 12 under the end).)*

{948} **bdel ussw: (bdew** quietly to break wind, to stink);

1. “to render foul, to cause to be abhorred”: **thn osmhn**, ^{<121>}Exodus 5:21; to defile, pollute: **tav yucav, thn yuchn**, ^{<143>}Leviticus 11:43; 20:25; 1 Macc. 1:48; perfect passive participle **ebdel ugnenov** “abominable,” ^{<208>}Revelation 21:8 (^{<180>}Leviticus 18:30; ^{<187>}Proverbs 8:7; ^{<1516>}Job 15:16; 3 Macc. 6:9; **bdel ussomenov**, 2 Macc. 5:8). In native Greek writings neither the active nor the passive is found.

2. bdel ussomai; deponent middle (1 aorist **ebdel uxamhn** often in the Septuagint (Josephus, b. j 6, 2, 10); in Greek writings deponent passive, and from Aristophanes down); properly, “to turn oneself away from on account of the stench”; metaphorically, “to abhor, detest”: **ti**, ^{<8122>}Romans 2:22.*

{949} bebaiov, bebaia (Winer’s Grammar, 69 (67); Buttmann, 25 (22)), **bebaion (BAW, bainw)** (from Aeschylus down), “stable, fast, firm”; properly: **agkura**, ^{<8169>}Hebrews 6:19; metaphorically, “sure, trusty”: **epaggel ia**, ^{<6016>}Romans 4:16; **kl hsiu kai ekl ogh**, ^{<6010>}2 Peter 1:10; **logov profhtikov**, ^{<6019>}2 Peter 1:19; unshaken, constant, ^{<8114>}Hebrews 3:14; **el piv**, ^{<4007>}2 Corinthians 1:7 (6) (4 Macc. 17:4); **parrhsia**, ^{<8116>}Hebrews 3:6 (but WH Tr marginal reading in brackets); valid and therefore inviolable, **logov**, ^{<8112>}Hebrews 2:2; **diaqhkh**, ^{<8117>}Hebrews 9:17. (With the same meanings in Greek writings from Herodotus down.)*

{950} bebaiov, bebaiw; future **bebaiwsw**; 1 aorist **ebebaiwsa**; passive (present **bebaioumai**); 1 aorist **ebebaiwqh**; (**bebaiov**); “to make firm, establish, confirm, make sure”: **ton logon**, to prove its truth and divinity, ^{<4161>}Mark 16:20; **tav epaggel iav** make good the promises by the event, *i.e.* fulfil them, ^{<5118>}Romans 15:8 (so also in Greek writings as Diodorus 1, 5); passive: **to marturion tou Cristou**, ^{<4006>}1 Corinthians 1:6; **hswthria ... eiv hnav ebepaiwqh**, *a constructio praegnans* (Winer’s Grammar, sec. 66, 2 d.) which may be resolved into **eiv hnav paredoqh kai en hain bebaiov egeneto**, ^{<8113>}Hebrews 2:3 cf. ^{<8112>}Hebrews 2:2; see **bebaiov**. of men made steadfast and constant in soul: ^{<8119>}Hebrews 13:9; ^{<4008>}1 Corinthians 1:8 (**bebaiwsei unav anegkl htouv** will so confirm you that ye may be unreprouvable (Winer’s Grammar, sec. 59, 6 at the end)); ^{<4021>}2 Corinthians 1:21 (**bebaiwn hnav eiv Criston**, causing us to be steadfast in our fellowship with Christ; cf. Meyer at the passage); **en th pistei**, ^{<5117>}Colossians 2:7 (L T Tr WH omit **en**). (In Greek writings from Thucydides and Plato down.) (Compare: **diabebaiwmai**.)*

{951} bebaiwsiu, bebaiwsewv, h(bebaiow), “confirmation”: **tou euaggel iou**, ^{<4007>}Philippians 1:7; **eiv bebaiwsiu** to produce confidence, ^{<8116>}Hebrews 6:16. (Sap. 6:19. Thucydides, Plutarch, Dio Cass., (others).)*

{952} bebhl ov, bebhl on (BAW, bainw, bhl ov threshold);

1. “accessible, lawful to be trodden”; properly, used of places; hence,
 2. “profane,” equivalent to **l j** (*i.e.* unhallowed, common), ^{<8100>}Leviticus 10:10; ^{<8208>}1 Samuel 21:4; opposed to **agjiov** (as in (^{<8225>}Ezekiel 22:26); Philo, vit. Moys. iii., sec. 18): ^{<8407>}1 Timothy 4:7; 6:20; ^{<81216>}2 Timothy 2:16; of men, “profane” *i.e.* ungodly: ^{<8409>}1 Timothy 1:9; ^{<81216>}Hebrews 12:16. (Often in Greek writings from Aeschylus down.) (Cf. Trench, sec. 101.)*

{953} bebhl ow, bebhl w; 1 aorist **ebebhl wsa;** (**bebhl ov**); “to profane, desecrate”: **to sabbaton**, ^{<8135>}Matthew 12:5; **ta idron**, ^{<8205>}Acts 24:6. (Often in the Septuagint for **l Lp̄i**; Judith 9:8; 1 Macc. 2:12, etc.; Heliodorus 2, 25.)*

{954} Bhl zeboul and, as written by some (yet no Greek) authorities, **Bhl zeboub** (cod. B **Bhzeboul**, so manuscript **a** except in ^{<8182>}Mark 3:22; adopted by WH, see their Appendix, p. 159; cf. Buttmann, 6), **oJ** indeclinable, “Beelzebul” or “Beelzebub,” a name of Satan, the prince of evil spirits: ^{<8105>}Matthew 10:25; 12:24,27; ^{<8182>}Mark 3:22; ^{<8115>}Luke 11:15,18,19. The form **Bhl zeboul** is composed of **l Wbz**](rabbinical Hebrew for **l bz**,dung) and **l [Bæ**“lord of dung or of filth,” *i.e.* of idolatry; cf. Lightfoot on ^{<8121>}Matthew 12:21. The few who follow Jerome in preferring the form **Bhl zeboub** derive the name from **l [BæWbz]** “lord of flies,” a false god of the Ekronites (^{<8302>}2 Kings 1:2) having the power to drive away troublesome flies, and think the Jews transferred the name to Satan in contempt. Cf. Winer’s RWB under the word Beelzebub: and J. G. Müller in Herzog vol. i., p. 768ff; (BB. DD.; cf. also Meyer and Dr. James Morison on ^{<8105>}Matthew 10:25; some, as Weiss (on Mark, the passage cited; Biblical Theol. sec. 23 a.), doubt alike whether the true derivation of the name has yet been hit upon, and whether it denotes Satan or only some subordinate ‘Prince of demons’). (Besides only in ecclesiastical writings, as Ev. Nicod. c. 1f.)*

{955} Belial, **oJl [yæB]**worthlessness, wickedness), “Belial,” a name of Satan, ^{<8165>}2 Corinthians 6:15 in Rec.^{bez elz} L. But **Beliar** (which see) is preferable (see WH’s Appendix, p. 159; Buttmann, 6).*

{955} [Beliar], **oJ**indeclinable, “Beliar,” a name of Satan in ^{<8165>}2 Corinthians 6:15 Rec.st G T Tr WH, etc. This form is either robe ascribed (as most suppose) to the harsh Syriac pronunciation of the word **Belial**

(q. v.), or must be derived from **l B r [y]** lord of the forest, *i.e.* who rules over forests and deserts (cf. the Septuagint ^{<2332>} Isaiah 13:21; ^{<4123>} Matthew 12:43; (BB. DD. under the word Belial, especially Alex.'s Kitto)). Often in ecclesiastical writings*

bel onh, bel onhv, hJ(bel ov);

a. “the point of a spear”.

b. “a needle”: ^{<4125>} Luke 18:25 L T Tr WH; see **rafiv**. ((Batr. 130), Aristophanes, Aeschines, Aristotle, others; cf. Lob. ad Phryn., p. 90).*

{956} bel ov, bel eov, to (bal l w), “a missile, a dart, javelins, arrow”: ^{<4166>} Ephesians 6:16. (From Homer down).*

{957} bel tiwn, bel tion, genitive **bel tionov**, “better”; neuter adverbially in ^{<5118>} 2 Timothy 1:18 (Winer’s Grammar, 242 (227); Buttmann, 27 (24). Sophocles, Thucydides, others).*

{958} Benjamin (Beniamein L T Tr WH; see WH’s Appendix, p. 155, and under the word **ei, i**), **oJ(ymjnBj** *i.e.* $\hat{B}, \hat{y}mj$; son of the right hand, *i.e.* of good fortune, ^{<1518>} Genesis 35:18), “Benjamin,” Jacob’s twelfth son; **ful h** [Benjamin] the tribe of Benjamin: ^{<4132>} Acts 13:21; ^{<5101>} Romans 11:1; ^{<1115>} Philippians 3:5; ^{<4108>} Revelation 7:8.*

{959} Bernikh, Bernikhv, hJ(for **Berenikh**, and this the Macedonic form (cf. Sturz, Deuteronomy dial. Mac., p. 31) of **Ferenikh** (*i.e.* victorious)), “Bernice or Berenice,” daughter of Herod Agrippa the elder. She married first her uncle Herod, king of Chalcis, and after his death Polemon, king of Cilicia. Deserting him soon afterward, she returned to her brother Agrippa, with whom previously when a widow she was said to have lived incestuously. Finally she became for a tithe the mistress of the emperor Titus (Josephus, Antiquities 19, 5, 1; 20, 7, 1 and 3; Tacitus, hist. 2, 2 and 81; Suetonius, Titus 7): ^{<4133>} Acts 25:13,23; 26:30. Cf. Hausrath in Schenkel i., p. 396f; (Farrar, St. Paul, ii. 599f).*

{960} Beroia, Beroiav, hJ(also **Berroia** (*i.e.* well-watered)), “Beraea,” a city of Macedonia, near Pella, at the foot of Mount Bermius: ^{<4171>} Acts 17:10, 13.*

{961} Beroiaiov, Beroiaia, Beroiaion, “Beraean”: ^{<4101>} Acts 20:4.*

{966} **Bhdsaida**, given by L marginal reading Tr marginal reading in ~~<B03>~~Luke 10:13 where Rec. etc. **Bhqsaída**, which see)

{962} **Bhqabara**, **Bhqabarav** (**Bhqabara** Rec.^{bez st}, indeclinable), **hJ** (**tyBærþ[]**) place of crossing, *i.e.* where there is a crossing or ford, cf. German *Furthhausen*), “Bethabara”: ~~<B03>~~John 1:28 Rec. (in Rec.[^]elz of 1st decl., but cf. Winer’s Grammar, 61 (60)); see (WH’s Appendix at the passage and) **Bhqania**, 2.*

{963} **Bhqania Bhqaniav**, **hJ** (**tyBærñ[]**) house of depression or misery (cf. B. D. American edition)), “Bethany”;

1. a town or village beyond the Mount of Olives, fifteen furlongs from Jerusalem: ~~<B03>~~John 11:1,18; 12:1; ~~<A017>~~Matthew 21:17; 26:6; ~~<B03>~~Luke 19:29 (here WH give the accusative **Bhqania** (see their Appendix, p. 160), cf. Tr marginal reading); 24:50; ~~<H00>~~Mark 11:1,11f; 14:3; now a little Arab hamlet, of from 20 to 30 families, called *el-’Aziriyeh* or *el-’Azir* (the Arabic name of “Lazarus”); cf. Robinson i. 431f; (BB. DD. under the word).

2. a town or village on the east bank of the Jordan, where John baptized: ~~<B03>~~John 1:28 L T Tr WH (see the preceding word). But Origen, although confessing that in his day nearly all the manuscripts read **en Bhqania**, declares that when he journeyed through those parts he did not find any place of that name, but that “Bethabara” was pointed out as the place where John had baptized; the statement is confirmed by Eusebius and Jerome also, who were well acquainted with the region. Hence, it is most probable that Bethany disappeared after the Apostles’ time, and was restored under the name of “Bethabara”; cf. Lücke at the passage, p. 391ff (Cf. Prof. J. A. Paine in Phila. S. S. Times for Apr. 16, 1881, p. 243f.)*

{964} **Bhqesda**, **hJ** indec. (Chaldean **tyBæDs**), *i.e.* house of mercy, or place for receiving and caring for the sick), “Bethesda,” the name of a pool near the sheep-gate at Jerusalem, the waters of which had curative powers: ~~<B03>~~John 5:2 (here L marginal reading WH marginal reading read **Bhqsaída**, T WH text **Bhqzaqa** (which see)). What locality in the modern city is its representative is not clear; cf. Winer’s RWB under the word; Arnold in Herzog ii., p. 117f; Robinson i. 330f, 342f; (B. D. under the word; “The Recovery of Jerusalem” (see index)).*

Bhqaqa, hJ (perhaps from Chaldean **tyBætȳā** house of olives; not, as some suppose, **tyBætȳj** house of newness, German *Neuhaus*, since it cannot be shown that the Hebrew letter chet **j** is ever represented by the Greek zeta **z**), “Bethzatha”: ^{<B1P>}John 5:2 T (WH text) after manuscripts **a** L D and other authorities (no doubt a corrupt reading, yet approved by Keim, ii., p. 177 (see also WH’s Appendix, ad loc.)), for Rec. **Bhqsda**, which see (Cf. Kautzsch, Gram. d. Biblical-Aram., p. 9.)*

{965} Bhql hm, hJ (indecl) (in Josephus not only so (Antiquities 8, 10, 1), but also **Bhql hmh, Bhql hmhv**, Antiquities 6, 8, 1; 11, 7; (7, 1, 3); **apo Bhql emwn**, 5, 2, 8; **ek Bhql hmwn**, 5, 9, 1; (cf. 7, 13; 9, 2)), “Bethlehem” (**tyBqj J**, house of bread), a little town, named from the fertility of its sort, six Roman miles south of Jerusalem; now Beit Lachm, with about 3,000 (“5,000,” Baedeker) inhabitants: ^{<A1I>}Matthew 2:1,5f,8,16; ^{<A1I4>}Luke 2:4,15; ^{<B1P>}John 7:42. Cf. Winer’s RWB, under the word; Robinson i., p. 470ff; Raumer, p. 313ff; Tobler, Bethlehem in Palastina as above with 1849; (Socin (*i.e.* Baedeker), Handbook. etc., under the word; Porter (*i.e.* Murray) *ibid.*; BB. DD.)*

{966} Bhqsaida (WH **Bhqsaida**; see Iota) and (^{<A1I2>}Matthew 11:21 RG T WH) **Bhqsaidan, hJ** indeclinable but with accusative (which may, however, be only the alternate form just given; cf. WH’s Appendix, p. 160) **Bhqsaidan** (Buttmann, 17 (16f); Winer’s 61 (60); Tdf. Proleg., p. 119f), (Syriac *i.e.* house or place of hunting or fishing), “Bethsaida”;

1. a small city (**pol iv**, ^{<B144>}John 1:44 (45)) or a village (**kwmh** ^{<A1K2>}Mark 8:22,23) on the western shore of the Lake of Gennesaret: ^{<B144>}John 1:44 (45); ^{<A1I2>}Matthew 11:21; ^{<A1G5>}Mark 6:45; ^{<A1O3>}Luke 10:13 (here L marginal reading Tr marginal reading **Bhdsaida**; cf. Tdf. Proleg. as above); ^{<B1I2>}John 12:21 (where **thv Gal il aiav** is added).

2. a village in lower Gaulanitis on the eastern shore of Lake Gennesaret, not far from the place where the Jordan empties into it. Philip the tetrarch so increased its population that it was reckoned as a city, and was called Julius in honor of Julia, the daughter of the emperor Augustus (Josephus, Antiquities 18, 2, 1; Pliny, h. n. 5, 15). Many think that this city is referred to in ^{<B1O>}Luke 9:10, on account of ^{<A1G2>}Mark 6:32, 45; ^{<B1O>}John 6:1; others that the Evangelists disagree. Cf. Winer’s RWB under the word; Raumer, p. 122f; (BB. DD. under the word, Bethsaida.

3. In <RFD>John 5:2 Lachmann marginal reading WH marginal reading read **Bhqsaida**; see under the word **Bhqsda**.)*

{967} **Bhqfagh** (but Lachmann uniformly, Treg. in Matthew and Mark and R G in Matthew **Bhqfagh** (Buttmann, 15; Winer's Grammar, 52 (51); cf. Tdf. Proleg., p. 103); in <DPO>Matthew 21:1 Tdf. edition 7 **Bhqsfagh**), **hJ** indeclinable (from **tyBe** and **gpa** house of unripe figs), "Bethphage," the name of a country-seat or hamlet (Eusebius calls it **kwmh**, Jerome *villula*), on the Mount of Olives, near Bethany: <DPO>Matthew 21:1; <HIO>Mark 11:1 R G Tr text WH text, but Tr marginal reading in brackets; <DPO>Luke 19:29. (BB. DD. under the word.)*

{968} **bhma**, **bhmatov**, **to** (from **BAW**, **bainw**) (fr. Homer (h. Merc.), Pindar down);

1. "a step, pace": **bhma podov** the space which the foot covers, a foot-breadth, <HIO>Acts 7:5 (for **āKægr**, <RFB>Deuteronomy 2:5, cf. Xenophon, an. 4, 7, 10; Cyril 7, 5, 6).

2. "a raised place mounted by steps; a platform, tribune": used of the official seat of a judge, <DPO>Matthew 27:19; <RFB>John 19:13; <HIO>Acts 18:12, 16f; 25:6,10,(17); of the judgment-seat of Christ, <SHO>Romans 14:10 (L T Tr WH **tou Qeou**); <DPO>2 Corinthians 5:10; of the structure, resembling a throne, which Herod built in the theater at Caesarea, and from which he used to view the games and make speeches to the people, <HIO>Acts 12:21; (of an orator's pulpit, 2 Macc. 13:26; <RFB>Nehemiah 8:4. Xenophon, mem. 3, 6, 1; Herodian, 2, 10, 2 (1, Bekker edition)).*

{969} **bhrul l ov**, **bhrul l ou**, **oJhJ** "beryl," a precious stone of a pale green color (Pliny, h. n. 37, 5 (20) (*i.e.* 37, 79)): <DPO>Revelation 21:20. (Tobit 13:17; neuter **bhrul l ion**, equivalent to **μj æp** <DPO>Exodus 28:20; 36:20 (39:13)). Cf. Winer's RWB under the word Edelsteine, 11; (especially Riehm, HWB, *ibid.* 3 and 12).*

{970} **bia**, **biav**, **hJ**

1. "strength," whether of body or of mind: Homer and subsequent writers.

2. "strength in violent action, force": **meta biav** by the use of force, with violence, <HIO>Acts 5:26; 24:7 (Rec.); shock **twn kumatwn**, <HIO>Acts 27:41 (R G, but Tr text brackets; others omit **twn kumatwn**); **dia thn bian tou**

ocl ou, the crowd pressing on so violently, ^{<4215>}Acts 21:35. (Synonym: see **dunamiv**, at the end.)*

{971} **biazw**: (**bia**); “to use force, to apply force”; **tina**, “to force, inflict violence on,” one; the active is very rare and almost exclusively poetic (from Homer down); passive (Buttmann, 53 (46)) in ^{<4112>}Matthew 11:12 **hJ basil eia tou ouranou biazetai**, “the kingdom of heaven is taken by violence, carried by storm,” *i.e.* a share in the heavenly kingdom is sought for with the most ardent zeal and the intensest exertion; cf. Xenophon, *Hell.* 5, 2, 15 (23) **pol eiv tav bebiasmenav**; (but see Weiss, James Morison, Norton, in the place cited). The other explanation: “the kingdom of heaven suffereth violence” namely, from its enemies, agrees neither with the time when Christ spoke the words, nor with the context; cf. Fritzsche, DeWette, Meyer, at the passage, middle, **biazomai** followed by **eiv ti** “to force one’s way into a thing,” (**ev thn Potidaian**, Thucydides 1, 63; **ev to exw**, 7, 69; **ev thn parembol hn**, Polybius 1, 74, 5; **eiv ta entov**, Philo, *vit. Moys.* i., sec. 19; **eiv to stratopedon**, Plutarch, *Otho* 12, etc.): **eiv thn basileian tou Qeou**, to get a share in the kingdom of God by the utmost earnestness and effort, ^{<2166>}Luke 16:16. (Compare: **parabiazomai**.)*

{972} **biaiov**, **biaia**, **biaion** (**bia**), “violent, forcible”: ^{<4412>}Acts 2:2 (A.V. “mighty”). (In Greek writings from Homer down.)*

{973} **biasthv**, **biastou**, **oJ**(biazoo)];

1. “strong, forceful”: Pindar *Ol.* 9, 114 (75); Pythagoras 4, 420 (236; but Pindar only uses the form **biatav**, so others).

2. “using force, violent”: Philo, *agric.* sec. 19. In ^{<4112>}Matthew 11:12 those are called **biastai** by whom the kingdom of God **biazetai**, *i.e.* who strive to obtain its privileges with the utmost eagerness and effort.*

{974} **bibl aridion**, **bibl aridiou**, **to** (diminutive of the diminutive **bibl arion** from **hJbibl ov**), “a little book”: ^{<6112>}Revelation 10:2,8 (L Tr WH **bibl ion**, Tdf. 2 and 7 **bibl idarion**, which see), 9, 10. Not found in secular authors (Hermas, *vis.* 2, 4, 3); cf. Winer’s *Grammar*, 96 (91).*

974A%% **bibl idarion**, **bibl idariou**, **to** (from **bibl idion**, like **imatidarion**, from **imatidion**), “a little book”: ^{<6112>}Revelation 10:8 Tdf. (editions 2 and) 7. (Aristophanes fragment 596.)*

{975} **bibl ion, bibl iou, to** (diminutive of **bibl ov**), “a small book, a scroll”: <417> Luke 4:17,20; <418> John 20:30; <419> Galatians 3:10; <503> 2 Timothy 4:13, etc.; a written document; a sheet on which something has been written, **bibl ion apostasiou** (“bill of divorcement”): <430> Matthew 19:7; <410> Mark 10:4; see **apostasion**, 1. **bibl ion zwhv**, the list of those whom God has appointed to eternal salvation: <638> Revelation 13:8 (Rec. **th bibl w**); 17:8; 20:12; 21:27; see **zwh**, 2 b. (From Herodotus down.)

{976} **bibl ov, bibl ou, hJ** (or rather **hJubul ov** (but the form **bibl ov** is more common when it denotes a writing), the plant called papyrus, Theophrastus, hist. plant. 4, 8, 2f; (Pliny, h. n. 13, 11f (21f)); from its bark (rather, “the cellular substance of its stem” (for it was an endogenous plant)) paper was made (see Tristram, Nat. Hist. etc., p. 433f; especially Dureau de la Malle in the Memoires de l’Acad. d. Inscriptions etc. tom. 19 part 1 (1851), pp. 140-183, and (in correction of current misapprehensions) Prof. E. Abbot in the Library Journal for Nov. 1878, p. 323f, where other references are also given)), “a written book, a roll or scroll”: <400> Matthew 1:1; <418> Luke 3:4; <426> Mark 12:26; <402> Acts 1:20; **thv zwhv**, <408> Philippians 4:3; <638> Revelation 3:5, etc.; see **bibl ion**. (From Aeschylus down.)

{977} **bibrwskw**: perfect **bebrwka**; “to eat”: <418> John 6:13. (In Greek writings from Homer down; often in the Septuagint.)*

{978} **Biqunia, Biquniav, hJ** “Bithynia,” a province of Asia Minor, bounded by the Euxine Sea, the Propontis, Mysia, Phrygia, Galatia, Paphlagonia: <447> Acts 16:7; <400> 1 Peter 1:1. (Cf. B. D. under the word; Dict. of Greek and Romans Geog. under the word; Conybeare and Howson, St. Paul, etc., chapter viii.)*

{979} **biouv, biou, oJ** (from Homer down);

a. “life” extensively, *i.e.* the period or course of life (see below and Trench, sec. xxvii.): <484> Luke 8:14; <541> 1 Timothy 2:2; <514> 2 Timothy 2:4; <626> 1 John 2:16; <403> 1 Peter 4:3 (Rec.).

b. (as often in Greek writings from Hesiod, Works, 230, 575; Herodotus, Xenophon) that by which life is sustained, “resources, wealth” (A.V. “living”): <424> Mark 12:44; <418> Luke 8:43 (WH omits; Tr marginal reading

brackets the clause); ^{<D12>}Luke 15:12,30; 21:4; ^{<G17>}1 John 3:17 (“goods”). (For **μῆ** **Ι**, in ^{<D14>}Proverbs 31:14 (^{<D18>}Proverbs 29:32).)*

(Synonyms: **biow**, **zwh**: **zwh** “existence” (having death as its antithesis); **biow** the period, means, manner, of existence. Hence, the former is more naturally used of animals, the latter of men; cf. zoology, biography. N.T. usage exalts **zwh**, and so tends to debase **biow**. But see Lightfoot, Ignatius ad Romans 7.)

{980} **biow**, **biw**: 1 aorist infinitive **biwsai**; for which in Attic the 2 aorist infinitive **biwnai** is more common, cf. Winer’s Grammar, 84 (80); (Buttmann, 54 (48); Veitch, or Liddell and Scott, under the word); (**biow**); (from Homer down); “to spend life, to live”: **ton cronon**, to pass the time, ^{<D12>}1 Peter 4:2; (^{<D18>}Job 29:18; **hōterav**, Xenophon, mem. 4, 8, 2). (Synonym: see **biow**, at the end.)*

{981} **biwsiv**, **biwsewv**, **hJ** “manner of living and acting, way of life”: ^{<D14>}Acts 26:4. (Sir. prolog. 10 **dia thv ennomou biwsewv**; not found in secular authors.)*

{982} **biwtikov**, **biwtikh**, **biwtikon**, “pertaining to life and the affairs of this life”: ^{<D13>}Luke 21:34; ^{<D18>}1 Corinthians 6:3f. (The word, not used in Attic, first occurs in Aristotle, h. a. 9, 17, 2 (p. 616{b}, 27); **creiai biwtikai** is often used, as Polybius 4, 73, 8; Philo, vit. Moys. iii. sec. 18 at the end; Diodorus 2, 29; Artemidorus Daldianus, oneir. 1, 31. Cf. Lob. ad Phryn., p. 354f.)*

{983} **bl aberov**, **bl abera**, **bl aberon** (**bl aptw**), “hurtful, injurious” (Xenophon, mem. 1, 5, 3 opposed to **wfel imov**): ^{<D19>}1 Timothy 6:9 **epiqumiai bl aberai**, cf. **hdonai bl aberov** Xenophon, mem. 1, 3, 11. (Often in Greek writings from Homer (*i.e.* h. Merc. 36 (taken from Hesiod, Works, 365)) down; once in the Septuagint, ^{<D18>}Proverbs 10:26.)*

{984} **bl aptw**: future **bl ayw**; 1 aorist **ebl aya**; “to hurt, harm, injure”: **tina**, ^{<D18>}Mark 16:18; ^{<D18>}Luke 4:35. (Very often in Greek writings from Homer down; Tobit 12:2; 2 Macc. 12:22, etc.)*

{985} **bl astanw**, 3 person singular present subjunctive **bl asta** from the form **bl astaw**, ^{<D17>}Mark 4:27 L T Tr WH (cf. Buttmann, 55 (48); (^{<D18>}Ecclesiastes 2:6; Hermas, sim. 4, 1f)); 1 aorist **ebl asthsa** (cf. Winer’s Grammar, 84 (80); (Buttmann, the passage cited));

1. intransitively, “to sprout, bud, put forth leaves”: ^{<41027>}Mark 4:27; ^{<40335>}Matthew 13:26; ^{<5904>}Hebrews 9:4; (^{<44708>}Numbers 17:8; ^{<3022>}Joel 2:22, etc.; in Greek writings from Pindar down).

2. in later Greek writings transitively, “to produce”: **ton karpon**, ^{<5958>}James 5:18. (^{<00011>}Genesis 1:11, etc.)*

{986} Bl astov (*i.e.* a sprout), **Bl astou, oj** “Blastus,” the chamberlain of king Herod Agrippa I.: ^{<4121>}Acts 12:20 (cf. Meyer at the passage).*

{987} bl as fhmew, bl as fhmw; imperfect **eb l as fhmoun**; 1 aorist **eb l as fhmhsa**; passive (present **bl as fhmoumai**); 1 future **bl as fhmhqsomai**; (**bl as fhmov**, which see); “to speak reproachfully, rail at, revile, calumniate” (Vulgate *blasphemo*); absolutely: ^{<4226>}Luke 22:65; ^{<4435>}Acts 13:45; 18:6; 26:11; ^{<5021>}1 Timothy 1:20; ^{<4041>}1 Peter 4:4; with accusative of person or thing (as in later Greek, Joseph, Plutarch, Appian, etc.): ^{<4073>}Matthew 27:39; ^{<4038>}Mark 3:28 L T Tr WH; 15:29; ^{<4233>}Luke 23:39; ^{<5812>}Titus 3:2; ^{<5037>}James 2:7; ^{<5010>}Jude 1:10; with the cognate noun **bl as fhmian**, “to utter blasphemy” (Plato, legg. 7, p. 800 c.; see **agapaw** at the end), ^{<4038>}Mark 3:28 R G (where L T Tr WH **osa** for **osav**, see above); (followed by **en**, ^{<6012>}2 Peter 2:12; cf. Alexander Buttmann (1873) as at end, and see **agnoew**, a.). Passive **bl as fhmoumai** “to be evil spoken of, reviled, railed at”: ^{<5938>}Romans 3:8; 14:16; ^{<4043>}1 Corinthians 4:13 (T WH Tr marginal reading **dus fhmoumenoi**); ^{<4030>}1 Corinthians 10:30; ^{<5016>}Titus 2:5; ^{<6012>}2 Peter 2:2; **to onoma tinov**, ^{<5924>}Romans 2:24; ^{<5010>}1 Timothy 6:1. Specifically, of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things (for **āDēi** ^{<12916>}2 Kings 19:6,22 cf. ^{<12904>}2 Kings 19:4; cf. Grimm on 2 Macc. 10:34); absolutely: ^{<4098>}Matthew 9:3; 26:65; ^{<4027>}Mark 2:7 L T Tr WH; (^{<5936>}John 10:36); **ton Qeon**, ^{<6011>}Revelation 16:11,21; **thn qean**, ^{<4485>}Acts 19:37 (G L T Tr WH **thn Qeon**); **to onoma tou Qeou**, ^{<6036>}Revelation 13:6; 16:9; **to pneuma tou Qeou** (**bl as fhmeitai**), ^{<4044>}1 Peter 4:14 Rec.; **doxav**, ^{<5908>}Jude 1:8; ^{<6020>}2 Peter 2:10 (see **doxa**, III. 3 b. [g].); **eiv to pneuma to aġion**, ^{<4039>}Mark 3:29; ^{<4210>}Luke 12:10 (**eiv qeouv**, Plato, rep. 2, p. 381 e.). The earlier Greeks say **bl as fhman eiv tina**, **peri** or **kata tinov**; (on the N.T. constructions cf. Winer’s Grammar, 222 (208); 629 (584); Buttmann, 146 (128)).*

{988} bl as fhmia, bl as fhmiav, hj “railing, reviling” (Vulgate *blasphemia*);

a. universally, “slander, detraction, speech injurious to another’s good name”: ^{<4123>}Matthew 12:31; 15:19; ^{<4133>}Mark 3:28; 7:22; ^{<4061>}Ephesians 4:31; ^{<5133>}Colossians 3:8; ^{<5404>}1 Timothy 6:4; ^{<6100>}Jude 1:9 (**krisiv bl asfmiav**, equivalent to **krisiv bl asfmov** in ^{<6021>}2 Peter 2:11, a judgment pronounced in reproachful terms); ^{<6100>}Revelation 2:9.

b. specifically, “impious and reproachful speech injurious to the divine majesty”: ^{<4135>}Matthew 26:65; ^{<4107>}Mark 2:7 (R G); 14:64; ^{<4071>}Luke 5:21; ^{<5133>}John 10:33; ^{<6135>}Revelation 13:5 (not Lachmann); **onoma** or **onomata bl asfmiav** equivalent to **bl asfhma** (cf. Winer’s Grammar, sec. 34, 3 b.; (Buttmann, sec. 132, 10)): ^{<6101>}Revelation 13:1; 17:3 (R G Tr, see **gemw**); **tou pneumatov**, genitive of the object, ^{<4123>}Matthew 12:31; **prov ton Qeon**, ^{<6136>}Revelation 13:6. (Euripides, Plato, Demosthenes, others; for **hxan**, ^{<6512>}Ezekiel 35:12.) (BB. DD. under the word Blasphemy; Campbell, Diss. on the Gospels, diss. ix. part ii.)*

{989} **bl asfmov**, **bl asfmon** (**bl ax** sluggish, stupid, and **fhh** speech, report (others, **bl aptw** (which see) and **fhh**)), “speaking evil, slanderous, reproachful, railing, abusive”: ^{<4161>}Acts 6:11 (**rhmata bl asfhma eiv Mwushn kai ton Qeon**); (^{<4163>}Acts 6:13 Rec. (**rhmata bl asfhma kata tou topou tou agiou**)); ^{<6021>}2 Peter 2:11 (see **bl asfhmia**, a.); ^{<6135>}Revelation 13:5 (Lachmann); **bl asfmov** as a substantive, “a blasphemer”: ^{<5013>}1 Timothy 1:13; ^{<5810>}2 Timothy 3:2. (^{<2413>}Isaiah 66:3; Sap. 1:6; Sir. 3:16; 2 Macc. 9:28; (10:36 (cf. 4))); in Greek writings from Demosthenes down.)*

{990} **bl emma**, **bl emmatov**, **to (bl epw)**; “a look, glance: **bl emmati kai akoh**, in seeing and hearing,” ^{<6138>}2 Peter 2:8 (cf. Warfield in Presbyt. Revelation for 1883, p. 629ff). (Euripides, Aristophanes, Demosthenes, Plutarch, others.)*

{991} **bl epw**; (imperfect **eb l epon**); future **bl eyw**; 1 aorist **eb l eya**; (present passive **bl epomai**); the Septuagint for **har**; **hnp**; **hzj**; **fyBh**; in Greek writings from Aeschylus down; “to see, discern”:

1. With the bodily eye;

a. “to be possessed of sight, have the power of seeing,” opposed to **tuflov**: ^{<4122>}Matthew 12:22; 13:16; 15:31; ^{<4107>}John 9:7,15,19,25; ^{<4100>}Acts 9:9; ^{<5113>}Romans 11:8,10; ^{<6138>}Revelation 3:18, etc. (Sophocles Oed.

Colossians 73; Aristophanes Plutarch, 15; Xenophon, mem. 1, 3, 4; Aelian v. h. 6, 12, etc. ^{<4041>}Exodus 4:11; 23:8, etc. Tobit 11:15). **to bl epein** sight, the power of seeing, ^{<4071>}Luke 7:21 (G L T Tr WH omit **to**).

b. to perceive by the use of the eyes, “to see, look, descry”;

[a.] absolutely: **bl epontwn autwn** “while they were looking,” ^{<4000>}Acts 1:9; (22:11 Tr marginal reading WH marginal reading); **ercou kai bl epe**, Rec. in ^{<6101>}Revelation 6:1,3,5,7.

[b.] with the accusative of person or thing: ^{<4078>}Matthew 7:3; 11:4; 24:2; ^{<4051>}Mark 5:31; 8:23f; 13:2; ^{<4164>}Luke 6:41; 24:12 (T omits; L Tr brackets WH reject the verse); ^{<6103>}John 1:29; ^{<4044>}Acts 4:14, etc.; (^{<6188>}Revelation 18:18 Rec. **oJwntev**); **thn fwnhn**, him who uttered the voice, ^{<6112>}Revelation 1:12; **oJtama**, ^{<4170>}Acts 12:9; he who has free access to one, as princes, ministers, and personal friends have to a king, is said **bl epein to proswnon tinov** (**yaeyne]Ei Mhae** ^{<2519>}2 Kings 25:19; ^{<3525>}Jeremiah 52:25; Esth. 1:14); hence, in ^{<4080>}Matthew 18:10 angels of closest access or of highest rank are referred to (see **arcaggel ov**). Passive **ta bl epomena** the things that are seen: ^{<4048>}2 Corinthians 4:18; ^{<5103>}Hebrews 11:3 (L T Tr WH **to bl epomenon** the sum-total or complex of things seen); **el piv bl epomenh** hope of things that are seen, *i.e.* that are present, ^{<6124>}Romans 8:24.

c. to turn the eyes to anything, “to look at, look upon, gaze at”: **gunaika**, ^{<4058>}Matthew 5:28; **eiv ti** or **tina** (Winer’s Grammar, sec. 33 g.), ^{<4062>}Luke 9:62; ^{<6132>}John 13:22; ^{<4104>}Acts 3:4; **eiv ton ouranon**, ^{<4011>}Acts 1:11 T Tr WH; in the sense of “looking into” (*i.e.* in order to read), **biblion**, ^{<6103>}Revelation 5:3f.

d. universally, “to perceive by the senses, to feel”: **ton anemon iscuron** (T WH omit **iscuron**), ^{<4040>}Matthew 14:30 (**ktupon dedorka**, Aeschylus sept. 104).

e. “to discover by use, to know by experience”: **ti**, ^{<6173>}Romans 7:23; followed by **oJi**, ^{<4008>}2 Corinthians 7:8; by attract. **to qhrion, oJi k.t.l.**, ^{<6178>}Revelation 17:8; **u]per oJl epei me** for **u]per touto, oJl epei me onta**, lest he think me greater than on personal knowledge he finds me to be, ^{<4116>}2 Corinthians 12:6.

2. metaphorically, to see with the mind’s eye;

- a. “to have” (the power of) “understanding”: **bl epontev ou bl epousi**, though endowed with understanding they do not understand, ^{<4033>}Matthew 13:13; ^{<4080>}Luke 8:10.
- b. “to discern mentally, observe, perceive, discover, understand”; absolutely: **di’ esoptrou**, ^{<4332>}1 Corinthians 13:12; of the omniscient God **bl epwn en tw kruptw** “seeing in secret,” where man sees nothing, ^{<4004>}Matthew 6:4,6,18 (here L T Tr WH **bl epwn en tw krufaiw**); **eggizousan thn hōeran**, ^{<5025>}Hebrews 10:25 (from certain external signs); **lhsoun ... estefanwmenon**, we see (from his resurrection and from the effects and witness of the Holy Spirit) Jesus crowned, ^{<3800>}Hebrews 2:9; followed by **ofi**, ^{<3889>}Hebrews 3:19; ^{<5022>}James 2:22.
- c. “to turn the thoughts or direct the mind to” a thing, “to consider, contemplate, look to”; absolutely **bl epete** “take heed”: ^{<4133>}Mark 13:23,33; with an accusative of the thing or person, ^{<4026>}1 Corinthians 1:26; 10:18; ^{<4707>}2 Corinthians 10:7; ^{<5082>}Philippians 3:2; ^{<5016>}Colossians 2:5; followed by **pwv** with indicative (Winer’s Grammar, 300 (282); Buttmann, 255 (219)), ^{<4088>}Luke 8:18; ^{<4180>}1 Corinthians 3:10; ^{<4055>}Ephesians 5:15; “to weigh carefully, examine,” followed by the interrogative **ti** with indicative ^{<4024>}Mark 4:24; **eiv proswon tinov**, to look at *i.e.* have regard to one’s external condition — used of those who are influenced by partiality: ^{<4026>}Matthew 22:16; ^{<4124>}Mark 12:14. By a use not found in Greek authors **eauton bl epain** “to look to oneself” (equivalent to *sibi cavere*): ^{<4139>}Mark 13:9; followed by **ida mh** (cf. Buttmann, 242 (209)), ^{<6108>}2 John 1:8; **bl epain apo tinov** (equivalent to *sibi cavere ab aliquo*) “to beware of” one (Winer’s Grammar, 223 (209), cf. 39 (38); Buttmann, 242 (209), cf. 323 (278)), ^{<4085>}Mark 8:15; 12:38; “look to” in the sense of “providing, taking care”: followed by **ida**, ^{<4160>}1 Corinthians 16:10; followed by **mh** with subjunctive aorist, ^{<4244>}Matthew 24:4; ^{<4135>}Mark 13:5; ^{<2108>}Luke 21:8; ^{<4134>}Acts 13:40; ^{<4080>}1 Corinthians 8:9 (**mhpwv**); ^{<4002>}1 Corinthians 10:12; ^{<4055>}Galatians 5:15; ^{<3825>}Hebrews 12:25; followed by **mh** with future indicative, ^{<5018>}Colossians 2:8; ^{<3882>}Hebrews 3:12. The Greeks say **ofan mh** (cf. Winer’s Grammar, 503 (468f); Buttmann, 242f (209)).
3. in a geographical sense, like Latin *specto* (English “look”), of places, mountains, buildings, etc., turned toward any quarter, as it were “facing” it: followed by **kata** with the accusative, ^{<4072>}Acts 27:12 (cf. Buttmann, D. American edition under the word Phenice) (the Septuagint (^{<0221>}Numbers 21:20); ^{<3100>}Ezekiel 11:1; (44:1; 47:1); **prov**, Xenophon, Hell. 7, 1, 17;

mem. 3, 8, 9; Herodian, 6, 5, 2; Diogenes Laërtius 1, 2, 48; the Septuagint ^{<489>}Ezekiel 9:2; 40:24; (46:1); **eiv**, 8:3, etc. (for other examples see Sophocles' Lexicon, under the word). (Synonym: see under the word **ofaw**. Compare: **anabl epw**, **apobl epw**, **diabl epw**, **embl epw**, **epibl epw**, **peribl epw**, **probl epw**.)

{992} bl hteov, bl htea, bl hteon (bal lw), “which must be thrown or put” (see **bal lw**, 2); found only in neuter: ^{<4122>}Mark 2:22 (WH T omit; Tr brackets); ^{<4158>}Luke 5:38 **bl hteon esti** followed by the accusative **ton oionon**, cf. Matth. sec. 447, 3 a.; (Buttmann, 190 (165)). (Besides only in Basil, i., p. 137 c., Benedict edition.)*

{993} Boanergev ((RG, so Suidas (ed. Gaisf. 751 a.); but) L T Tr WH **Boanhrgev**), “Boanerges,” Hebrew **ynB]vgr**, *i.e.* sons of thunder (as Mark himself explains it) (the name given by our Lord to James and John the sons of Zebedee): ^{<4087>}Mark 3:17; **B]**pronounced Boa as Noabhyim for Nebhyim; see Lightfoot Horae Hebrew at the passage; **vgr**, in ^{<4515>}Psalms 55:15 “a tumultuous crowd,” seems in Syriac to have signified “thunder”; so that the name **Boanhrgev** seems to denote fiery and destructive zeal that may be likened to a thunderstorm, and to make reference to the occurrence narrated in ^{<4154>}Luke 9:54. (Cf. Dr. James Morison's Commentary on Mark, the passage cited; Kautzsch, Gram. d. Biblical-Aram., p. 9.)*

{994} boaw, bow; (imperfect **ebown**, ^{<4213>}Acts 21:34 Rec.); 1 aorist **ebohsa**; (**boh**); from Homer down; in the Septuagint mostly for **hrq**; **q[æq[æ**, “to cry aloud, shout” (Latin *boo*);

1. “to raise a cry”: of joy, ^{<4027>}Galatians 4:27 (from ^{<2501>}Isaiah 54:1); of pain, ^{<4276>}Matthew 27:46 L marginal reading Tr WH; ^{<4487>}Acts 8:7.

2. “to cry *i.e.* speak with a high, strong voice”: ^{<4188>}Matthew 3:3, ^{<4108>}Mark 1:3, ^{<4104>}Luke 3:4, ^{<4123>}John 1:23 (all from ^{<2403>}Isaiah 40:3); ^{<4153>}Mark 15:34; ^{<4188>}Luke 9:38 (RG **anaboaw**); (^{<4188>}Luke 18:38); ^{<4476>}Acts 17:6; 21:34 Rec.; 25:24 (RG **epiboaw**).

3. **prov tina** “to cry to one for help, implore his aid”: ^{<4287>}Luke 18:7 (T Tr WH **autw**; cf. Winer's Grammar, 212 (199)) (^{<4008>}1 Samuel 7:8; ^{<4351>}1 Chronicles 5:20; ^{<2074>}Hosea 7:14, etc. for **q[æd a**). (Compare: **anaboaw**, **epiboaw**.)*

(Synonyms: **boaw**, **kal ew**, **krazw**, **kraugazw**: It is not uninformative to notice that ill classic usage **kalein** denotes ‘to cry out’ for a purpose, “to call”; **boan** to cry out as a manifestation of feeling; **krazein** to cry out harshly, often of an inarticulate and brutish sound; thus **kalein** suggests intelligence; **boan** sensibilities; **krazein** instincts; hence, **boan** especially a cry for help. **kraugazein**, intensive of **krazw**, denotes to cry coarsely, in contempt, etc. Cf. Schmidt, chapter 3.)

{1003} **Boev**, **oJ** ^{<0065>}Matthew 1:5 T WH, for Rec. **Bwz**, which see

{995} **boh**, **bohv**, **hJ** “a cry”: ^{<0065>}James 5:4 (of those imploring vengeance). From Homer down.*

{996} **bohqeia**, **bohqeiaiv**, **hJ** (see **bohqew**), “help”: ^{<0046>}Hebrews 4:16 (often in the Septuagint, chiefly for **hrzI**, and **rzI** ^{<ein} Greek writings from Thucydides and Xenophon down); plural “helps”: ^{<0277>}Acts 27:17 (see Hackett at the passage; B. D. under the word Ship 4; Smith, Voyage and Shipwr. of St. Paul, pp. 106f, 204f; cf. **uþozwnnumi**).*

{997} **bohqew**, **bohqw**; 1 aorist **ebohqhsa**; (from **boh** a cry and **qew** to run); in the Septuagint chiefly for **rzæ**, in Greek writings from (Aeschylus and) Herodotus down; properly, “to run to the cry” (of those in danger); hence, universally, “to help, succor, bring aid”: **tini**, ^{<0155>}Matthew 15:25; ^{<0122>}Mark 9:22,24 (**bohqeï mou th apistia**, “*quod fiduciae meae deest bonitate tua supple*,” Grotius); ^{<0161>}Acts 16:9; 21:28; ^{<0162>}2 Corinthians 6:2; ^{<0128>}Hebrews 2:18; ^{<0126>}Revelation 12:16.*

{998} **bohqov**, **bohqon**, “helping” (**nhev**, Herodotus 5, 97; **sthigma**, Tobit 8:6); mostly as a substantive (so from Herodotus down) “a helper”: ^{<0136>}Hebrews 13:6 (of God, from Psalm 117:7 (^{<0137>}Psalm 118:7), as often in the Septuagint).*

{999} **boqunov**, **boqunou**, **oJ** “a pit, a ditch”: ^{<0121>}Matthew 12:11; 15:14; ^{<0133>}Luke 6:39. (Solon in Bekker’s Anecd. 1:85; Xenophon, oec. 19, 3; Theophrastus, hist. pl. 4, 2, 2 ((variant); others); the Septuagint ^{<0187>}2 Samuel 18:17, etc.)*

{1000} **bol h**, **bol hv**, **hJ** (**bal l w**), “a throw”: **wsei liqou bol hn** “about a stone’s throw,” as far as a stone can be cast by the hand, ^{<0224>}Luke 22:41 (**wsei toxou bol hn**, ^{<0116>}Genesis 21:16; **mecri liqou kai akontiou**

bol hv, Thucydides 5, 65; **ex akontiou bol hv**, Xenophon, Hell. 4, 5, 15).*

{1001} **bol izw**: 1 aorist **ebol isa**; (**bol iv** a missile, dart; a line and plummet with which mariners sound the depth of the sea, a sounding-lead); “to heave the lead, take soundings”: ^{<4728>}Acts 27:28. (Besides only in Eustathius; (middle intransitive, “to sink” in water, Geoponica, 6, 17).)*

{1002} **bol iv, bol idov, h(bal lw)**, “a missile, dart, javelin”: ^{<3121>}Hebrews 12:20 Rec. from ^{<12913>}Exodus 19:13. (^{<10417>}Nehemiah 4:17; ^{<10418>}Numbers 24:8; (Sap. 5:22; ^{<31811>}Habakkuk 3:11); Plutarch, Demetr. 3.)*

{1003} **Bwz, oJ(z [Bw]** fleetness (but see B. D. American edition)), “Booz (more commonly) Boaz,” a kinsman of Ruth, afterward her (second) husband (^{<8111>}Ruth 2:1ff; ^{<13211>}1 Chronicles 2:11): ^{<10105>}Matthew 1:5 (**Bww** L Tr, **Boev** T WH); ^{<10132>}Luke 3:32 (L T Tr WH **Bww**).*

{1004} **borborov, borborou, oJ** “dung, mire”: ^{<6122>}2 Peter 2:22. (the Septuagint; Aeschylus, Aristophanes, Plato, and following; **en borborw kul iesqai**, of the vicious, Epictetus diss. 4, 11, 29).*

{1005} **borrav, borra** (Winer’s Grammar, sec. 8, 1; Buttman, 20 (18)), **oJ** (equivalent to **boreav, boreou**), often (in Attic writings), in the Septuagint for $\tilde{\omega}\rho\alpha$;

1. “Boreas; the north-northeast wind”.
2. “the north”: ^{<21329>}Luke 13:29; ^{<6213>}Revelation 21:13 (cf. Winer’s Grammar, 121 (115) under the word **meshmbria**).*

{1006} **boskw**; as in Greek writings from Homer down, “to feed”: ^{<10154>}Mark 5:14; ^{<21515>}Luke 15:15; **arnia, probata**, ^{<6215>}John 21:15,17 (in a figurative discourse portraying the duty of a Christian teacher to promote in every way the spiritual welfare of the members of the church); **oJ boskwn** a herdsman: ^{<10833>}Matthew 8:33; ^{<10834>}Luke 8:34. In the passive and middle (present participle **boskomenov**, cf. Winer’s Grammar, sec. 38, 2 note) of flocks or herds, “to feed, graze”: ^{<10830>}Matthew 8:30; ^{<10511>}Mark 5:11; ^{<10832>}Luke 8:32. (In the Septuagint for **h[r]**)*

(Synonyms: **boskein, poimainein**: **poimainein** is the wider, **boskein** the narrower term; the former includes oversight, the latter denotes

nourishment; **poimainein** may be rendered “tend,” **boskein** specifically “feed”. See Trench, sec. xxv.; Meyer on John as above; Schmidt, chapter 200.)

{1007} Bosor, oJ(rwQB) a torch, a lamp; the Septuagint **Bewr**, ^{<0215>}Numbers 22:5; 31:8; ^{<0204>}Deuteronomy 23:4; by change of ‘ayin [into sigma **v**, **Bosor**), “Bosor,” the father of Balaam: ^{<0015>}2 Peter 2:15 (WH text **Bewr**).*

{1008} botanh, botanhv, hJ(boskw), “an herb fit for fodder, green herb, growing plant”: ^{<0017>}Hebrews 6:7. (Homer, Pindar, Plato, Euripides, Diodorus, Aelian, others, the Septuagint for **avD, ryxj ; bc[e** (Metaphorically, of men, Ignatius ad Ephesians 10, 3; ad Trall. 6, 1; ad Philad. 3, 1).)*

{1009} botruv, botruov, oJ “a bunch or cluster of grapes”: ^{<0448>}Revelation 14:18 (cf. Buttman, 14 (13)). (^{<0400>}Genesis 40:10; ^{<0434>}Numbers 13:24f. Greek writings from Homer down.)*

{1010} boul euthv, boul eutou, oJ “a councillor, senator,” (*buleuta*, Pliny, epistles): first in Homer, Iliad 6, 114; of a member of the Sanhedrin, ^{<0156>}Mark 15:43; ^{<0281>}Luke 23:50. (^{<0314>}Job 3:14; 12:17.)*

{1011} boul euw:

1. “to deliberate, take counsel, resolve, give counsel” (^{<0208>}Isaiah 23:8; (from Homer down)).

2. “to be a councillor or senator, discharge the office of a senator”: Xenophon, mem. 1, 1, 18; Plato, Gorgias, p. 473{e}; (others). In the N.T. middle, (present **boul euomai**; imperfect **eboul euomhn**; future **boul eusomai**, ^{<0461>}Luke 14:31 L marginal reading T WH; 1 aorist **eboul eusamhn**):

1. “to deliberate with oneself consider”: followed by **ei**, ^{<0461>}Luke 14:31, (Xenophon, mem. 3, 6, 8).

2. “to take counsel, resolve”: followed by an infinitive, ^{<0463>}Acts 5:33 (R G T Tr marginal reading); 15:37 (Rec.); 27:39; **ti**, ^{<0017>}2 Corinthians 1:17; followed by **ida**, ^{<0153>}John 11:53 L T Tr text WH; 12:10 (cf. Winer’s

Grammar, sec. 38, 3). (Compare: **paraboul euw** (**paraboul omai**), **sumboul euw**.)*

{1012} boul h, boul hv, h(boul omai), from Homer down; often in the Septuagint for **hx[ε**“counsel, purpose”: ^{<4251>}Luke 23:51 (where distinguished from **hpraxiv**); ^{<4153>}Acts 5:38; 27:12 (see **tiqhmi**, 1 a.), 42; plural ^{<4015>}1 Corinthians 4:5; **h.boul h tou Qeou**, ^{<4153>}Acts 13:36; especially of the purpose of God respecting the salvation of men through Christ: ^{<4173>}Luke 7:30; ^{<4023>}Acts 2:23; 4:28; (^{<3867>}Hebrews 6:17); **pasan thn boul hn tou Qeou** all the contents of the divine plan, ^{<4017>}Acts 20:27; **hJ boul h tou qel hmatov autou** the counsel of his will, ^{<4011>}Ephesians 1:11.*

{1013} boul hma, boul hmatov, to (boul omai), “will, counsel, purpose”: ^{<4273>}Acts 27:43; ^{<4109>}Romans 9:19; ^{<4043>}1 Peter 4:3 (Rec. **qel hma**). (2 Macc. 15:5; in Greek writings from Plato down.) (Synonym: cf. **qel w**, at the end.)*

{1014} boul omai, 2 person singular **boul ei** ^{<4220>}Luke 22:42 (Attic for **boul h**, cf. Winer’s Grammar, sec. 13, 2 a.; Buttmann, 42 (37)); imperfect **eboul omhn** (Attic ((cf. Veitch), yet commonly) **hboul omhn**); 1 aorist **eboul hqhn** (^{<4019>}Matthew 1:19) and **hboul hqhn** (^{<4012>}2 John 1:12 R G; but others **eboul hqhn** cf. (WH’s Appendix, p. 162); Winer’s Grammar, sec. 12, the passage cited; Buttmann, 33 (29)); the Septuagint for **hba; xpē;** (from Homer down); “to will, wish”; and

1. commonly, “to will deliberately, have a purpose, be minded”: followed by an infinitive, ^{<4155>}Mark 15:15; ^{<4153>}Acts 5:28,33 (L WH Tr text for R G T **eboul euonto**); 12:4; 15:37 (L T Tr WH for R **eboul eusato**); 18:27; 19:30; 22:30; 23:28; 27:43; 28:18; ^{<4015>}2 Corinthians 1:15; ^{<3867>}Hebrews 6:17; ^{<4012>}2 John 1:12; ^{<4010>}3 John 1:10 (**touv boul omenouv** namely, **epidecesqai touv adel fouv**); ^{<4005>}Jude 1:5; ^{<5018>}James 1:18 (**boul hqev apekuhsen hūav** of his own free will he brought us forth, with which will it ill accords to say, as some do, that they are tempted to sin by God). with an accusative of the object **touto**, ^{<4017>}2 Corinthians 1:17 (L T Tr WH for R **boul euomenov**); followed by an accusative with an infinitive ^{<4009>}2 Peter 3:9. of the will electing or choosing between two or more things, answering to file Latin *placet mihi*: ^{<4019>}Matthew 1:19 (cf. **enqumeisqai**, 20); 11:27 (not L marginal reading); ^{<4102>}Luke 10:22; 22:42; ^{<4250>}Acts 25:20; (^{<4211>}1 Corinthians 12:11); ^{<5004>}James 3:4; 4:4; followed by the subjunctive

boul esqe, uñin apol usw; “is it your will I should release unto you?” (cf. Winer’s Grammar, sec. 41 a. 4 b.; Buttmann, sec. 139, 2), ^{<6189>}John 18:39. of the will prescribing, followed by an accusative with an infinitive: ^{<5012>}Philippians 1:12 (**ginwskein uñav boul omai** I would have you know, know ye); ^{<5018>}1 Timothy 2:8; 5:14; ^{<5018>}Titus 3:8.

2. of willing as an affection, “to desire”: followed by an infinitive, ^{<5409>}1 Timothy 6:9 (**oñ boul omenoi pl outein**); ^{<4471>}Acts 17:20; 18:15; **eboul omhn** (on this use of the imperfect see Buttmann, 217f (187f); (cf. Winer’s Grammar, 283 (266); Lightfoot on ^{<5013>}Philemon 1:13)), ^{<4522>}Acts 25:22; ^{<5013>}Philemon 1:13. On the difference between **boul omai** and **qel w**, see **qel w**, at the end*

{1015} bounov, bounou, oñ a Cyrenaic word according to Herodotus 4, 199, which Eustathius (831, 33) on Iliad 11, 710 says was used by Philemon (No theta 1), a comic poet (of the 3rd century B. C.). It was rejected by the Atticists, but from Polybius on (who (5, 22, 1f) uses it interchangeably with **lofov**) it was occasionally received by the later Greek writings. (Strabo, Pausanias, Plutarch, others); in the Septuagint very often for **h[bñj**; (perhaps from **BAOO** to ascend (cf. Hesychius **bounoi. bwmoi**, and **bwmidev** in Herodotus 2, 125 (Schmidt, chapter 99, 11))); “a hill, eminence, mound”: ^{<4016>}Luke 3:5 (^{<2404>}Isaiah 40:4); 23:30 (^{<2808>}Hosea 10:8). Cf. Sturz, Deuteronomy dial. Maced. etc., p. 153f; Lob. ad Phryn., p. 355f; (Donaldson, New Crat. sec. 469).*

{1016} bouv, bwv, accusative singular **boun** (accusative plural **boav**, Buttmann, 14 (13)), **oñh** an ox, a cow: ^{<2135>}Luke 13:15; 14:5,19; ^{<4124>}John 2:14f; ^{<4009>}1 Corinthians 9:9; ^{<5058>}1 Timothy 5:18. (From Homer down.)*

{1017} brabeion, brabeiou, to (brabeuv the arbiter and director of a contest, who awards the prize; called also **brabeuthv**, Latin *designator*), “the award to the victor in the games, a prize,” (in ecclesiastical Latin *brabeum, brabium*) (Vulgate *brarvium*): ^{<4024>}1 Corinthians 9:24; metaphorically, of the heavenly reward for Christian character, ^{<5014>}Philippians 3:14. (Oppian, cyn. 4, 197; Locophron, 1154; **uñomonhv brabeion** Clement of Rome, 1 Corinthians 5, 5 (where see Lightfoot, Gebh. and Harn.); **afqarsiav**, Martyr Polycarp, 17.)*

{1018} brabeuw; in Greek writings from Isocrates and Demosthenes down;

1. “to be a **brabeuv** or umpire” (see **brabeion**).
2. “to decide, determine”.
3. “to direct, control, rule”: ^{<5085>}Colossians 3:15 (where see Meyer; contra, Lightfoot Compare: **katabrabeuw**.)*

{1019} bradunw; (braduv); “to delay, be slow”;

1. rarely transitive, “to render slow, retard”: **thn swthrian**, the Septuagint ^{<2463>}Isaiah 46:13; passive **odov**, Sophocles El. 1501 (cf. O. C. 1628). Mostly
2. intransitive, “to be long, to tarry, loiter (so from Aeschylus down): ^{<5085>}1 Timothy 3:15; unusually, with the genitive of the thing which one delays to effect, ^{<6089>}2 Peter 3:9 **thv epaggel iav** (A.V. “is not slack concerning his promise”) *i.e.* to fulfil his promise; cf. Winer’s Grammar, sec. 30, 6 b. (Sir. 32:22 (Sir. 35:22).)*

{1020} bradupl oew, bradupl w; (braduv and pl ouv); “to sail slowly”: present participle in ^{<4270>}Acts 27:7. (Artemidorus Daldianus, oneir. 4, 30.)*

{1021} braduv bradeia, bradu, “slow”; a. properly: **eiv ti**, ^{<5019>}James 1:19. b. metaphorically, “dull, inactive, in mind; stupid, slow to apprehend or believe” (so Homer, Iliad 10, 226; opposed to **sunetov**, Polybius 4, 8, 7; **ton noun**, Dionysius Halicarnassus, de Art. oratt. 7 (de Lysias judic.); **dusmaqia braduthv en maqhsei**, Plato, defin., p. 415 e.): with a dative of respect, **th kardia**, ^{<4245>}Luke 24:25. (Synonym: see **argov**, at the end.)*

{1022} braduthv (on accent cf. Alexander Buttmann (1873) Ausf. Spr. ii., p. 417f; (Chandler sections 634, 635; Winer’s Grammar, 52f (52))), **braduthov, hJ (braduv)**, “slowness, delay”: ^{<6089>}2 Peter 3:9. (From Homer down.)*

{1023} braciwn, bracionov, oJ (from Homer down), “the arm”: the **braciwn** of God is spoken of Hebraistically for “the might, the power” of God, ^{<4015>}Luke 1:51 (cf. ^{<6046>}Deuteronomy 4:34; 5:15; 26:8); ^{<6128>}John 12:38 (^{<2850>}Isaiah 53:1); ^{<4137>}Acts 13:17.*

{1024} bracuv, braceia, bracu, “short, small, little” (from Pindar, Herodotus, Thucydides down); a. of place; neuter **bracu** adverbially, “a short distance, a little”: ^{<1073>}Acts 27:28 (^{<1061>}2 Samuel 16:1; Thucydides 1, 63). b. of time; **bracu ti** “a short time, for a little” while: ^{<817>}Hebrews 2:7,9, (where the writer transfers to time what the Septuagint in ^{<1186>}Psalms 8:6 says of rank); ^{<454>}Acts 5:34 (here L T Tr WH omit **ti**); **meta bracu** “shortly after,” ^{<128>}Luke 22:58. c. of quantity and measure; **bracu ti** (Tr text WH omits; L Tr marginal reading brackets **ti**) “some little part, a little”: ^{<817>}John 6:7 (**bracu ti tou mel itov**, ^{<1143>}1 Samuel 14:29; **el aion bracu**, Josephus, Antiquities 9, 4, 2; **bracutatov l ibanwtov**, Philo de vict. off. sec. 4); **dia bracewn** in few namely, words, briefly, ^{<817>}Hebrews 13:22 (so (Plato, Demosthenes, others (cf. Bleek on Hebrews, the passage cited)) Josephus, b. j. 4, 5, 4; **en bracutatw dhl oun** to show very briefly, Xenophon, Cyril 1, 2, 15).*

{1025} brefov, brefouv, to;

a. “an unborn child, embryo, fetus”: ^{<1141>}Luke 1:41,44; (Homer, Iliad 23, 266; Plutarch, rep. Stoic. 41 **to brefov en th gastrī**).

b. “a new-born child, an infant, a babe” (so from Pindar down): ^{<1112>}Luke 2:12,16; 18:15; ^{<479>}Acts 7:19; ^{<1112>}1 Peter 2:2; **apo brefouv** from infancy, ^{<815>}2 Timothy 3:15 (so **ek brefouv**, Anth. Pal. 9, 567).*

{1026} brecw; 1 aorist **ebrexa**; from Pindar and Herodotus down;

1. “to moisten, wet, water”: ^{<1073>}Luke 7:38 (**touv podav ... dakrusin**, cf. ^{<817>}Psalms 6:7),44.

2. in later writings (cf. Lob. ad Phryn., p. 291 (Winer’s Grammar, 23)) “to water with rain” (Polybius 16, 12, 3), “to cause to rain, to pour the rain,” spoken of God: **epi tina**, ^{<4155>}Matthew 5:45; “to send down like rain”: **kuriouv ebrexe qeion kai pur**, ^{<1194>}Genesis 19:24; **cal azan**, ^{<1123>}Exodus 9:23; (**manna**, ^{<1712>}Psalms 77:24 (78:24)); impersonally, **brecei** “it rains” (cf. Winer’s Grammar, sec. 58, 9 b. [ʿb.]): ^{<1157>}James 5:17; with added accusative, **pur kai qeion**, ^{<1173>}Luke 17:29; with added subject, **udtov**, ^{<616>}Revelation 11:6.*

{1027} bronth, bronthv, h} “thunder”: ^{<1117>}Mark 3:17 (on which see **Boanergev**); ^{<812>}John 12:29; ^{<1116>}Revelation 4:5; 6:1; 8:5; 10:3f; 11:19; 14:2; 16:18; 19:6. (From Homer down).*

{1028} broch, brochv, hJ(brecw, which see), a later Greek word (cf. Lob. ad Phryn., p. 291), “a besprinkling, watering, rain”: used of a heavy shower or violent rainstorm, ^{<1075>}Matthew 7:25,27; ^{<1670>}Psalms 67:10 (^{<1680>}Psalms 68:10); ^{<1942>}Psalms 104:32 (^{<1952>}Psalms 105:32, for **μυγ**.*

{1029} brocov, brocou, oJ “a noose, slip-knot,” by which any person or thing is caught, or fastened, or suspended (from Homer down): **brocon epibal lein tini** “to throw a noose upon one,” a figurative expression borrowed from war (or the chase) (so **brocov peribal lein tini**, Philo, vit. Moys. iii. sec. 34; Josephus, b. j. 7, 7, 4), *i.e.* by craft or by force to bind one to some necessity, to constrain him to obey some command, ^{<4175>}1 Corinthians 7:35.*

{1030} brugmov, brugmou, oJ(brucw, which see), “a gnashing of teeth”: with **twm odontwn** added, a phrase denoting the extreme anguish and utter despair of men consigned to eternal condemnation, ^{<4182>}Matthew 8:12; 13:42,50; 22:13; 24:51; 25:30; ^{<2138>}Luke 13:28. (In Sir. 51:3 **brugmov** is attributed to beasts, which gnash the teeth as they attack their prey; in ^{<1092>}Proverbs 19:12 the Septuagint for **μῆα** “snarling, growling”; in the sense of “biting,” Nic. th. 716, to be derived from **brukw** to bite; cf. Fritzsche on Sirach, as above, p. 308.)*

{1031} brucw: (imperfect **ebrucon**); “to grind, gnash,” with the teeth: **odontav epi tina**, ^{<4074>}Acts 7:54 (^{<1819>}Job 16:9; ^{<1846>}Psalms 34:16 (^{<1856>}Psalms 35:16); ^{<1862>}Psalms 36:12 (^{<1872>}Psalms 37:12) for **qrjεμυλλεBi** and **qrjεμυλλεi** intransitive, without **odontav** (quoted in Hermippus (432 B. C.)) Plutarch, Pericl. 33 at the end; (Hipp. (see Liddell and Scott))). Of the same origin as **brukw** (cf. **decw** and **dekw**), “to bite, chew”; see Hermann on Sophocles Philoct. 735; (*Ellendt*, Sophocles’ Lexicon, under the word **brukw**).*

{1032} bruw;

1. intransitive, “to abound, gush forth, teem with juices” ((akin to **bl uw**, **fl uw**; see Lob. Techn., p. 22f; Curtius, p. 531), cf. German *Brust*, *Brühe*); often so from Homer down (Iliad 17, 56 **ernov anqei bruei**).

2. more rarely transitive, “to send forth abundantly”: absolutely “to teem,” **hJh bruei**, Xenophon, venat. 5, 12; with an accusative of flowers, fruits, **Caritev roda bruosi**, Anacreon (530 B. C.) 44, 2 (37, 2); “to send forth” water, ^{<5181>}James 3:11.*

{1033} brwma brwmatov, to (brow equivalent to **bibrwskw**), “that which is eaten, food”; (from Thucydides and Xenophon, down): ^{<418>}1 Corinthians 8:8,13; 10:3; ^{<5415>}Romans 14:15,20; plural: ^{<4045>}Matthew 14:15; ^{<4079>}Mark 7:19; ^{<4311>}Luke 3:11; 9:13; ^{<4163>}1 Corinthians 6:13; ^{<5043>}1 Timothy 4:3; ^{<3839>}Hebrews 13:9; **brwmata kai pomata** “meats and drinks,” ^{<3910>}Hebrews 9:10 (as in Plato, legg. 11, p. 932 e.; 6, p. 782 a.; Critias, p. 115 b.; in singular Xenophon, Cyril 5, 2, 17). of the soul’s aliment, *i.e.* either instruction, ^{<4182>}1 Corinthians 3:2 (as solid food opposed to **to gala**), or that which delights and truly satisfies the mind, ^{<4034>}John 4:34.*

{1034} brwsimov, brwsimon (brwsiv), “eatable”: ^{<4241>}Luke 24:41. (^{<4823>}Leviticus 19:23; ^{<3472>}Ezekiel 47:12. Aeschylus Prom. 479; (Antiatt. in Bekker, Anecd., p. 84, 25).)*

{1035} brwsiv, brwsewv, h(brow, bibrwskw);

1. “the act of eating” (Tertullian *esus*): **brwsiv kai posiv**, ^{<5147>}Romans 14:17 (on which see **basileia**, 3); with the genitive of the object ^{<4184>}1 Corinthians 8:4 (Plato, de rep. 10, p. 619 c. **paidwn autou**); in a wider sense, “corrosion”: ^{<4169>}Matthew 6:19f.

2. as almost everywhere in Greek writings “that which is eaten, food, aliment”: ^{<3126>}Hebrews 12:16; **eiv brwsin** “for food,” ^{<4091>}2 Corinthians 9:10 (Sap. 4: 5); **brwsiv kai** (so WH text Tr marginal reading; others **h**) **posiv**, ^{<5026>}Colossians 2:16 (Homer, Odyssey 1, 191; Plato, legg. 6, 783{c}; Xenophon, mem. 1, 3, 15; (cf. Fritzsche on Romans iii., p. 200 note; per contra Meyer or Ellicott on Colossians, the passage cited)), used of the soups aliment — either that which refreshes it, ^{<4182>}John 4:32, or nourishes and supports it unto life eternal, ^{<4167>}John 6:27,55.*

{977} brwskw, unused present whence perfect **bebrwka**; see **bibrwskw**.

{1036} buqizw; (present passive **buqizomai**); (**buqov**, which see); “to plunge into the deep, to sink”: **wste buqizesqai auta**, of ships (as Polybius 2, 10, 5; 16, 3, 2 (Aristotle, Diodorus, others)), “so that they began to sink,” ^{<4187>}Luke 5:7; metaphorically, **tina eiv ol eqron** (A.V. “drown”), ^{<5049>}1 Timothy 6:9.*

{1037} buqov, buqou, oJ “the bottom” (of a ditch or trench, Xenophon, oec. 19, 11); “the bottom or depth of the sea,” often in Greek writings

from Aeschylus Prom. 432 down; “the sea itself, the deep sea”: ^{<47125>}2 Corinthians 11:25, as in ^{<49634>}Psalm 106:24 (^{<49724>}Psalm 107:24); so Latin *profundum* in Lucan, Phars. 2, 680 “*profundi ora videns.*”*

{1038} **burseuv, bursewv, oJbursa** a skin stripped off, a hide), “a tanner”: ^{<41943>}Acts 9:43; 10:6,32. (Artemidorus Daldianus, oneir. 4, 56.) (Cf. B. D. American edition under the word Tanner.)*

{1039} **bussinov, bussinh, bussinon (h.bussov**, which see; cf. **akanqinov, amarantinov**), “made of fine linen”; neuter **bussinon** namely, **idation** (Winer’s Grammar, 591 (550); (Buttmann, 82 (72))) (a) “fine linen (garment)”: ^{<66812>}Revelation 18:12 (Rec. **bussou**), 16; 19:8,14 (WH marginal reading **leukobussinon** (for **bussinon leukon**)). (^{<0442>}Genesis 41:42; ^{<13152>}1 Chronicles 15:21. Aeschylus, Herodotus, Euripides, Diodorus 1, 85; Plutarch, others.)*

{1040} **bussov, bussou, busshJ**(Vanicek, Fremdwörter, under the word), “byssus,” a species of Egyptian flax (found also in India and Achaia) — or linen made from it — very costly, delicate, soft, white, and also of a yellow color (see respecting it Pollux, onomast. 50:7 c. 17 sec. 75): ^{<2169>}Luke 16:19; ^{<66812>}Revelation 18:12 Rec. (In the Septuagint generally for **vε**, also **x||B**, cf. ^{<13152>}1 Chronicles 15:27; ^{<4452>}2 Chronicles 5:12; cf. Winer’s RWB under the word Baumwolle; (BB. DD., see under the words, Byssus and Linen). Josephus, Antiquities 3, 6, 1f; 3, 7, 2; Philostr. vit. Apoll. 2, 20 (p. 71, Olear. edition); on the flax of Achaia growing about Elis, cf. Pausanias, 5, 5, 2; 7, 21, 7.)*

{1041} **bwmov, bw mou, oJ**(see **bounov**), “an elevated place”; very frequent in Greek writings from Homer down, a raised place on which to offer sacrifice, “an altar”: ^{<44723>}Acts 17:23. (Often in the Septuagint for **j Bzjni**)*

Γ

{1042} Γαββαθα (Γαββαθα WH), ἡ, indeclinable, “Gabbatha,” Chaldean $\alpha\tau\beta\alpha$ (Hebrew bgath the back); hence, “a raised place, an elevation,” (cf. C. F. A. Fritzsche, Ueber die Verdienste Tholucks as above with, p. 102f; Delitzsch in the Zeitschr. f. luth. Theol. for 1876, p. 605; (Wünsche, Neue Beiträge as above with p. 560); but see the somewhat different opinion of Keim, Jesu von Nazara, iii. 365): ^{<B913>}John 19:13, where is added the rather loose interpretation λιθοστρωτον, *i.e.* “a stone pavement,” which some interpreters think was a portable pavement, or the square blocks such as the Roman generals carried with them, to be laid down not only under their seats in general, but also under those they occupied in administering justice (cf. Suetonius, Julius Caesar 46 and Casaubon at the passage). This opinion is opposed by the circumstance that John is not accustomed to add a Greek interpretation except to the Hebrew names of fixed Jewish localities, cf. ^{<B912>}John 5:2; 9:7; 19:17; and that this is so in the present case is evident from the fact that he has said εἰς τοπον, *i.e.* in a definite locality which had that name. Besides, it cannot be proved that that custom of the military commanders was followed also by the governors of provinces residing in cities. Doubtless the Chaldaic name was given to the spot from its shape, the Greek name from the nature of its pavement. Cf. below under λιθοστρωτον; Winer’s RWB under the word Lithostroton; (BB. DD. under the word Gabbatha; Tholuck, Beiträge zur Spracherkklärung as above with p. 119ff).*

{1043} Γαβριηλ, ὁ (I $\alpha\gamma\beta\iota\alpha\lambda$ from rbg , strong man, hero, and I $\alpha\epsilon$ God), indeclinable, “Gabriel,” one of the angel-princes or chiefs of the angels (^{<Z916>}Daniel 8:16; 9:21): ^{<B919>}Luke 1:19,26; see αρχαγγελος (and references under the word αγγελος, at the end; BB. DD. under the word).*

{1044} γαγγραινα, γαγγραινης, ἡ (γραω or γραινω to gnaw, eat), “a gangrene,” a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones: ^{<B917>}2 Timothy 2:17 (where cf. Ellicott). (Medical writings

(cf. Wetstein (1752) at the passage cited); Plutarch, *diser. am. et adulat. c. 36.*)*

{1045} Γαδ, ὁ (dg; fortune, cf. ^{<0301>}Genesis 30:11; (^{<0499>}Genesis 49:19; on the meaning of the word see B. D. under the word)), indeclinable, “Gad,” the seventh son of the patriarch Jacob, by Zilpah, Leah’s maid: ^{<0105>}Revelation 7:5.*

{1046} Γαδαρηνος, Γαδαρηνη, Γαδαρηνον (from the proper name Γαδαρα; cf. the adjective Αβιληνη, αγδαληνη), “of Gadara, a Gadarene”. Gadara was the capital of Peraea (Josephus, *b. j. 4, 7, 3*), situated opposite the southern extremity of the Lake of Gennesaret to the southeast, but at some distance from the lake on the banks of the river Hieromax (Pliny, *h. n. 5, 16*), 60 stadia from the city Tiberias (Josephus, *Vita 65*), inhabited chiefly by Gentiles (Josephus, *Antiquities 17, 11, 4*); cf. Winer’s *RWB* under the word Gadara; Rüetschi in *Herzog iv.*, p. 636f; Kneucker in *Schenkel ii. 313f*; Riehm, *HWB*, p. 454; (*BB. DD.* under the word). χωρα των Γαδαρηνων “the country of the Gadarenes, Gadaris”: ^{<0101>}Mark 5:1 Rec.; ^{<0103>}Luke 8:26 Rec., 37 RG (but here ἡ περιχωρος των Γαδαρηνων), and in ^{<0103>}Matthew 8:28 T Tr WH; but the manuscripts differ in these passages; see Γερασηνοι and Γεργεσηνοι.*

{1047} γαζα, γαζης, ἡ, a Persian word, adopted by the Greeks and Latins (Cicero, *off. 2, 22*), “the royal treasury, treasure, riches,” (Curt. 3, 13, 5 *pecuniam regiam, quam gazam Persae vocant*): ^{<0107>}Acts 8:27. ((Theophrastus), Polybius, Diodorus 17, 35 and 64; Plutarch, others. *The Septuagint, 2 Esdr. 5:17; 7:20.*)*

{1048} Γαζα, Γαζης (Buttmann, 17 (15)), ἡ (hZ[æe. strong, fortified (cf. Valentia); the [being represented by gamma γ, cf. *hρmϕ*]Γομορρα), formerly a celebrated city of the Philistines, situated on a hill near the southern border of the land of Israel, between Raphia and Ascalon, twenty stadia (‘at the most,’ Arrian. *exp. Alex. 2, 26*; “seven,” Strabo 16, 30) from the sea and eleven geographical miles from Jerusalem. It was fortified and surrounded by a massive wall. Although held by a Persian garrison, Alexander the Great captured it after a siege of two months, but did not destroy it ((Josephus, *Antiquities 11, 8, 4*); Diodorus 17, 48; Plutarch, *Alex. 25*; Curt. 4, 6f). Afterward, in the year B. C. 96, Alexander Janmaeus, king of the Jews, took it, after a year’s siege and destroyed it (Josephus, *Antiquities 13, 13, 3*). Gabinius rebuilt it B. C. 58 (Josephus,

the passage cited 14, 5, 3). Finally, the emperor Augustus gave it (30 B. C.) to Herod the Great (Josephus, the passage cited 15, 7, 3), after whose death it was annexed to Syria (Josephus, the passage cited 17, 11, 4). Modern Ghuzzeh (or Ghazzeh), an unfortified town, having an area of two English miles, with between fifteen and sixteen thousand inhabitants. Mentioned in the N.T. in ^{<403>}Acts 8:26, where the words **αυτη εστιν ερημος** refer to **η οδος**; Philip is bidden to take the way which is **ερημος**, solitary; cf. Meyer at the passage; (Winer's Grammar, sec. 18, 9 N. 3; Buttmann, 104 (91)). A full history of the city is given by Stark, Gaza u. d. philistäische Küste. Jena, 1852; a briefer account by Winer's RWB (see also BB. DD.) under the word Gaza; Arnold in Herzog iv., p. 671ff*

{1049} **γαζοφυλακιον, γαζοφυλακιου, το** (from **γαζα**, which see, and **φυλακη**; hence, equivalent to **θησαυροφυλακιον**, Hesychius), a repository of treasure, especially of public treasure, a treasury: Esth. 3:9; 1 Esdr. 8:18,44; 1 Macc. 3:28. In the Septuagint used for **hKv]** i and **hKv]i** of apartments constructed in the courts of the temple, in which not only the sacred offerings and things needful for the temple service were kept, but in which also the priests, etc., dwelt: ^{<4637>}Nehemiah 13:7; 10:37ff; of the sacred treasury, in which not only treasure but also the public records (1 Macc. 14:49; cf. Grimm at the passage) were stored, and the property of widows and orphans was deposited (2 Macc. 3:10; cf. Grimm at the passage): 1 Macc. 14:49; 2 Macc. 3:6,28,40; 4:42; 5:18. Josephus speaks of both **γαζοφυλακια** (plural) in the women's court of Herod's temple, b. j. 5, 5, 2; 6, 5, 2; and **το γαζοφυλακιον**, Antiquities 19, 6, 1. In the N.T., in ^{<4124>}Mark 12:41,43; ^{<2101>}Luke 21:1; ^{<4330>}John 8:20 (**εν τω γαζοφυλακιω**, "at, near," the treasury (yet cf. Winer's Grammar, sec. 48, a., the passage cited)), **το γαζοφυλακιον** seems to be used of that receptacle mentioned by the rabbis to which were fitted thirteen chests or boxes, **τῶθρηθ** *i.e.* "trumpets," so called from their shape, and into which were put the contributions made voluntarily or paid yearly by the Jews for the service of the temple and the support of the poor; cf. Lightfoot, Horae Hebrew et Talm., p. 536f; Lücke (Tholuck, or Godet) on ^{<4330>}John 8:20; (B. D. American edition under the word Treasury). (Strabo 2, p. 319 (*i.e.* 7, 6, 1).)*

{1050} **Γαιος** (WH **Γαιος** (cf. Iota)), **Γαιου, ο**, "Gaius or Caius"; the name of a Christian:

1. of Derbe: <400> Acts 20:4.
2. of Macedonia: <400> Acts 19:29.
3. of Corinth, Paul's host during his (second) sojourn there: <563> Romans 16:23; <401> 1 Corinthians 1:14.
4. of an unknown Christian, to whom the third Epistle of John was addressed: <600> 3 John 1:1. (B. D. American edition under the word Gaius; Farrar, Early Days of Christianity, ii. 506.)*

{1051} **γαλα, γαλακτος** (cf. Latin *lac*; Curtius, sec. 123), **το** (from Homer down), "milk": <400> 1 Corinthians 9:7. Metaphorically, of "the less difficult truths" of the Christian religion, <400> 1 Corinthians 3:2; <362> Hebrews 5:12f (Quintilian 2, 4, 5 "*doctoribus hoc esse curae velim, ut teneras adhuc mentes more nutricum mollius alant et satiari velut quodam jucundioris disciplinae lacte patiantur.*" (cf. Siegfried, Philo von Alex., p. 329, cf. p. 261)); of the word of God, by which souls newly regenerate are healthfully nourished unto growth in the Christian life, <600> 1 Peter 2:2.*

{1052} **Γαλατης, Γαλατου, ό**, "a Galatian" (see **Γαλατια**): <400> Galatians 3:1. (1 Macc. 8:2; 2 Macc. 8:20.)*

{1053} **Γαλατια, Γαλατιας, ή**, "Galatia," Gallograecia, a region of Asia Minor, bounded by Paphlagonia, Pontus, Cappadocia, Lycaonia, Phrygia, and Bithynia. It took its name from those Gallic tribes that crossed into Asia Minor B. C. 278, and after roaming about there for a time at length settled down permanently in the above-mentioned region, and intermarried with the Greeks. From B. C. 189 on, though subject to the Romans, they were governed by their own chiefs; but B. C. 24 (others, 25) their country was formally reduced to a Roman province (cf. Livy 37, 8; 38, 16 and 18; Josephus, Antiquities 16, 6; Strabo 12, 5, 1, p. 567; Flor. 2, 11 (*i.e.* 1, 27)): <400> Galatians 1:2; <400> 1 Corinthians 16:1; <500> 2 Timothy 4:10 (T Tr marginal reading **Γαλλιαν**); <600> 1 Peter 1:1. Cf. Grimm, Ueb. d. (keltische) Nationalität der kleinasiat. Galater, in the Studien und Kritiken for 1876, p. 199ff; replied to by K. Wieseler, Die deutsche Nationalität d. kleinasiat. Galater. Gütersl. 1877; (but see Hertzberg in the Studien und Kritiken for 1878, pp. 525-541; Lightfoot in his Commentary on Galatians, Dissertation i., also Introduction, sec. 1).*

{1054} Γαλατικός, Γαλατική, Γαλατικόν, “Galatian,” belonging to Galatia: ^{<416>}Acts 16:6; 18:23.*

{1055} γαληνη, γαληνης, ἡ (adjective ὁ, ἡ, γαληνος calm, cheerful), “calmness, stillness of the sea, a calm”: ^{<412>}Matthew 8:26; ^{<403>}Mark 4:39; ^{<412>}Luke 8:24. (From Homer down.)*

{1056} Γαλιλαία, Γαλιλαίας, ἡ, “Galilee,” (from *hl yl ǵhæ*^{<25>} 2 Kings 15:29; *l yl ǵhæ*^{<617>} Joshua 20:7; 21:32; *xra,l yl ǵ*; ^{<1011>}1 Kings 9:11, *i.e.* “the circle” or “circuit,” by which name even before the exile a certain district of northern Palestine was designated; the Septuagint Γαλιλαία); the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee (extending from the borders of Tyre and Sidon to the sources of the Jordan), and Lower Galilee (which, lower and more level, embraced the lands of the tribes of Issachar and Zebulun and the part of Naphtali bordering on the Sea of Galilee): ἡ ἀνω και ἡ κατω Γαλιλαία (Josephus, b. j. 3, 3, 1, where its boundaries are given). It was a very fertile region, populous, having 204 towns and villages (Josephus, Vita 45), and inasmuch as it had, especially in the upper part, many Gentiles among its inhabitants (^{<1013>}Judges 1:30-33; Strabo 16, 34, p. 760), it was called, ^{<4115>}Matthew 4:15, Γαλιλαία τῶν ἐθνῶν (^{<2301>}Isaiah 8:23 (^{<2301>}Isaiah 9:1)), and, 1 Macc. 5:15, Γαλιλαία αλλοφυλῶν. Often mentioned in the Gospels, and three times in the Acts, viz., ^{<412>}Acts 9:31; 10:37; 13:31. (Cf. Merrill, Galilee in the Time of Christ, Boston 1881.)

{1057} Γαλιλαίος, Γαλιλαία, Γαλιλαίων, “Gallilaeen,” a native of Galilee: ^{<4129>}Matthew 26:69; ^{<4140>}Mark 14:70; ^{<4212>}Luke 13:1f; 22:59; 23:6; ^{<4045>}John 4:45; ^{<4011>}Acts 1:11; 2:7; 5:37.*

{1053} Γαλλία, Γαλλίας, ἡ, “Gallia”: ^{<5140>}2 Timothy 4:10 T Tr margin, by which is to be understood Galatia in Asia Minor or Γαλλία ἡ ἑωα, Appendix B, 104:2, 49. (See especially Lightfoot Commentary on Galatians, pp. 3, 31 (American edition, pp. 11, 37).)*

{1058} Γαλλίων, Γαλλίωνος, ὁ, “Gallio,” proconsul of Achaia, elder brother of L. Annaeus Seneca the philosopher. His original name was Marcus Annaeus Novatus, but after his adoption into the family of Junius

Gallio the rhetorician, he was called Gallio: ^{<4182>}Acts 18:12,14,17. (Cf. B. D. American edition; Farrar, St. Paul, i. 566f.)*

{1059} Γαμαλιηλ, ὁ (I aorist ^{<4182>}ἴσται) recompense of God (God, the Avenger, Fürst); ^{<4010>}Numbers 1:10; 2:20), indeclinable, “Gamaliel” (distinguished by the Jews from his grandson of the same name by the title ἡγήσασθαι the elder), a Pharisee and doctor of the law, son of R. Simeon, grandson of Hillel, and teacher of the apostle Paul. He is said to have had very great influence in the Sanhedrin, and to have died eighteen years before the destruction of Jerusalem. A man of permanent renown among the Jews: ^{<4154>}Acts 5:34; 22:3. Cf. Gräiz, Gesch. d. Juden, iii., p. 289ff; Schenkel, BL. ii., p. 328ff; (especially Alex.’s Kitto under the word Gamaliel I. (cf. Farrar, St. Paul, i. 44 and except v.)).*

{1060} γαμεω, γαμω; imperfect ^{<4172>}εγαμουν (Luke 17:27); 1 aorist ^{<4172>}εγημα (the classic form (^{<4125>}Matthew 22:25 L T Tr WH); ^{<4141>}Luke 14:20; ^{<4172>}1 Corinthians 7:28a R G, 28b) and ^{<4172>}εγαμησα (the later form, ^{<4152>}Matthew 5:32; (22:25 RG); ^{<4167>}Mark 6:17; 10:11; ^{<4172>}1 Corinthians 7:9 (28a L T Tr WH), 33); perfect ^{<4172>}γεγαμηκα; 1 aorist passive ^{<4172>}εγαμηθην; (cf. Winer’s Grammar, 84 (80); Buttman, 55 (48); Alexander Buttman (1873) Ausf. Spr. ii. 134; Lob. ad Phryn., p. 742; (Veitch, under the word));

1. used of the man, as in Greek writings from Homer down, “to lead in marriage, take to wife”; a. with the addition of ^{<4172>}γυναικα or other accusative: ^{<4152>}Matthew 5:32 (here WH brackets the clause); ^{<4199>}Matthew 19:9; ^{<4167>}Mark 6:17; 10:11; ^{<4141>}Luke 14:20; 16:18. b. without a case, absolutely “to get married, to marry,” (cf. Buttman, 145 (127)): ^{<4199>}Matthew 19:10; 22:25,30; 24:38; ^{<4125>}Mark 12:25; ^{<4172>}Luke 17:27; 20:34f; ^{<4172>}1 Corinthians 7:28,33; (Aelian v. h. 4, 1; ὅτι γεγαμηκοτες, Xenophon, Cyril 1, 2, 4; opposed to ^{<4172>}αγαμοι, Xenophon, symp. 9, 7). Passive and middle ^{<4172>}γαμεομαι τινι, of women (Latin *nubere alicui*, cf. Buttman, sec. 133, 8), “to give oneself in marriage” (Winer’s Grammar, sec. 38, 3): 1 aorist passive, ^{<4102>}Mark 10:12 (where L T Tr WH ^{<4172>}γαμηση αλλον for R G ^{<4172>}γαμηθη αλλω); ^{<4172>}1 Corinthians 7:39.

2. contrary to Greek usage, the active ^{<4172>}γαμειν is used of women, “to give oneself in marriage”; and a. with the accusative: ^{<4102>}Mark 10:12 L T Tr WH (see above); b. absolutely: ^{<4172>}1 Corinthians 7:28,34: (ἡ γεγαμησασα, opposed to ἡ αγαμος); ^{<4511>}1 Timothy 5:11,14.

3. absolutely of both sexes: ^{<5018>}1 Timothy 4:3; ^{<4170>}1 Corinthians 7:9f,36 (γαμειτωσαν, namely, the virgin and he who seeks her to wife). In the O.T. γαμειν occurs only in 2 Macc. 14:25.*

γαμιζω; (passive, present γαμιζομαι; imperfect εγαμιζομην); (γαμος); “to give a daughter in marriage”: ^{<4078>}1 Corinthians 7:38a (L T Tr WH, 38{b}) G L T Tr WH; passive: ^{<4123>}Matthew 22:30 L T Tr WH; (^{<4268>}Matthew 24:38 T WH); ^{<4125>}Mark 12:25; ^{<4177>}Luke 17:27; 20:35 (WH marginal reading γαμισκονται). (The word is mentioned in Apoll. de constr. 3, 31, p. 280, 10, Bekker edition). (Compare: εκγαμιζω.)*

{1061} γαμισκω, equivalent to γαμιζω, which see (^{<4268>}Matthew 24:38 Lachmann); passive (present γαμισκομαι); ^{<4125>}Mark 12:25 R G; ^{<4184>}Luke 20:34 L T Tr WH (35 WH marginal reading; cf. Winer’s Grammar, 92 (88); and Tdf.’s note on ^{<4231>}Matthew 22:30). (Aristotle, pol. 7, 14, 4 etc.) (Compare: εκγαμισκω.)*

{1062} γαμος, γαμου, ὁ (probably from the root, gam, to bind, unite; Curtius, p. 546f), as in Greek writings from Homer down;

1. “a wedding or marriage-festival”: ^{<4111>}John 2:1f; ^{<6907>}Revelation 19:7 (under the figure of a marriage here is represented the intimate and everlasting union of Christ, at his return from heaven, with his church); το δειπνον του γαμου, ^{<6909>}Revelation 19:9 (a symbol of the future blessings of the Messiah’s kingdom); especially “a wedding-banquet, a marriage-feast”: ^{<4128>}Matthew 22:8,10 (here T WH Tr marginal reading νυμφων), ^{<4211>}Matthew 22:11,12; plural (referring apparently to the several acts of feasting), ^{<4210>}Matthew 22:2ff,9; 25:10; ^{<4126>}Luke 12:36; 14:8 (cf. Winer’s Grammar, sec. 27, 3; Buttmann, 23 (21)).

2. “marriage, matrimony”: ^{<8134>}Hebrews 13:4.*

{1063} γαρ, a conjunction, which according to its composition, γε and αρα (equivalent to αρ), is properly a particle of affirmation and conclusion, denoting “truly therefore, verily as the case stands,” “the thing is first affirmed by the particle γε, and then is referred to what precedes by the force of the particle αρα” (Klotz ad Devar. ii. 1, p. 232; cf. Kühner, ii., p. 724; (Jelf, sec. 786; Winer’s Grammar, 445f (415f))). Now since by a new affirmation not infrequently the reason and nature of something previously mentioned are set forth, it comes to pass that, by the use of this particle, either the reason and cause of a foregoing statement is added,

whence arises the causal or argumentative force of the particle, for (Latin *nam, enim*; German *denn*); or some previous declaration is explained, whence **γαρ** takes on an explicative force: “for, the fact is, namely” (Latin *videlicet*, German *nämlich*). Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory; cf. Rost in Passow’s Lexicon, i., p. 535ff; Kühner, ii., pp. 724ff, 852ff; (cf. Liddell and Scott, under the word). The use of the particle in the N.T. does not differ from that in the classics.

I. Its primary and original Conclusive force is seen in questions (in Greek writings also in exclamations) and answers expressed with emotion; where, according to the connexion, it may be freely represented by “assuredly, verily, forsooth, why, then,” etc.: **εν γαρ τουτω** etc. ye profess not to know whence he is; herein then is assuredly a marvellous thing, “why, herein” etc. ^{<4080>}John 9:30; **ου γαρ, αλλα** etc. by no means in this state of things, “nay verily, but” etc. ^{<4467>}Acts 16:37; certainly, if that is the case, ^{<4181>}1 Corinthians 8:11 L T Tr WH. It is joined to interrogative particles and pronouns: **μη γαρ** etc. ^{<474>}John 7:41 (do ye then suppose that the Christ comes out of Galilee? What, doth the Christ, etc.?); **μη γαρ ... ουκ**, ^{<412>}1 Corinthians 11:22 (“what!” since ye are so eager to eat and drink, “have ye not,” etc.?); **τις γαρ, τι γαρ**: ^{<4273>}Matthew 27:23 (**τι γαρ κακον εποιησεν**, ye demand that he be crucified like a malefactor, “Why, what evil hath he done?”); ^{<405>}Matthew 9:5 (your thoughts are evil; “which then do ye suppose to be the easier,” etc.?); ^{<4165>}Matthew 16:26; 23:17,19; ^{<4025>}Luke 9:25; ^{<4195>}Acts 19:35; **τι γαρ**; for **τι γαρ εστι**, “what then?” *i.e.* what, under these circumstances, ought to be the conclusion? ^{<4018>}Philippians 1:18 (cf. Ellicott at the passage); **πως γαρ**, ^{<4081>}Acts 8:31; cf. Klotz, the passage cited, p. 245ff; Kühner, ii., p. 726; (Jelf, ii., p. 608); Winer’s Grammar, 447 (416). Here belongs also the vexed passage ^{<2184>}Luke 18:14 **η γαρ εκεινος** (so G T Tr marginal reading, but L WH Tr text **παρ’ εκεινον**) or do ye suppose then that that man went down approved of God? cf. Winer’s Grammar, 241 (226).

II. It adduces the Cause or gives the Reason of a preceding statement or opinion;

1. universally: ^{<4185>}Matthew 2:5; 6:24; ^{<4022>}Mark 1:22; 9:6; ^{<4015>}Luke 1:15,18; 21:4; ^{<4025>}John 2:25; ^{<4125>}Acts 2:25; ^{<4100>}Romans 1:9,11; ^{<4105>}1 Corinthians 11:5; ^{<4018>}Hebrews 2:8; ^{<4129>}1 John 2:19; ^{<4008>}Revelation 1:3, and very often. In ^{<4044>}John 4:44 **γαρ** assigns the reason why now at length Jesus betook

himself into Galilee; for the authority denied to a prophet in his own country (Galilee), he had previously to seek and obtain among strangers; cf. ^{<4045>}John 4:45; Meyer (yet see edition 6 (Weiss)) at the passage; Strauss, *Leben Jesu*, i. 725 edition 3; Neander, *Leben Jesu*, p. 385f edition 1 (American translation, pp. 100, 168); Ewald, *Jahrb. d. Biblical Wissensch.* x., p. 108ff.

2. Often the sentences are connected in such a way that either some particular statement is established by a general proposition ('the particular by the universal'), as in ^{<4078>}Matthew 7:8; 13:12; 22:14; ^{<4092>}Mark 4:22,25; ^{<4330>}John 3:20; ^{<4622>}1 Corinthians 12:12; ^{<5353>}Hebrews 5:13, etc.; or what has been stated generally, is proved to be correctly stated by a particular instance ('the universal by the particular'): ^{<4070>}Mark 7:10; ^{<4252>}Luke 12:52,58; ^{<4092>}Romans 7:2; ^{<4026>}1 Corinthians 1:26; 12:8.

3. To sentences in which something is commanded or forbidden, **γαρ** annexes the reason why the thing must either be done or avoided: ^{<4022>}Matthew 1:20f; 2:20; 3:9; 7:2; ^{<5131>}Romans 13:11; ^{<5133>}Colossians 3:3; ^{<5343>}1 Thessalonians 4:3; ^{<5812>}Hebrews 2:2, and very often. In ^{<5183>}Philippians 2:13 **γαρ** connects the verse with ^{<5352>}Philippians 2:12 thus: work out your salvation with most intense earnestness, for nothing short of this accords with God's saving efficiency within your souls, to whom you owe both the good desire and the power to execute that desire.

4. To questions, **γαρ** annexes the reason why the question is asked: ^{<4092>}Matthew 2:2 (we ask this with good reason, for we have seen the star which announces his birth); ^{<4028>}Matthew 22:28; ^{<5140>}Romans 14:10; ^{<5149>}1 Corinthians 14:9; ^{<8010>}Galatians 1:10.

5. Frequently the statement which contains the cause is interrogative; **τις, τι γαρ**: ^{<4227>}Luke 22:27; ^{<5043>}Romans 4:3; 11:34; ^{<4126>}1 Corinthians 2:16; 7:16; ^{<5005>}Hebrews 1:5; 12:7; **τι γαρ** for **τι γαρ εστι**, ^{<5133>}Romans 3:3 (cf. Fritzsche at the passage; (Ellicott on ^{<5018>}Philippians 1:18)); **ινα τι γαρ**, ^{<5129>}1 Corinthians 10:29; **ποια γαρ**, ^{<5044>}James 4:14 (WH text omits; Tr brackets **γαρ**).

6. Sometimes in answers it is so used to make good the substance of a preceding question that it can be rendered "yea, assuredly": ^{<4090>}1 Corinthians 9:10; ^{<5120>}1 Thessalonians 2:20; cf. Kühner, ii., p. 724.

7. Sometimes it confirms, not a single statement, but the point of an entire discussion: ^{<4125>}Romans 2:25 (it is no advantage to a wicked Jew, for etc.). On the other hand, it may so confirm but a single thought as to involve the force of asseveration and be rendered “assuredly, yea”: ^{<6157>}Romans 15:27 (εὐδοκῆσαν γὰρ); so also καὶ γὰρ, ^{<5187>}Philippians 2:27.

8. It is often said that the sentence of which γὰρ introduces the cause, or renders the reason, is not expressed, but must be gathered from the context and supplied in thought. But that this ellipsis is wholly imaginary is clearly shown by Klotz ad Devar. ii. 1, p. 236f, cf. Winer’s Grammar, 446f (415f). The particle is everywhere used in reference to something expressly stated. Suffice it to append a very few examples; the true nature of many others is shown under the remaining heads of this article: In ^{<41612>}Matthew 5:12 before γὰρ some supply ‘nor does this happen to you alone’; but the reason is added why a great reward in heaven is reserved for those who suffer persecution, which reason consists in this, that the prophets also suffered persecution, and that their reward is great no one can doubt. In ^{<6188>}Romans 8:18 some have supplied ‘do not shrink from this suffering with Christ’; but on the use of γὰρ here, see III. a. below. On ^{<4078>}Mark 7:28 (T Tr WH omit; L brackets γὰρ), where before καὶ γὰρ some supply ‘but help me,’ or ‘yet we do not suffer even the dogs to perish with hunger,’ see 10 b. below. In ^{<4491>}Acts 9:11 before γὰρ many supply ‘he will listen to thee’; but it introduces the reason for the preceding command.

9. When in successive statements γὰρ is repeated twice or thrice, or even four or five times, either a. one and the same thought is confirmed by as many arguments, each having its own force, as there are repetitions of the particle (Meyer denies the coordinate use of γὰρ in the N.T., asserting that the first is argumentative, the second explicative, see his commentaries on the passage to follow, also on ^{<6186>}Romans 8:6): ^{<4162>}Matthew 6:32; ^{<6188>}Romans 16:18f; or b. every succeeding statement contains the reason for its immediate predecessor, so that the statements are subordinate one to another: ^{<4062>}Mark 6:52; ^{<0162>}Matthew 16:25-27; ^{<6189>}John 3:19f; 5:21f; ^{<4125>}Acts 2:15; ^{<6183>}Romans 4:13-15; 8:2f,5f; ^{<4183>}1 Corinthians 3:3f; 9:15-17 (where five times in G L T Tr WH); ^{<6167>}1 Corinthians 16:7; ^{<5120>}James 2:10, etc.; or c. it is repeated in a different sense: ^{<4039>}Mark 9:39-41; ^{<6186>}Romans 5:6f (where cf. Winer’s Grammar, 453 (422)); ^{<6102>}Romans 10:2-5 (four times); ^{<5044>}James 4:14 (WH text omits; Tr brackets the first γὰρ, L WH marginal reading omit the second).

10. και γαρ (on which cf. Kühner, ii., p. 854f; Winer's Grammar, 448 (417); (Ellicott on ^{<5180>}2 Thessalonians 3:10)) is a. "for, and truly" (*etenim, namque*, (the simple rendering "for" is regarded as inexact by many; cf. Meyer on ^{<4734>}2 Corinthians 13:4 and see Hartung, Partikeln, i. 137f; Krüger, sec. 69, 32, 21)): ^{<4140>}Mark 14:70; ^{<4227>}Luke 22:37 (L Tr brackets γαρ); ^{<4187>}1 Corinthians 5:7; 11:9; 12:13. b. "for also, for even" (*nam etiam*): ^{<4089>}Matthew 8:9; ^{<4105>}Mark 10:45; ^{<4162>}Luke 6:32; ^{<4045>}John 4:45; ^{<4214>}1 Corinthians 12:14, etc. In ^{<4073>}Mark 7:28 **και γαρ** (R G L brackets) **τα κυναρια** etc. the woman, by adducing an example, confirms what Christ had said, but the example is of such a sort as also to prove that her request ought to be granted. **τε γαρ** "for indeed" (German *denn ja*): ^{<4307>}Romans 7:7; cf. Fritzsche at the passage; Winer's Grammar, 448 (417). **ιδου γαρ**, see under **ιδου**.

III. It serves to explain, make clear, illustrate, a preceding thought or word: "for" equivalent to "that is, namely"; a. so that it begins an exposition of the thing just announced (cf. Winer's Grammar, 454f (423f)): ^{<4018>}Matthew 1:18 (RG); 19:12; ^{<4213>}Luke 11:30; 18:32. In ^{<4588>}Romans 8:18 **γαρ** introduces a statement setting forth the nature of the **συνδοξασθηναι** just mentioned. b. so that the explanation is intercalated into the discourse, or even added by way of appendix: ^{<4048>}Matthew 4:18; ^{<4016>}Mark 1:16; 2:15; 5:42; ^{<4301>}Romans 7:1; ^{<4345>}1 Corinthians 16:5. In ^{<4104>}Mark 16:4 the information **ην γαρ μεγας σφοδρα** is added to throw light on all that has been previously said (in ^{<4163>}Mark 16:3f) about the stone.

IV. As respects position: **γαρ** never occupies the first place in a sentence, but the second, or third, or even the fourth (**ὁ του Θεου γαρ υἱος**, ^{<4019>}2 Corinthians 1:19 — according to true text). Moreover, "not the number but the nature of the word after which it stands is the point to be noticed," Hermann on Sophocles Philippians 1437.

{1064} γαστηρ, γαστρος (poetic, **γαστερος**), ἦ, in Greek authors from Homer down; in the Septuagint for **ἡβ**;

1. "the belly"; by metonymy, of the whole for a part,

2. Latin *uterus*, "the womb": **εν γαστρι εχειν** "to be with child" see **εχω**, I. 1 b.): ^{<4018>}Matthew 1:18,23; 24:19; ^{<4137>}Mark 13:17; ^{<4223>}Luke 21:23; ^{<4383>}1 Thessalonians 5:3; ^{<4621>}Revelation 12:2; (in the Septuagint for **hrh**;

<1164>Genesis 16:4f; 38:25; <2174>Isaiah 7:14, etc.; Herodotus 3, 32 and vit. Homer 2; Artemidorus Daldianus, oneir. 2, 18, p. 105; 3, 32, p. 177; Pausanias, Herodian, others); **συλλαμβανεσθαι εν γαστρι** to conceive, become pregnant, <1131>Luke 1:31.

3. “the stomach”; by synecdoche “a glutton, gormandizer,” a man who is as it were all stomach, Hesiod theog. 26 (so also **γαστρις**, Aristophanes av. 1604; Aelian v. h. 1, 28; and Latin *venter* in Lucil. sat. 2, 24 edition Gerl. ‘vivite ventres’): **γαστερες αργαι**, <1012>Titus 1:12; see **αργος**, b.*

{1065} **γε**, an enclitic particle, answering exactly to no one word in Latin or English; used by the Biblical writers much more rarely than by Greek writers. How the Greeks use it, is shown by (among others) Hermann ad Vig., p. 822ff; Klotz ad Devar. ii. 1, p. 272ff; Rost in Passow’s Lexicon, i., p. 538ff; (Liddell and Scott, under the word; T. S. Evans in Journ. of class. and sacr. Philol. for 1857, pp. 187ff). It indicates that the meaning of the word to which it belongs has special prominence, and therefore that that word is to be distinguished from the rest of the sentence and uttered with greater emphasis. This distinction “can be made in two ways, by mentioning either the least important or the most; thus it happens that **γε** seems to have contrary significations: ‘at least’ and ‘even’” (Hermann, the passage cited, p. 822).

1. where what is least is indicated; “indeed, truly, at least”: **δια γε την αναιδειαν**, <1108>Luke 11:8 (where, since the force of the statement lies in the substantive not in the preposition, the Greek should have read **δια την γε αναιδειαν**, cf. Klotz, the passage cited, p. 327; Rost, the passage cited, p. 542; (Liddell and Scott, under the word IV.)); **δια γε το παρεχειν μοι κοπον**, at least for this reason, that she troubleth me (A.V. “yet because” etc.), <2115>Luke 18:5 (better Greek **δια το γε** etc.).

2. where what is most or greatest is indicated; “even”: **ος γε** the very one who etc., “precisely he who” etc. (German *der es ja ist, welcher* etc.), <882>Romans 8:32; cf. Klotz, the passage cited, p. 305; Matthiae, Lex. Euripides i., p. 613f.

3. joined to other particles it strengthens their force;

a. **αλλα γε** (so most editions) or **αλλαγε** (Griesbach) (cf. Winer’s Grammar, sec. 5, 2): <221>Luke 24:21; <402>1 Corinthians 9:2; see **αλλα**, I. 10.

b. **αρα γε** or **αραγε**, see **αρα**, 4. **αρα γε**, see **αρα**, the passage cited **ειγε** (so G T, but L Tr WH **ει γε**; cf. Winer's Grammar, as above; Lipsius Gram. Unters., p. 123), followed by the indicative "if indeed, seeing that," "of a thing believed to be correctly assumed" (Herm. ad Vig., p. 831; cf. Fritzsche, Praeliminarien as above with p. 67ff; "Anger," Laodicenerbrief, p. 46; (Winer's Grammar, 448 (417f). Others hold that Hermann's statement does not apply to the N.T. instances. According to Meyer (see notes on ^{<408>}2 Corinthians 5:3; ^{<408>}Ephesians 3:2; ^{<408>}Galatians 3:4) the certainty of the assumption resides not in the particle but in the context; so Ellicott (on Galatians, the passage cited; also Ephesians, the passage cited); cf. Lightfoot on Galatians, the passage cited; ^{<502>}Colossians 1:23. Hermann's canon, though assented to by Bornemann (Cyp. 2, 2, 3, p. 132), Stallbaum (Meno, p. 36), others, is qualified by Bäumlein (Partikeln, p. 64f), who holds that **γε** often has no other effect than to emphasize the condition expressed by **ει**; cf. also Winer edition Moulton, p. 561)), "if, that is to say; on the assumption that" (see **ειπερ** under the word **ει**, III. 13): ^{<408>}Ephesians 3:2; 4:21; ^{<502>}Colossians 1:23; with **και** added, "if that also, if it be indeed" (German *wenn denn auch*): **ειγε** (L Tr WH marginal reading **ει περ**) **και ενδυσασμενοι, ου γυμνοι ευρεθησομεθα** if indeed we shall be found actually clothed (with a new body), not naked, ^{<408>}2 Corinthians 5:3 (cf. Meyer at the passage); **ειγε και εικη** namely, **τοσαυτα επαθετε**, if indeed, as I believe, ye have experienced such benefits "in vain," and have not already received harm from your inclination to Judaism, ^{<408>}Galatians 3:4 (yet cf. Meyer, Ellicott, Lightfoot, others at the passage). d. **ει δε μηγε** (or **ει δε μη γε** Lachmann Treg.) (also in Plato, Aristophanes, Plutarch, others; cf. Bornemann, Scholia ad Luc., p. 95; Klotz ad Devar. ii. 2, p. 527), stronger than **ει δε μη** (Buttmann, 393 (336f); cf. Winer's Grammar, 583 (543); 605 (563); Meyer on ^{<4116>}2 Corinthians 11:16), a. after affirmative sentences, "but unless perchance, but if not": ^{<401>}Matthew 6:1; ^{<2016>}Luke 10:6; 13:9. b. after negative sentences, "otherwise, else, in the contrary event": ^{<4017>}Matthew 9:17 ^{<4085>}Luke 5:36f; 14:32; ^{<4116>}2 Corinthians 11:16. e. **καιγε** (so G T, but L Tr WH **και γε**; cf. references under **ειγε** above) (cf. Klotz ad Devar. ii. 1, p. 319; (Winer's Grammar, 438 (408))), a. "and at least": ^{<4092>}Luke 19:42 (Tr text WH omit; L Tr marginal reading brackets). b. "and truly, yea indeed, yea and": ^{<4028>}Acts 2:18; 17:27 L T Tr WH. f. **καιτοιγε** (so G T WH, but L **καιτοι γε**, Tr **και τοι γε**; cf. references under c. above. Cf. Klotz ad Devar. ii. 2, p. 654; Winer's Grammar, 444 (413)), "although

indeed, and yet indeed”: ^{<602>}John 4:2; also in ^{<4447>}Acts 14:17 (R G); 17:27 Rec. g. **μενουγγε** see in its place. h. **μητιγε**, see **μητι** (and in its place).*

{1066} **Γεδεων**, ὀ, indeclinable (in the Bible (cf. Buttmann, p. 15 (14)), and in Suidas (e.g. 1737 a.); but) in Josephus, Antiquities 5, 6 (3 and) 4 **Γεδεων**, **Γεδεωνος** (^{<w0dgi>}cutting off (others, tree-feller *i.e.* mighty warrior), from [**δθ**], “Gideon,” a leader of the Israelites, who delivered them from the power of the Midianites (Judges 6-8): ^{<813>}Hebrews 11:32 (where A.V. unfortunately follows the Greek spelling “Gedeon”).*

{1067} **γηννα** (others would accent **γηννα**, deriving it through the Chaldee. In ^{<4095>}Mark 9:45 Rec. st **γηνα**), **γηνης** (Buttmann, 17 (15)), ἦ, (from **γῆσις μῆθι** ^{<613>}Nehemiah 11:30; more fully **γῆσις Ἰβ, μῆθι** ^{<618>}Joshua 15:8; 18:16; ^{<483>}2 Chronicles 28:3; ^{<2472>}Jeremiah 7:32; **γῆσις γηθι** ^{<230>}2 Kings 23:10 Kethibh; Chaldean **μηθῆ**] the valley of the son of lamentation, or of the sons of lamentation, the valley of lamentation, **μῆθι** being used for **μηθ** lamentation; see Hiller, Onomasticum; cf. Hitzig (and Graf) on ^{<2473>}Jeremiah 7:31; (Böttcher, Deuteronomy Inferis, i., p. 82ff); accusative to the common opinion **μῆθι** is the name of a man), “Gehenna,” the name of a valley on the south and east of Jerusalem (yet apparently beginning on the Winer’s Grammar, cf. ^{<618>}Joshua 15:8; Pressel in Herzog, under the word), which was so called from the cries of the little children who were thrown into the fiery arms of Moloch (which see), *i.e.* of an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by king Josiah (^{<230>}2 Kings 23:10), that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by the putrefaction, it came to pass that the place was called **γηννα του πυρος** (this common explanation of the descriptive genitive **του πυρος** is found in Rabbi David Kimchi (fl. circa A. D. 1200) on ^{<273>}Psalms 27:13. Some suppose the genitive to refer not to purifying fires but to the fires of Moloch; others regard it as the natural symbol of penalty (cf. ^{<602>}Leviticus 10:2; ^{<465>}Numbers 16:35; 2 Kings 1; ^{<916>}Psalms 11:6; also ^{<481>}Matthew 3:11; 13:42; ^{<508>}2 Thessalonians 1:8, etc.). See Böttcher, as above, p. 84; Meyer (Thol.) Wetstein (1752) on ^{<162>}Matthew 5:22); and then this name was transferred to that place in Hades where the wicked after death will suffer punishment: ^{<162>}Matthew 5:22,29f; 10:28;

^{<0175>}Luke 12:5; ^{<1093>}Mark 9:43,45; ^{<3036>}James 3:6; **γηννα του πυρος**, ^{<1052>}Matthew 5:22; 18:9; ^{<1097>}Mark 9:47 (R G Tr marginal reading brackets); **κρισις της γηννης**, ^{<1233>}Matthew 23:33; **ὑιος της γηννης**, worthy of punishment in Gehenna, ^{<1235>}Matthew 23:15. Further, cf. Dillmann, Buch Henoch, 27, 1f, p. 131f; (B. D. American edition; Böttcher, as above, p. 80ff; Hamburger, Real-Encycl., Abth. I. under the word Hölle; Bartlett, Life and Death eternal, Appendix H.).*

{1068} **Γεθσημανη**, or **Γεθσημανει** (T WH), or **Γεθσημανει** (L Tr.); (on the accent in manuscripts see Tdf. Proleg., p. 103; Winer's Grammar, sec. 6, 1 m.; indeclinable Buttman, 15 (14)) (from **τῆ** press, and **ανη**; oil), "Gethsemane," the name of a 'place' (**χωριον** ("an enclosure or landed property")) at the foot of the Mount of Olives, beyond the torrent Kidron: ^{<1236>}Matthew 26:36; ^{<1142>}Mark 14:32. (B. D. American edition, under the word.)*

{1069} **γειτων**, **γειτονος**, **ὁ**, **ἡ** (from **γη**, hence, originally 'of the same land,' of. Curtius, sec. 132) from Homer down, "a neighbor": ^{<0412>}Luke 14:12; 15:6, 9; ^{<3008>}John 9:8.*

{1070} **γελαω**, **γελω**; future **γελασω** (in Greek writings more common **γελασομαι** (Buttmann, 53 (46); Winer's Grammar, 84 (80))); (from Homer down); "to laugh": ^{<1012>}Luke 6:21 (opposed to **κλαιω**), 25. (Compare: **καταγελαω**.)*

{1071} **γελως**, **γελωτος**, **ὁ**, "laughter": ^{<3009>}James 4:9. (From Homer down.)*

{1072} **γεμιζω**: 1 aorist **εγεμισα**; passive (present **γεμιζομαι**); 1 aorist **εγεμισθην**; (**γεμω**, which see); "to fill, fill full"; a. absolutely in passive: ^{<1057>}Mark 4:37; ^{<0123>}Luke 14:23. b. **τι τινος**, to fill a thing full of something: ^{<1156>}Mark 15:36; ^{<3017>}John 2:7; 6:13; ^{<6158>}Revelation 15:8 (Aeschyl. Ag. 443; others); **τι απο τινος**, of that which is used for filling, ^{<01516>}Luke 15:16 (not WH Tr marginal reading); also in the same sense **τι εκ τινος**, ^{<1015>}Revelation 8:5; (cf. ^{<01516>}Luke 15:16 in WH marginal reading) (**α** | **η**; **μι** ^{<0162>}Exodus 16:32; ^{<2513>}Jeremiah 51:34, etc. (cf. Winer's Grammar, sec. 30, 8 b.; Buttman, 163 (143))).*

{1073} **γεμω**, defect. verb, used only in present and imperfect (in N.T. only in present indicative and participle); "to be full, filled full"; a. **τινος**

(as generally in Greek writings): ^{<1225>}Matthew 23:25 Lachmann, 27; ^{<2113>}Luke 11:39; ^{<834>}Romans 3:14 (from ^{<902>}Psalm 9:28 (^{<907>}Psalm 10:7)); ^{<6016>}Revelation 4:6,8; 5:8; 15:7; 17:3 R G (see below), 4; 21:9. b. **εκ τινος**: ^{<1225>}Matthew 23:25 (**γεμουσιν εξ άρπαγης** (L omits; Tr brackets **εξ**) their contents are derived from plunder; see **γεμιζω**, b. (and references there)). c. Hebraistically (see **πληρωω**, 1 (cf. Buttmann, 164 (143); Winer's Grammar, sec. 30, 8 b.)), with accusative of the material. **Γεμοντα** (Treg. **γεμον τα**) **ονοματα βλασφημιας**, ^{<6173>}Revelation 17:3 (L T Tr WH (see above and cf. Buttmann, 80 (70))).*

{1074} **γενεα, γενεας, ή (Γ Ω, γινομαι** (crf. Curtius, p. 610)); the Septuagint often for **ρωD**; in Greek writings from Homer down;

1. “a begetting, birth, nativity”: Herodotus 3, 33; Xenophon, Cyril 1, 2, 8, etc.; (others make the collective sense the primary significance, see Curtius as above).
2. passively, “that which has been begotten, men of the same stock, a family”; a. properly, as early as Homer; equivalent to **hj pnyhι** ^{<9308>}Genesis 31:3, etc. **σωζειν αχαβην και την γενεαν αυτης**, Josephus, Antiquities 5, 1, 5. “the several ranks in a natural descent, the successive members of a genealogy”: ^{<1017>}Matthew 1:17 (**εβδομη γενεα οντος εστιν απο του πρωτου**, Philo, vit. Moys. i. sec. 2). b. metaphorically, “a race of men very like each other in endowments, pursuits, character”; and especially in a bad sense “a perverse race”: ^{<1017>}Matthew 17:17; ^{<1009>}Mark 9:19; ^{<1041>}Luke 9:41; 16:8; (^{<4124>}Acts 2:40).
3. “the whole multitude of men living at the same time”: ^{<1264>}Matthew 24:34; ^{<1130>}Mark 13:30; ^{<1048>}Luke 1:48 (**πασαι αι γενεαι**); 21:32; ^{<1045>}Philippians 2:15; used especially of the Jewish race living at one and the same period: ^{<1116>}Matthew 11:16; 12:39,41f,45; 16:4; 23:36; ^{<1082>}Mark 8:12,38; ^{<1213>}Luke 11:29f,32,50f; 17:25; ^{<4136>}Acts 13:36; ^{<810>}Hebrews 3:10; **ανθρωποι της γενεας ταυτης**, ^{<1071>}Luke 7:31; **ανδρες της γενεας ταυτης**, ^{<2131>}Luke 11:31; **την δε γενεαν αυτου τις διηγησεται**, who can describe the wickedness of the present generation, ^{<4033>}Acts 8:33 (from ^{<2518>}Isaiah 53:8 the Septuagint) (but cf. Meyer, at the passage).
4. “an age” (*i.e.* the time ordinarily occupied by each successive generation), the space of from 30 to 33 years (Herodotus 2, 142, et al.; Heraclitus in Plutarch, def. orac. c. 11), or **ο χρονος, εν ω γενωντα**

παρεχει τον εξ αυτου γεγεννημενον ο γεννησας (Plutarch, the passage cited); in the N.T. common in plural: <408> Ephesians 3:5 (Winer's Grammar, sec. 31, 9 a.; Buttmann, 186 (161)); παρωχημεναις γενεαις in ages gone by, <444> Acts 14:16; απο των γενεων for ages, since the generations began, <502> Colossians 1:26; εκ γενεων αρχαιων from the generations of old, from ancient times down, <445> Acts 15:21; εις γενεας γενεων unto generations of generations, through all ages, forever (a phrase which assumes that the longer ages are made up of shorter; see αιων, 1 a.): <403> Luke 1:50 R L (ρωθι]μγριθ, <2508> Isaiah 51:8); εις γενεας και γενεας "unto generations and generations," ibid. T Tr WH equivalent to ρωθι] ρωθω; <484> Psalm 89:2f; <2347> Isaiah 34:17; very often in the Septuagint; (add, εις πασας τας γενεας του αιωνος των αιωνων, <402> Ephesians 3:21, cf. Ellicott at the passage) (γενεα is used of a century in <01516> Genesis 15:16, cf. Knobel at the passage, and on the senses of the word see the full remarks of Keim, iii. 206 (v. 245 English translation)).*

{1075} γενεαλογεω, γενεαλογω: (present passive γενεαλογουμαι); "to act the genealogist" (γενεα and λεγω), "to recount a family's origin and lineage, trace ancestry" (often in Herodotus; Xenophon, Plato, Theophrastus, Lucian, Aelian, others; (the Septuagint <1382> 1 Chronicles 5:2)); passive "to draw one's origin, derive one's pedigree": εκ τινος, <3006> Hebrews 7:6.*

{1076} γεναλογια, γεναλογιας, η, "a genealogy, a record of descent or lineage" (Plato, Crat., p. 396 c.; Polybius 9, 2, 1; Dionysius Halicarnassus Antiquities 1, 11; (others). The Septuagint (editions Aldine LXX, Complutensian LXX) <1006> 1 Chronicles 7:5,7; 9:22; (4:33 Complutensian LXX; <1501> Ezra 8:1 ibid.)); in plural of the orders of aeons, according to the doctrine of the Gnostics: <5004> 1 Timothy 1:4; <3899> Titus 3:9; cf. DeWette on <5014> Titus 1:14 (substantially reproduced by Alford on 1 Timothy, the passage cited; see also Holtzmann, Pastoralbriefe, pp. 126f, 134f, 143).*

{1077} γενεσια, γενεσιων, τα (cf. Winer's Grammar, 176 (166)) (from the adjective γενεσιος from γενεσις), "a birthday celebration, a birth-day feast": <4021> Mark 6:21; <4046> Matthew 14:6; (Alciphron epistles 3, 18 and 55; Dio Cassius, 47, 18, etc.; η γενεσιος ημερα, Josephus, Antiquities 12, 4, 7). The earlier Greeks used γενεσια of "funeral commemorations," a festival commemorative of a deceased friend (Latin *feriae denicales*), see

Lob. ad Phryn., p. 103f; (Rutherford, New Phryn., p. 184; Winer's Grammar, 24 (23)). Cf. Keim, ii., p. 516 (iv. 223 English translation).*

{1078} γενεσις, γενεσεως, ἡ (Γ Ω (Curtius, sec. 128)), in Greek writings for the first time in Homer, Iliad 14, 201 (cf. 246);

1. “source, origin”: βιβλος γενεσεως τινος a book of one's lineage, *i.e.* in which his ancestry or his progeny are enumerated (equivalent to ρρσε τωθΙ ψθ, ^{<0001>}Genesis 5:1, etc.) (^{<0001>}Matthew 1:1).
2. used of “birth, nativity,” in ^{<0018>}Matthew 1:18 and ^{<0014>}Luke 1:14, for Rec. γεννησις (ἡμεραι της γενεσεως μου equivalent to αφ' ου εγεννηθην, Judith 12:18 cf. 20); προσωπον της γενεσεως his “native” (natural) face, ^{<0023>}James 1:23.

3. of that which follows origin, viz. “existence, life”: ὁ τροχος της γενεσεως the wheel (cf. English “machinery”) of life, ^{<0016>}James 3:6 (cf. Grimm on Sap. vii. 5); but others explain it “the wheel of human origin” which as soon as men are born begins to run, *i.e.* the course (cf. English “round”) of life.*

{1079} γενετη, γενετης, ἡ (Γ Ω, γινομαι) (cf. German *die Gewordenheit*), “birth”; hence, very often εκ γενετης “from birth” on (Homer, Iliad 24, 535; Aristotle, eth. Nic. 6, 13, 1, p. 1144b, 6 etc.; Polybius 3, 20, 4; Diodorus 5, 32, others; the Septuagint ^{<0247>}Leviticus 25:47): ^{<0001>}John 9:1.*

{1081} γενημα, γενηματος, το (from γινομαι), a form supported by the best manuscripts in ^{<0029>}Matthew 26:29; ^{<0025>}Mark 14:25; ^{<0018>}Luke 12:18; 22:18; ^{<0010>}2 Corinthians 9:10, and therefore adopted by T (see his Proleg., p. 79) Tr (L WH (see WH's Appendix, p. 148 and below)), printed by Griesbach only in ^{<0018>}Luke 12:18; ^{<0010>}2 Corinthians 9:10, but given by no grammarian, and therefore attributed by Fritzsche (on Mark, p. 619f) to the carelessness of transcribers — for Rec. (but in Luke, the passage cited Rst reads γενημ.) γεννημα, which see In ^{<0025>}Mark 14:25 Lachmann has retained the common reading; (and in ^{<0018>}Luke 12:18 Tr text WH have σιτον. In ^{<0030>}Ezekiel 36:30 manuscripts A B read γενηματα).*

{1080} γεννωω, γεννω; future γεννησω; 1 aorist εγεννησα; perfect γεγεννηκα; (passive, present γενναομαι, γεννωμαι); perfect

γεγεννημαι; 1 aorist **εγεννηθην**; (from **γεννα**, poetic for **γενος**); in Greek writings from Pindar down; in the Septuagint for **dl ꝥe** “to beget”;

1. properly: of men begetting children, ^{<400>}Matthew 1:1-16; ^{<407>}Acts 7:8,29; followed by **εκ** with the genitive of the mother, ^{<400>}Matthew 1:3,5,6; more rarely of women giving birth to children, ^{<401>}Luke 1:13,57; 23:29; ^{<402>}John 16:21; **εις δουλειαν** to bear a child unto bondage, that will be a slave, ^{<402>}Galatians 4:24 ((Xenophon, de rep. Lac. 1, 3); Lucian, de sacrific. 6; Plutarch, de liber. educ. 5; others; the Septuagint ^{<360>}Isaiah 66:9; 4 Macc. 10:2, etc.). Passive, “to be begotten”: **το εν αυτη γεννηθεν** that which is begotten in her womb, ^{<402>}Matthew 1:20; “to be born”: ^{<400>}Matthew 2:1,4 (Winer’s Grammar, 266 (250); Buttmann, 203 (176)); 19:12; 26:24; ^{<412>}Mark 14:21; ^{<405>}Luke 1:35; ^{<404>}John 3:4; (^{<407>}Acts 7:20); ^{<401>}Romans 9:11; ^{<412>}Hebrews 11:23; with the addition **εις τον κοσμον**, ^{<402>}John 16:21; followed by **εν** with the dative of place, ^{<407>}Acts 22:3; **απο τινος**, to spring from one as father, ^{<412>}Hebrews 11:12 (L WH marginal reading **εγεννηθησαν** see Tdf. at the passage); **εκ τινος** to be born of a mother, ^{<406>}Matthew 1:16; **εκ πορνειας**, ^{<404>}John 8:41; **εξ αιματων, εκ θεληματος ανδρος**, ^{<401>}John 1:13; **εκ της σαρκος**, ^{<406>}John 3:6 (Rec.^{elz} **γεγεννημενον**); **εν αμαρτιας ολος**, ^{<404>}John 9:34 (see **αμαρτια**, 2 a.); **εις τι**, to be born for something, ^{<407>}John 18:37; ^{<402>}2 Peter 2:12 (Tdf. **γεγεννημενα** so Rec.st [^]bez); with an adjective: **τυφλος γεγεννημαι**, ^{<402>}John 9:2,19f,32; **ωμαιοσ** to be supplied, ^{<402>}Acts 22:28; **τη διαλεκτω, εν η εγεννηθημεν**, ^{<408>}Acts 2:8; **γεννηθεις κατα σαρκα** begotten or born according to (by) the working of natural passion; **κατα πνευμα** according to (by) the working of the divine promise, ^{<402>}Galatians 4:29, cf. ^{<402>}Galatians 4:23.

2. metaphorically,

a. universally, “to engender, cause to arise, excite”: **μαχας**, ^{<402>}2 Timothy 2:23 (**βλαβην, λυπην**, etc. in Greek writings).

b. in a Jewish sense, of one who brings others over to his way of life: **υμασ εγεννησα** I am the author of your Christian life, ^{<405>}1 Corinthians 4:15; ^{<500>}Philemon 1:10 (Sanhedr. fol. 19, 2 “If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him”); (cf. Philo, leg. ad Gaium sec. 8)).

c. after ^{<917>}Psalm 2:7, it is used of God making Christ his son; a. formally to show him to be the Messiah (**ἕνιον του Θεου**), viz. by the resurrection: ^{<413>}Acts 13:33. b. to be the author of the divine nature which he possesses (but compare the commentaries on the passages that follow): ^{<3015>}Hebrews 1:5; 5:5.

d. peculiarly, in the Gospel and First Epistle of John, of God conferring upon men the nature and disposition of his sons, imparting to them spiritual life, *i.e.* by his own holy power prompting and persuading souls to put faith in Christ and live a new life consecrated to himself; absolutely ^{<917>}1 John 5:1; mostly in passive, **εκ Θεου** or **εκ του Θεου εγεννηθησαν**, **γεγεννηται**, **γεγεννημενος**, etc.: ^{<9113>}John 1:13; ^{<9129>}1 John 2:29 (Rec.st **γεγεννηται**); 3:9; 4:7; 5:1,4,18; also **εκ του πνευματος γεννασθαι**, ^{<9186>}John 3:6 (Rec.[^]elz **γεγεννημενον**), 8; **εξ ὕδατος και πνευματος** (because that moral generation is effected in receiving baptism ((?) cf. Schaff's Lange, Godet, Westcott, on the words, and references under the word **βαπτισμα**, 3)), ^{<9186>}John 3:5; **ανωθεν γεννασθαι**, ^{<9186>}John 3:3,7 (see **ανωθεν**, c.) equivalent to **τεκνον Θεου γινεσθαι**, 1:12. (Compare: **αναγενναω**.)*

{1081} **γεννημα**, **γεννηματος**, **το** (from **γενναω**), “that which has been begotten or born”;

a. as in the earlier Greek writings from Sophocles down, “the offspring, progeny,” of men or of animals: **εχιδων**, ^{<9187>}Matthew 3:7; 12:34; 23:33; ^{<9187>}Luke 3:7; (**γυναικων**, Sir. 10:18).

b. from Polybius (1, 71, 1 etc.) on (cf. Winer's Grammar, 23), “the fruits of the earth, products of agriculture” (in the Septuagint often **γεννηματα της γης**): ^{<9128>}Luke 12:18 (where Tr (txt. WH) **τον σιτον**); **της αμπελου**, ^{<9129>}Matthew 26:29; ^{<9145>}Mark 14:25; ^{<9228>}Luke 22:18; cf. Lob. ad Phryn., p. 286. Metaphorically, “fruit, reward, profit”: **της δικαιοσυνης**, ^{<9190>}2 Corinthians 9:10 (^{<3302>}Hosea 10:12; **της σοφιας**, Sir. 1:17; 6:19). Further, see **γεννημα**.*

{1082} **Γεννησαρετ** (so G T Tr WH), **Γεννησαρεθ** (Lachmann in ^{<9184>}Matthew 14:34) (**Γεννησαρετ** Rec. in ^{<9185>}Mark 6:58; cf. Tdf. edition 2 Proleg., p. xxxv., edition 7 Proleg., p. liv. note{3}) (Targums **רְשַׁמְרַי** or **רְשַׁמְרַי**) (according to Delitzsch (Römerbr. in d. Hebrew übers., p. 27) **רְשַׁמְרַי** **רְשַׁמְרַי**; **Γεννησαρ**, 1 Macc. 11:67; Josephus, b. j. 2, 20, 6 etc.;

“Genesara,” Pliny, 5, 15), “Gennesaret,” a very lovely and fertile region on the Sea of Galilee (Josephus, b. j. 3, 10, 7): ἡ γη Γεννησαρετ ^{<4143>} Matthew 14:34; ^{<4163>} Mark 6:53; ἡ λιμνη Γεννησαρετ ^{<4171>} Luke 5:1, anciently **μυ; τρῆκι** ^{<4141>} Numbers 34:11, or **μυ; τῶνκι** ^{<4123>} Joshua 12:3, from the city **τρῆκι** ^{<4137>} Deuteronomy 3:17, which was near by; called in the Gospels ἡ θαλασσα της Γαλιλαιας, ^{<4116>} Mark 1:16; ^{<4143>} Matthew 4:18; ἡ θαλασσα της Τιβεριαδος, ^{<4101>} John 6:1; 21:1. The lake, according to Josephus, b. j. 3, 10, 7, is 140 stadia long and 40 wide; (its extreme dimensions now are said to average 12 1/4 miles by 6 3/4 miles, and its level to be nearly 700 feet below that of the Mediterranean). Cf. Rüetschi in Herzog v., p. 6f; Furrer in Schenkel ii., p. 322ff; (Wilson in “The Recovery of Jerusalem,” Part ii.; Robinson, Phys. Geog. of the Holy Land, p. 199ff; BB. DD. For conjectures respecting the derivation of the word cf. Alex.’s Kitto under the end; Merrill, Galilee in the Time of Christ, sec. vii.).*

{1083} γεννησις, γεννησεως, ἡ (γεννω), “a begetting, engendering” (often so in Plato); “nativity, birth”: Rec. in ^{<4113>} Matthew 1:18 and ^{<4114>} Luke 1:14; see γενεσις, 2.*

{1084} γεννητος, γεννητη, γεννητον (γεννω), “begotten, born” (often in Plato; Diodorus 1, 6ff); after the Hebrew (**dwl hvai** ^{<4141>} Job 14:1, etc.), γεννητοι γυναικων (Buttmann, 169 (147), “born of women”) is a periphrasis for “men,” with the implied idea of weakness and frailty: ^{<4111>} Matthew 11:11; ^{<4173>} Luke 7:28.*

{1085} γενος, γενους, το (Γ Ω, γινομαι), “race”;

a. “offspring”: **τινος**, ^{<4173>} Acts 17:28f (from the poet Aratus); ^{<4126>} Revelation 22:16.

b. “family”: Acts (^{<4146>} Acts 4:6, see αρχιερευς, 2 at the end); 7:13 (others refer this to c.); 13:26.

c. “stock, race”: ^{<4179>} Acts 7:19; ^{<4125>} 2 Corinthians 11:26; ^{<4115>} Philippians 3:5; ^{<4114>} Galatians 1:14; ^{<4119>} 1 Peter 2:9; (^{<4116>} Genesis 11:6; 17:14, etc. for **μ[ε]** “nation” (*i.e.* “nationality” or descent from a particular people): ^{<4175>} Mark 7:26; ^{<4145>} Acts 4:36; 18:2,24.

d. concrete, “the aggregate of many individuals of the same nature, kind, sort, species”: ^{<4137>} Matthew 13:7; 17:21 (T WH omit; Tr brackets the

verse); ^{<402>}Mark 9:29; ^{<420>}1 Corinthians 12:10,28; 14:10. (With the same significations in Greek writings from Homer down.)*

Γερασηνος, Γερασηνου, ὁ, “Gerasene,” *i.e.* belonging to the city Gerasa (**τα Γερασα**, Josephus, b. j. 3, 3, 3): ^{<4038>}Matthew 8:28 (Lachmann); ^{<4061>}Mark 5:1 (L T WH Tr text); ^{<4035>}Luke 8:26 and 37 (L Tr WH) according to very many manuscripts seen by Origen. But since Gerasa was a city situated in the southern part of Peraea (Josephus, the passage cited, cf. 4, 9, 1), or in Arabia (Origen, Works, iv. 140, Deuteronomy la Rue edition), that cannot be referred to here; see **Γαδαρηνος**, and the next word.*

{1086} **Γεργεσηνος, Γεργεσηνη, Γεργεσηνον**, “Gergesene,” belonging to the city Gergesa, which is assumed to have been situated on the eastern shore of Lake Gennesaret: ^{<4038>}Matthew 8:28 Rec. But this reading depends on the authority and opinion of Origen, who thought the variants found in his manuscripts **Γαδαρηνων** and **Γερασηνων** (see these words) must be made to conform to the testimony of those who said that there was formerly a certain city Gergesa near the lake. But Josephus knows nothing of it, and states expressly (Antiquities 1, 6, 2), that no trace of the ancient Gergesites (A. V. Gergashites, cf. B. D. under the word) (mentioned ^{<4150>}Genesis 15:20; ^{<4541>}Joshua 24:11) had survived, except the names preserved in the O.T. Hence, in ^{<4038>}Matthew 8:28 we must read **Γαδαρηνων** (so T Tr WH) and suppose that the jurisdiction of the city Gadara extended quite to the Lake of Gennesaret; but that Matthew (^{<4034>}Matthew 8:34) erroneously thought that this city was situated on the lake itself. For in ^{<4054>}Mark 5:14f; ^{<4034>}Luke 8:34, there is no objection to the supposition that the men came to Jesus from the rural districts alone. (But for the light thrown on this matter by modern research, see B. D. American edition under the word Gadara; Thomson, *The Land and the Book*, ii. 34ff; Wilson in “The Recovery of Jerusalem”, p. 286f.)*

{1087} **γερουσια, γερουσιας, ἡ** (adjective **γερουσιος**, belonging to old men, **γερων**), “a senate, council of elders”; used in secular authors of the chief council of nations and cities (**ενταις πολεσι αι γερουσιαι**, Xenophon, mem. 4, 4, 16; in the O.T. of the chief council not only of the whole people of Israel, ^{<4036>}Exodus 3:16, etc.; 1 Macc. 12:6, etc.; but also of cities, ^{<4592>}Deuteronomy 19:12, etc.); of the Great Council, the Sanhedrin of the Jews: ^{<4472>}Acts 5:21, where to **το συνεδριον** is added **και πασαν την γερουσιαν των υιων Ισραηλ** “and indeed” (**και** explicative) “all the

senate,” to signify the full Sanhedrin. Cf. Schürer, *Die Gemeindeverfassung d. Juden in Rom in d. Kaiserzeit nach d. Inschriften dargestellt*. Leips. 1879, p. 18f; Hatch, *Bamp. Lects. for 1880*, p. 64f.)*

{1088} **γερων, γεροντος, ὁ** (from Homer down), “an old man”: ^{<804>}John 3:4. (Synonym: cf. Augustine in Trench, sec. 107:2.)*

{1089} **γευω**: (cf. Latin *gusto*, German *kosten*; Curtius, sec. 131); “to cause to taste, to give one a taste of,” **τινα** (^{<1253>}Genesis 25:30). In the N.T. only the middle **γενομαι**: future **γευσομαι**; 1 aorist **εγευσαμην**;

1. “to taste, try the flavor of”: ^{<1274>}Matthew 27:34; contrary to better Greek usage (cf. Winer’s Grammar, sec. 30, 7 c. (and p. 36; Anthol. Pal. 6, 120)) with the accusative of the object: ^{<818>}John 2:9.

2. “to taste, *i.e.* perceive the flavor of, partake of, enjoy”: **τινος**, ^{<1244>}Luke 14:24 (**γευσεται μου του δειπνου**, *i.e.* shall partake of my banquet); hence, as in Greek writings from Homer down, equivalent to “to feel, make trial of, experience”: **τινος**, ^{<804>}Hebrews 6:4; **ρημα Θεου**, ^{<805>}Hebrews 6:5, (**της γνωσεως**, Clement of Rome, 1 Corinthians 36, 2). as in Chaldean, Syriac, and rabbinical writers, **γευεσθαι του θανατου** (Winer’s Grammar, 33 (32)): ^{<163>}Matthew 16:28; ^{<400>}Mark 9:1; ^{<127>}Luke 9:27; ^{<818>}John 8:52; ^{<819>}Hebrews 2:9; (cf. Wetstein on Matthew, the passage cited; Meyer on John, the passage cited; Bleek, *Lünem.*, Alford on Hebrews, the passage cited), followed by **ὅτι**: ^{<108>}1 Peter 2:3 (^{<133>}Psalms 33:9 (^{<134>}Psalms 34:9).

3. “to take food, eat”: absolutely, ^{<400>}Acts 10:10; 20:11; cf. Kypke, *Observations*, ii., p. 47; “to take nourishment, eat” — (but substantially as above), with the genitive **μηδενος**, ^{<4214>}Acts 23:14; with the ellipsis of a genitive denoting unlawful food, ^{<502>}Colossians 2:21.*

{1090} **γεωργεω, γεωργω**: (present passive **γεωργουμαι**); (**γεωργος**, which see); “to practise agriculture, to till the ground”: **την γην** (Plato, *Theag.*, p. 121 b.; Eryx., p. 392 d.; (others); 1 Esdr. 4:6; 1 Macc. 14:8); passive: ^{<807>}Hebrews 6:7.*

{1091} **γεωργιον, γεωργιου, το**, “a (cultivated) field”: ^{<418>}1 Corinthians 3:9 (A.V. “husbandry” (with margin “tillage”)). (^{<1244>}Proverbs 24:45 (30); ^{<1316>}Proverbs 31:16 (^{<1213>}Proverbs 29:34); *Theag.* in schol. Pindar *Nem.* 3, 21; Strabo 14, 5, 6, p. 671; (others).)*

{1092} γεωργος, γεωργου, ὁ (from γη and ΓΩ), from (Herodotus), Xenophon, and Plato down; “a husbandman, tiller of the soil”: ^{<5116>}2 Timothy 2:6; ^{<5087>}James 5:7; several times in the Septuagint; used of “a vine-dresser” (Aelian nat. an. 7, 28; (Plato, Theact., p. 178 d.; others)) in ^{<4213>}Matthew 21:33ff; ^{<4112>}Mark 12:1f,7,9; ^{<4219>}Luke 20:9f,14,16; ^{<6151>}John 15:1.*

{1093} γη, genitive γης, ἡ (contracted from γεα, poetic γαια), the Septuagint very often for *xra*, and *hmda* } “earth”;

1. “arable land”: ^{<4035>}Matthew 13:5,8,23; ^{<4008>}Mark 4:8,20,26,28,31; ^{<4217>}Luke 13:7; 14:35 (34); ^{<6122>}John 12:24; ^{<5087>}Hebrews 6:7; ^{<5087>}James 5:7; ^{<6904>}Revelation 9:4; of the earthy material out of which a thing is formed, with the implied idea of frailty and weakness: *εκ γης χοικος*, ^{<6157>}1 Corinthians 15:47.

2. “the ground, the earth” as a standing-place (German *Boden*): ^{<4009>}Matthew 10:29; 15:35; 23:35; 27:51; ^{<4006>}Mark 8:6; 9:20; 14:35; ^{<4224>}Luke 22:44 (L brackets WH reject the passage); 24:5; ^{<4886>}John 8:6,8 (*i.e.* Rec.); ^{<4004>}Acts 9:4,8.

3. the main “land,” opposed to sea or water: ^{<4001>}Mark 4:1; 6:47; ^{<4083>}Luke 5:3; 8:27; ^{<6121>}John 6:21; 21:8f,11; ^{<6121>}Revelation 12:12.

4. “the earth” as a whole, “the world” (Latin *terrarum orbis*); a. “the earth as opposed to the heavens”: ^{<4158>}Matthew 5:18,35; 6:10; 16:19; 18:18; 24:35; ^{<4133>}Mark 13:31; ^{<4014>}Luke 2:14; ^{<6122>}John 12:32; ^{<4029>}Acts 2:19; 4:24; ^{<6085>}2 Peter 3:5,7,10,13; ^{<6121>}Revelation 21:1; *τα επι της γης* the things and beings that are on the earth, ^{<4010>}Ephesians 1:10; ^{<5016>}Colossians 1:16 (T WH omit; L Tr brackets *τα*); involving a suggestion of mutability, frailty, infirmity, alike in thought and in action, ^{<4169>}Matthew 6:19; *τα επι της γης* (equivalent to *τα επιγεια*, ^{<5089>}Philippians 3:19) terrestrial goods, pleasures, honors, ^{<5082>}Colossians 3:2 (opposed to *τα ανω*); *τα μελη υμων τα επι της γης* the members of your earthly body, as it were the abode and instruments of corrupt desires, ^{<5085>}Colossians 3:5; *ὁ ων εκ της γης ... λαλει* (in contrast with Christ as having come from heaven) he who is of earthly (human) origin, has an earthly nature, and speaks as his earthly origin and nature prompt, ^{<4081>}John 3:31. b. “the inhabited earth,” the abode of men and animals: ^{<4215>}Luke 21:35; ^{<4008>}Acts 1:8; 10:12; 11:6; 17:26; ^{<8113>}Hebrews 11:13; ^{<6180>}Revelation 3:10; *αιρειν ζωην τινος* or *τινα απο*

της γης, ^{<483>}Acts 8:33; 22:22; κληρονομειν την γην (see κληρονομεω, 2), ^{<418>}Matthew 5:5 (4); πυρ βαλλειν επι (Rec. εις) την γην, *i.e.* among men, ^{<124>}Luke 12:49, cf. ^{<125>}Luke 12:51 and ^{<104>}Matthew 10:34; επι της γης among men, ^{<188>}Luke 18:8; ^{<374>}John 17:4.

5. “a country, land enclosed within fixed boundaries, a tract of land, territory, region”; simply, when it is plain from the context what land is meant, as that of the Jews: ^{<105>}Luke 4:25; 21:23; ^{<828>}Romans 9:28; ^{<957>}James 5:17; with a gentile noun added (then, as a rule, anarthrous, Winer’s Grammar, 121 (114f)): γη Ισραηλ, ^{<102>}Matthew 2:20f; Ιουδα, ^{<106>}Matthew 2:6; Γεννησαρετ, ^{<104>}Matthew 14:34; ^{<106>}Mark 6:53; Σοδομων και Γομορρων, ^{<105>}Matthew 10:15; 11:24; Χαλδαιων, ^{<104>}Acts 7:4; Αιγυπτος (see Αιγυπτος); ἡ Ιουδαγια γη, ^{<102>}John 3:22; with the addition of an adjective: αλλοτρια, ^{<106>}Acts 7:6; εκεινη, ^{<102>}Matthew 9:26,31; with the genitive of person “one’s country,” native land, ^{<103>}Acts 7:3.

{1094} γηρας, γηραος (γερωσ), Ionic γηρεος, dative γηρει, γηρει, το (from Homer down), “old age”: ^{<103>}Luke 1:36 εν γηρει G L T Tr WH for Rec. εν γηρα, a form found without variant in Sir. 25:3; (also ^{<915>}Psalms 91:15 (Psalm 92); cf. ^{<155>}Genesis 15:15 Alexandrian LXX; ^{<107>}Genesis 21:7; 25:8; ^{<108>}1 Chronicles 29:28 *ibid.*; Clement of Rome, 1 Corinthians 10, 7 variant; cf. Tdf. Proleg., p. 117); Fritzsche on Sir. 3:12; Sturz, Deuteronomy dial. Maced. etc., p. 155; Winer’s Grammar, (36 and) 64 (62); (Buttmann, 15 (14)).*

{1095} γηρασκω or γηραω: 1 aorist εγηρασα; from Homer down; (cf. Winer’s Grammar, 92 (88); Donaldson, New Crat. sec. 387); “to grow old”: ^{<118>}John 21:18; of things, institutions, etc., “to fail from age, be obsolescent”: ^{<883>}Hebrews 8:13 (to be deprived of force and authority; (here associated with παλαιουμενος — the latter (used only of things) marking the lapse of time, while γηρασκων carries with it a suggestion of the waning strength, the decay, incident to old age (cf. Schmidt, chapter 46, 7; Theophrastus, caus. pl. 6, 7, 5): “that which is becoming old and faileth for age” etc.)).*

{1096} γινομαι (in Ionic prose writings and in common Greek from Aristotle, on for Attic γιγνομαι); (imperfect εγινομην); future γενησομαι; 2 aorist εγενομην (often in 3 person singular optative γενοιτο; (participle γεναμενος, ^{<102>}Luke 24:22 Tdf. edition 7)), and, with

no difference in significance, 1 aorist passive **εγενηθην**, rejected by the Atticists (cf. Lob. ad Phryn., p. 108f; (Thomas Magister, Ritschl edition, p. 75, 6f)), not rare in later Greek, common in the Septuagint (⁴⁴⁰⁴Acts 4:4; ⁴²¹⁴1 Thessalonians 2:14; ⁴⁶⁵⁰1 Corinthians 15:10, etc.), imperative **γενηθητω** (⁴¹⁶⁰Matthew 6:10; 15:28, etc.); perfect **γεγενημαι** and **γεγονα**, 3 person plural **γεγοναν** L T Tr WH in ⁶¹⁶⁷Romans 16:7 and ⁶²⁰⁶Revelation 21:6 (cf. (Tdf. Proleg., p. 124; WH's Appendix, p. 166; Sophocles' Lexicon, p. 37f; Curtius, Das Verbum, 2:187); Winer's Grammar, 36 and 76f (73f); Mullach, p. 16; Buttmann, 43 (37f)), (participle **γεγονως**); pluperfect 3 person singular **εγεγονει** (⁴⁸⁶⁷John 6:17 (not Tdf.); ⁴⁰⁴²Acts 4:22 (where L T Tr WH **γεγονει**, cf. Winer's Grammar, sec. 12, 9; Buttmann, 33 (29); Tdf.'s note on the passage)); "to become," and

1. "to become, *i.e.* to come into existence, begin to be, receive being": absolutely, ⁶⁰¹⁵John 1:15,30 (**εμπροσθεν μου γεγονεν**); ⁴⁰⁸⁸John 8:58 (**πριν Αβρααμ γενεσθαι**); ⁴⁶⁵⁷1 Corinthians 15:37 (**το σωμα το γενησομενον**); **εκ τινος**, "to be born," ⁶⁰⁰⁸Romans 1:3 (**εκ σπερματος Δαυιδ**); ⁸⁰⁰⁴Galatians 4:4 (**εκ γυναικος**); ⁴²¹⁹Matthew 21:19 (**μηκει εκ σου καρπος γενηται**, "come from"); of the origin of all things, ⁸¹⁰⁸Hebrews 11:3; **δια τινος**, ⁶⁰⁰⁸John 1:3,10. "to rise, arise, come on, appear," of occurrences in nature or in life: as **γινεται βροντη**, ⁶¹²⁹John 12:29; **αστραπη**, ⁴¹⁸⁵Revelation 8:5; **σεισμος**, Revelation (⁶¹⁶²Revelation 6:12; 11:13); 16:18; **γαληνη**, ⁴⁰⁸⁶Matthew 8:26; ⁴⁰⁹⁹Mark 4:39; ⁴⁰⁸⁴Luke 8:24; **λαιλαψ**, ⁴⁰⁴⁵Mark 4:37; **γογγυσμος**, ⁴⁴⁰¹Acts 6:1; **ζητησις**, ⁴¹⁸⁵John 3:25 (followed by **εκ** of origin; **στασις και ζητησις**), ⁴⁴⁵²Acts 15:2 (Griesbach questions **ζητησις**, Rec. reads **συζητησις**); **πολεμος**, ⁶¹⁶²Revelation 12:7; **η βασιλεια** (or **αι βασιλεια**) **κ.τ.λ.**, ⁶¹¹⁵Revelation 11:15; 12:10; **χαρα**, ⁴⁴⁸⁸Acts 8:8, and in many other examples Here belong also the phrases **γινεται ημερα** "it becomes day, day comes on," ⁴⁰⁴²Luke 4:42; 6:13; 22:66; ⁴⁴²⁸Acts 12:18; 16:35; 23:12; 27:29,33,39; **γινεσθαι οψε** "evening comes," ⁴¹¹⁹Mark 11:19, equivalent to **γινεσθαι οψια**, ⁴⁰⁸⁶Matthew 8:16; 14:15,23; 16:2 (T brackets WH reject the passage); 26:20; ⁴¹⁴⁷Mark 14:17; ⁴¹⁶⁶John 6:16, etc.; **πρωια**, ⁴²⁰¹Matthew 27:1; ⁴³⁰⁴John 21:4; **νυξ**, ⁴²⁷⁷Acts 27:27 (cf. under the word **επιγινομαι** 2); **σκοτια**, ⁴¹⁶⁷John 6:17 (not Tdf.). Hence,

2. "to become equivalent to to come to pass, happen," of events;

a. universally: ^{<0158>}Matthew 5:18; 24:6,20,34; ^{<0121>}Luke 1:20; 12:54; 21:28; ^{<0128>}John 1:28; 13:19, etc.; **τουτο γεγονεν, ινα** etc. “this hath come to pass” that etc., ^{<0122>}Matthew 1:22; 21:4; 26:56; **τα γενομενα** or **γινομενα**, ^{<0181>}Matthew 18:31; 27:54; 28:11; ^{<0238>}Luke 23:48; (cf. **τα γενομενα αγαθα**, ^{<8191>}Hebrews 9:11 L WH text Tr marginal reading); **το γενομενον**, ^{<0247>}Luke 23:47; **το γεγονος**, ^{<0164>}Mark 5:14; ^{<0242>}Luke 24:12 (T omits; L Tr brackets; WH reject the verse); ^{<4021>}Acts 4:21; **το ρημα το γεγονος**, ^{<0125>}Luke 2:15; **τα μελλοντα γινεσθαι**, ^{<0236>}Luke 21:36; ^{<4022>}Acts 26:22; **την αναστασιν ηδη γεγονεναι**, ^{<8128>}2 Timothy 2:18; **θανατου γενομενου** a death having taken place (German *nach erfolgtem Tode*), ^{<8195>}Hebrews 9:15. **μη γενοιτο**, a formula especially frequent in Paul (and in Epictetus, cf. Schweigh. Index Graec. in Epictetus, p. 392), “Far be it! God forbid!” (cf. Morison, Exposition of Romans 3, p. 31f): ^{<0206>}Luke 20:16; ^{<8104>}Romans 3:4,6,31; 6:2,15; 7:7,13; 9:14; 11:1,11; ^{<4165>}1 Corinthians 6:15; ^{<8127>}Galatians 2:17; 3:21 (equivalent to **ηι υι j**; ^{<0229>}Joshua 22:29, etc.); cf. Sturz, Deuteronomy dial. Maced. etc., p. 204f; **τι γεγονεν, οτι** etc. “what has come to pass, that” etc. equivalent to for what reason, why? ^{<8142>}John 14:22 (**τι εγενετο, οτι ...** ^{<0171>}Ecclesiastes 7:11 (10); **τι εστιν, ως** etc., Euripides, Troad. 889).

b. Very common in the first three Gospels, especially that of Luke, and in the Acts, is the phrase **και εγενετο** (**yhjwfa** followed by **w**); cf. Winer’s Grammar, sec. 65, 4 e. (also sec. 44, 3 c.), and especially Buttmann, sec. 141, 6.

(α.) **και εγενετο και** with a finite verb: ^{<4025>}Mark 2:15 ((Tr text **και** [ginetai]), T WH **και γινεται** (followed by the accusative and infinitive)); ^{<0125>}Luke 2:15 (R G L brackets Tr brackets); 8:1; 14:1; 17:11; 19:15; 24:15 (WH brackets **και**); followed by **και ιδου**, ^{<0190>}Matthew 9:10 (T omits **και** before **ιδου**); ^{<0204>}Luke 24:4.

(β.) much more often **και** is not repeated: ^{<0128>}Matthew 7:28; ^{<4004>}Mark 4:4; ^{<0123>}Luke 1:23; 2: (15 T WH), 46; 6:12; 7:11; 9:18,33; 11:1; 19:29; 24:30.

(γ.) **και εγενετο** followed by the accusative with an infinitive: ^{<4023>}Mark 2:23 (Winer’s Grammar, 578 (537) note); ^{<0161>}Luke 6:1, 6 (R G **εγενετο δε και**).

c. In like manner **εγενετο δε**

(α.) followed by **καί** with a finite verb: ^{<401>}Luke 5:1; 9:28 (WH text omits; L brackets **καί**, 51; 10:38 R G T, L Tr marginal reading brackets **καί**); ^{<402>}Acts 5:7.

(β.) **εγενετο δε** followed by a finite verb without **καί**: ^{<403>}Luke 1:8; 2:1,6; (6:12 R G L); 8:40 (WH Tr text omit **εγενετο**); 9:37; 11:14,27.

(γ.) **εγενετο δε** followed by the accusative with an infinitive: ^{<404>}Luke 3:21; (^{<405>}Luke 6:1,6 L T Tr WH, 12 T Tr WH); 16:22; ^{<406>}Acts 4:5; 9:3 (without **δε**),32,37; 11:26 R G; 14:1; (16:16; 19:1); 28:8 (17).

(δ.) **εγενετο δε (ώς δε εγενετο)** followed by **του** with an infinitive: ^{<407>}Acts 10:25 (Rec. omits **του**), cf. Meyer at the passage and Winer's Grammar, 328 (307); (Buttmann, 270 (232)).

d. with the dative of person "to occur or happen to one, befall one": followed by an infinitive, ^{<408>}Acts 20:16; **εαν γενηται** (namely, **αυτω**) **ευρειν αυτω**, if it happen to him, ^{<409>}Matthew 18:13; **εμοι δε μη γενοιτο καυχασθαι** "far be it from me to glory," ^{<410>}Galatians 6:14 (^{<411>}Genesis 44:7,17; ^{<412>}1 Kings 20:3 (^{<413>}1 Kings 21:3); Alciphron, epistles 1, 26); followed by the accusative with an infinitive "it happened to me, that" etc.: ^{<414>}Acts 11:26 L T Tr WH (but the accusative implied); 22:6,17 (cf. Winer's Grammar, 323 (303); Buttmann, 305 (262)); with adverbs, "go, fare" (German *ergehen*): **ευ**, ^{<415>}Ephesians 6:3 (**μη γενοιτο σοι ουτω κακως**, Aelian v. h. 9, 36). with specification of the thing befalling one: **τι γεγονεν** (L T Tr text WH **εγενετο**) **αυτω**, ^{<416>}Acts 7:40 (from ^{<417>}Exodus 32:1); **εγενετο** (L T Tr WH **εγινετο**) **παση ψυχη φοβος** fear came upon, ^{<418>}Acts 2:43. — ^{<419>}Mark 4:11; 9:21; ^{<420>}Luke 19:9; ^{<421>}John 5:14; 15:7; ^{<422>}Romans 11:25; ^{<423>}1 Corinthians 4:5; ^{<424>}2 Corinthians 1:8 (G L T Tr WH omit the dative); ^{<425>}2 Timothy 3:11; ^{<426>}1 Peter 4:12; with the ellipsis of **ημιν**, ^{<427>}John 1:17. **εγενετο (αυτω) γνωμη** a purpose occurred to him, he determined, ^{<428>}Acts 20:3 (Buttmann, 268 (230), but T Tr WH read **εγενετο γνωμης**; see below, 5 e. (a.)). followed by prepositions: **επ' αυτη** "upon" (German *bei* or *an*) "her," ^{<429>}Mark 5:33 (R G L brackets); **εις τινα**, ^{<430>}Acts 28:6.

3. "to arise, appear" in history, come upon the stage: of men appearing in public, ^{<431>}Mark 1:4; ^{<432>}John 1:6 (on which two passages compare Winer's Grammar, 350 (328); Buttmann, 308f (264f)); ^{<433>}2 Peter 2:1; **γεγονασι**, have arisen and now exist, ^{<434>}1 John 2:18.

4. “to be made, done, finished”: **τα εργα**, ^{<301B>}Hebrews 4:3; **δια χειρων**, of things fabricated, ^{<413B>}Acts 19:26; of miracles “to be performed, wrought”: **δια των χειρων τινος**, ^{<401D>}Mark 6:2; **δια τινος**, ^{<402B>}Acts 2:43; 4:16,30; 12:9; **υπο τινος**, ^{<401D>}Luke 9:7 (R L (but the latter brackets **υπ’ αυτου**)); ^{<217>}Luke 13:17; 23:8; **γενομενα εις την Καφαρναουμ** done unto (on) Capernaum *i.e.* for its benefit (Winer’s Grammar, 416 (388)); (cf. Buttman, 333 (286)), ^{<402B>}Luke 4:23 (Rec. **εν τη Καφαρναουμ**) of commands, decisions, purposes, requests, etc. “to be done, executed”: ^{<1010>}Matthew 6:10; 21:21; 26:42; ^{<4112B>}Mark 11:23; ^{<4127>}Luke 14:22; 23:24; ^{<4214>}Acts 21:14; **γενησεται ο λογος** will be accomplished the saying, ^{<455B>}1 Corinthians 15:54. joined to nouns implying a certain action: **η απωλεια γεγνε**, ^{<4144>}Mark 14:4; **απογραφη**, ^{<401D>}Luke 2:2; **επαγγελια γενομενη υπο Θεου** given by God, ^{<4316>}Acts 26:6; **ανακρισις**, ^{<423B>}Acts 25:26; **νομου μεταθεσις**, ^{<3072>}Hebrews 7:12; **αφεσις**, ^{<3022>}Hebrews 9:22. of institutions, laws, etc. “to be established, enacted”: **το σαββατον εγενετο**, the institution of the Sabbath, ^{<4027>}Mark 2:27; **ο νομος**, ^{<4017>}Galatians 3:17; **ου γεγονεν ουτως** hath not been so ordained, ^{<4018>}Matthew 19:8. of feasts, marriages, entertainments, “to be kept, celebrated”: **το πασχα**, ^{<401D>}Matthew 26:2 (equivalent to **hc[]jæ** ^{<2222>}2 Kings 23:22); **το σαββατον**, ^{<401D>}Mark 6:2; **τα εγκαινια**, ^{<4012>}John 10:22; (**γενεσιους γενομενους** (cf. Winer’s Grammar, sec. 31, 9 b.; R G **γενεσιων αγομενων**), ^{<4146>}Matthew 14:6) (**τα Ολυμπια**, Xenophon, *Hell.* 7, 4, 28; **Ισθμια**, 4, 5, 1); **γαμος**, ^{<401D>}John 2:1. **ουτως γενηται εν εμοι** so done with me, in my case, ^{<4015>}1 Corinthians 9:15.

5. “to become, be made,” “in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character” (Wahl, *Clavis Apocr.* V. T., p. 101).

a. with a predicate added, expressed by a substantive or an adjective: **οι λιθοι ουτοι αρτοι γενωνται**, ^{<404B>}Matthew 4:3; ^{<404B>}Luke 4:3; **υδωρ οινον γεγενημενον**, ^{<401B>}John 2:9; **αρχιερευς γενομενος**, ^{<301D>}Hebrews 6:20; **διακονος**, ^{<5025>}Colossians 1:25; **ο λογος σαρξ εγενετο**, ^{<4014>}John 1:14; **ανηρ**, ^{<6311>}1 Corinthians 13:11, and many other examples; **χαρις ουκετι γινεται χαρις** grace ceases to have the nature of grace, can no longer be called grace, ^{<5106>}Romans 11:6; **ακαρπος γινεται**, ^{<4032>}Matthew 13:22; ^{<4049>}Mark 4:19; — in ^{<407D>}Matthew 17:2; ^{<4017>}Luke 8:17; ^{<4016>}John 5:6, and many other places. contextually, “to show oneself, prove oneself”: ^{<2016>}Luke 10:36; 19:17; 24:19; ^{<5134>}Romans 11:34; 16:2; ^{<4018>}2 Corinthians

1:18 Rec.; ^{<5106>}1 Thessalonians 1:6; 2:7; ^{<5106>}Hebrews 11:6, etc.; especially in exhortations: **γινεσθε**, ^{<4106>}Matthew 10:16; 24:44; ^{<4166>}Luke 6:36; ^{<4082>}Ephesians 4:32; ^{<5185>}Colossians 3:15; **μη γινου**, ^{<4307>}John 20:27; **μη γινεσθε**, ^{<4166>}Matthew 6:16; ^{<4187>}Ephesians 5:7,17; ^{<4107>}1 Corinthians 10:7; **μη γινωμεθα**, ^{<4185>}Galatians 5:26; hence, used declaratively, equivalent to “to be found, shown”: ^{<2132>}Luke 13:2 (that it was shown by their fate that they were sinners); ^{<4184>}Romans 3:4; ^{<4774>}2 Corinthians 7:14; — **γινομαι τινι τις** to show oneself (to be) someone to one: ^{<4181>}1 Corinthians 9:20,22.

b. with an interrogative pronoun as predicate: **τι ὁ Πητρος εγενετο** what had become of Peter, ^{<4428>}Acts 12:18 (cf. use of **τι εγενετο** in Act. Philippians in Hell. sec. 23, Tdf. Acta apost. apocr., p. 104).

c. **γινεσθαι ὡς** or **ὡσει τινα** “to become as or like to one”: ^{<4105>}Matthew 10:25; 18:3; 28:4; ^{<4185>}Mark 9:26; ^{<2244>}Luke 22:44 (L brackets WH reject the passage); ^{<4182>}Romans 9:29 (from ^{<2300>}Isaiah 1:9); ^{<4013>}1 Corinthians 4:13; ^{<4142>}Galatians 4:12.

d. **γινεσθα εις τι** “to become” *i.e.* be changed “into something, come to be, issue in, something” (German *zu etwas werden*): **εγενηθη εις κεφαλην γωνιας**, ^{<4142>}Matthew 21:42; ^{<4120>}Mark 12:10; ^{<4207>}Luke 20:17; ^{<4011>}Acts 4:11; ^{<4117>}1 Peter 2:7 — all after ^{<4372>}Psalms 117:22 (Psalm 118). ^{<2139>}Luke 13:19 (**εις δενδρον μεγα**); ^{<4160>}John 16:20; ^{<4155>}Acts 5:36; ^{<4119>}Romans 11:9 (from Psalm 68: (69) 23); ^{<5185>}1 Thessalonians 3:5; ^{<4181>}Revelation 8:11; 16:19, etc. (equivalent to **hyj ; l }**) but the expression is also classic; cf. Winer’s Grammar, sec. 29, 3 a.; Buttman, 150 (131)).

e. **γινεσθαι** with Cases;

(α.) with the genitive “to become the property of anyone, to come into the power of a person or thing” (cf. Winer’s Grammar, sec. 30, 5; especially Buttman, 162 (142)): ^{<2144>}Luke 20:14 (L marginal reading **εσται**), 33; ^{<4115>}Revelation 11:15; (**γνωμης**, ^{<4408>}Acts 20:3 T Tr WH (cf. **ελπιδος μεγαλης γινεσθαι** Plutarch, Phocylides, 23, 4)); **προφητεια ιδιας επιλυσεως ου γινεται** no one can explain prophecy by his own mental power (it is not a matter of subjective interpretation), but to explain it one needs the same illumination of the Holy Spirit in which it originated, for etc. ^{<4021>}2 Peter 1:20. **γενεσθαι** with a genitive indicating one’s age (to be) so many years old: ^{<4182>}Luke 2:42; ^{<5181>}1 Timothy 5:9.

(β.) with the dative (cf. W 210f (198)): **γινεσθαι ανδρι** “to become a man’s” wife, ^{<600>}Romans 7:3f (**vyai Jhyj** ; ^{<822>}Leviticus 22:12; ^{<8012>}Ruth 1:12, etc.). f. joined to prepositions with their substantives; **εν τινι**, “to come or pass into a certain state” (cf. Buttmann, 330 (284)): **εν αγωνια**, ^{<224>}Luke 22:44 (L brackets WH reject the passage); **εν εκστασει**, ^{<427>}Acts 22:17; **εν πνευματι**, ^{<610>}Revelation 1:10; 4:2; **εν δοξη** (R.V. “came with (in) glory”), ^{<602>}2 Corinthians 3:7; **εν παραβασει**, ^{<524>}1 Timothy 2:14; **εν εαυτω**, to come to himself, recover reason, ^{<421>}Acts 12:11 (also in Greek writings; cf. Hermann ad Vig., p. 749); **εν Χριστω**, to be brought to the fellowship of Christ, to become a Christian, ^{<617>}Romans 16:7; **εν ομοιωματι ανθρωπων**, to become like men, ^{<507>}Philippians 2:7; **εν λογω κολακειας** (R. V. “were we found using”) flattering speech, ^{<505>}1 Thessalonians 2:5. **επανω τινος** “to be placed over a thing,” ^{<299>}Luke 19:19. **μετα τινος** or **συν τινι** “to become one’s companion, associate with him”: ^{<160>}Mark 16:10; ^{<473>}Acts 7:38; 20:18; **υπο τινα** “to be made subject to one,” ^{<804>}Galatians 4:4. (Cf. h. below.) g. with specification of the “terminus of motion or the place of rest”: **εις** with the accusative of place, to come to some place, arrive at something, ^{<406>}Acts 20:16; 21:17; 25:15; **ως εγενετο ... εις τα ωτα μου** when the voice came into my ears, ^{<244>}Luke 1:44; **εις** with the accusative of person, of evils coming upon one, ^{<612>}Revelation 16:2 R G; of blessings, ^{<814>}Galatians 3:14; ^{<505>}1 Thessalonians 1:5 (Lachmann **προς**; ^{<406>}Acts 26:6 L T Tr WH); **γενεσθαι επι του τοπου**, ^{<220>}Luke 22:40; **επι της γης**, ^{<62>}John 6:21 (Tdf. **επι την γην**); **ωδε**, ^{<625>}John 6:25 (**εκει**, Xenophon, an. 6, 3 (5), 20; (cf. Buttmann, 71)); **επι** with the accusative of place, ^{<222>}Luke 24:22; ^{<425>}Acts 21:35; (^{<62>}John 6:21 Tdf.); **εγενετο διωγμος επι την εκκλησιαν**, ^{<401>}Acts 8:1; **εγενετο φοβος** or **θαμβος επι παντας**, ^{<206>}Luke 1:65; 4:36; ^{<425>}Acts 5:5,11; (**εκστασις**, ^{<400>}Acts 10:10 (Rec. **επεπεσεν**)); **ελκος κακον και πονηρον επι τους ανθρωπους**, ^{<612>}Revelation 16:2 L T Tr WH; **εγενετο ... ρημα επι τινα**, **λογος** or **φωνη προς τινα** (“came to”): ^{<602>}Luke 3:2; ^{<605>}John 10:35; ^{<475>}Acts 7:31 (Rec.); 10:13 (^{<151>}Genesis 15:1,4; ^{<302>}Jeremiah 1:2,11; 13:8; ^{<301>}Ezekiel 6:1; ^{<300>}Hosea 1:1); (**επαγγελια**, ^{<402>}Acts 13:32; 26:6 Rec.); **κατα** with the accusative of place, ^{<402>}Luke 10:32 (Tr WH omit); ^{<427>}Acts 27:7, (Xenophon, Cyril 7, 1, 15); **κατα** with the genitive: **το γενομενον ρημα καθ’ ολης της Ιουδαιας** the matter the report of which spread throughout all Judaea, ^{<405>}Acts 10:37; **προς τινα**, ^{<612>}2 John 1:12 (Rec. **ελθειν**); ^{<613>}1 Corinthians 2:3; **συν τινι**, to be joined to one as an associate, ^{<213>}Luke 2:13 (Xenophon, Cyril 5, 3, 8);

εγγυς γινεσθαι, ^{<4023>}Ephesians 2:13; **τινος**, ^{<4169>}John 6:19; (h.) (with **εκ** of the source (see above): ^{<4011>}Mark 1:11 (Tdf. omits **εγενετο**); 9:7 (T Tr marginal reading WH); ^{<4182>}Luke 3:22; 9:35; ^{<4164>}Acts 19:34); **γινεσθαι εκ μεσου**, to be taken out of the way, ^{<5107>}2 Thessalonians 2:7; **γενεσθαι ὁμοθυμαδον**, of many come together in one place, ^{<4152>}Acts 15:25 cf. ^{<4011>}Acts 2:1 (but only in R G; **γενομενοις ὁμοθυμαδον** in 15:25 may mean either “having become of one mind,” or possibly “having come together with one accord”. On the alleged use of **γινομαι** in the N.T. as interchangeable with **ειμι** see Fritzschi. Opuscc., p. 284 note. Compare: **απογινομαι**, **διαγινομαι**, **επιγινομαι**, **παραγινομαι**, **συγγινομαι** **παραγινομαι**, **προγινομαι**.)

{1097} **γινωσκω** (Attic **γινωσκω**, see **γινομαι** at the beginning; from **ΓΝΩ**, as **βιβρωσκω** from **ΒΡΩ**); (imperfect **εγινωσκον**); future **γνωσομαι**; 2 aorist **εγνων** (from **ΓΝΩΜΙ**), imperative **γνωθι**, **γνωτω**, subjunctive **γνω** (3 person singular **γνοι**, ^{<4053>}Mark 5:43; 9:30; ^{<4095>}Luke 19:15 L T Tr WH, for R G **γνω** (Buttmann, p. 46 (40); cf. **διδωμι** at the beginning)), infinitive **γνωνα**, participle **γνους**; perfect **εγνωκα** (^{<4170>}John 17:7; 3 person plural **εγνωκαν** for **εγνωκασι**, see references in **γινομαι** at the beginning); pluperfect **εγνωκειν**; passive (present 3 person singular **γινωσκεται** (^{<4138>}Mark 13:28 Tr marginal reading)); perfect **εγνωσμαι**; 1 aorist **εγνωσθην**; future **γνωσθησομαι**; in Greek writings from Homer down; the Septuagint for [**γινω**] Latin *nosco, novi* (i.e. *gnosco, gnovi*);

I. universally:

1. “to learn to know, come to know, get a knowledge of”; passive “to become known”: with the accusative, ^{<4028>}Matthew 22:18; ^{<4053>}Mark 5:43; ^{<4034>}Acts 21:34; ^{<4049>}1 Corinthians 4:19; ^{<4004>}2 Corinthians 2:4; ^{<5008>}Colossians 4:8; ^{<5105>}1 Thessalonians 3:5, etc. Passive, ^{<4006>}Matthew 10:26; ^{<4094>}Acts 9:24; ^{<5045>}Philippians 4:5, etc.; (impersonally, **γινωσκεται**, ^{<4138>}Mark 13:28 Tr marginal reading T 2, 7); **τι εκ τινος**, ^{<4023>}Matthew 12:33; ^{<4164>}Luke 6:44; ^{<4045>}1 John 4:6; **τινα** or **τι εν τινι**, to find a sign in a thing by which to know, to recognize in or by something, ^{<4245>}Luke 24:35; ^{<4135>}John 13:35; ^{<4042>}1 John 4:2; **κατα τι γνωσομαι τουτο**, the truth of this promise, ^{<4018>}Luke 1:18 (^{<0158>}Genesis 15:8); **περι της διδαχης**, ^{<4077>}John 7:17. often the object is not added, but is readily understood from what precedes: ^{<4091>}Matthew 9:30; 12:15 (the consultation held by the Pharisees); ^{<4074>}Mark 7:24 (he would have no one know that he was present): ^{<4090>}Mark 9:30;

ⓂⓂⓂ Romans 10:19, etc.; followed by ὅτι, ⓂⓂⓂ Matthew 21:45; ⓂⓂⓂ John 4:1; 5:6; 12:9, etc.; followed by the interrogative τι, ⓂⓂⓂ Matthew 6:3; ⓂⓂⓂ Luke 16:4; ἀπο τίνος to learn from one, ⓂⓂⓂ Mark 15:45. with the accusative of person to recognize as worthy of intimacy and love, to own; so those whom God has judged worthy of the blessings of the gospel are said ὑπο του Θεου γινωσκεισθαι, ⓂⓂⓂ 1 Corinthians 8:3; ⓂⓂⓂ Galatians 4:9 (on both cf. Winer's Grammar, sec. 39, 3 Note 2; Buttmann, 55 (48)); negatively, in the sentence of Christ ουδεποτε εγνων ὑμας, I never knew you, never had any acquaintance with you, ⓂⓂⓂ Matthew 7:23. “to perceive, feel”: εγνω τω σωματι, ὅτι etc. ⓂⓂⓂ Mark 5:29; εγνων δυναμιν εξελθουσας απ' εμου, ⓂⓂⓂ Luke 8:46.

2. “to know, understand, perceive, have knowledge of”; a. “to understand”: with the accusative, τα λεγομενα, ⓂⓂⓂ Luke 18:34; ἄ αναγινωσκεις, ⓂⓂⓂ Acts 8:30; followed by ὅτι, ⓂⓂⓂ Matthew 21:45; ⓂⓂⓂ John 8:27f; ⓂⓂⓂ 2 Corinthians 13:6; ⓂⓂⓂ Galatians 3:7; ⓂⓂⓂ James 2:20; followed by interrog. τι, ⓂⓂⓂ John 10:6; 13:12,28; ὁ κατεργαζομαι ου γινωσκω I do not understand what I am doing, my conduct is inexplicable to me, ⓂⓂⓂ Romans 7:15. b. “to know”: το θελημα, ⓂⓂⓂ Luke 12:47; τας καρδιας, ⓂⓂⓂ Luke 16:15; τον μη γνοντα ἁμαρτιαν ignorant of sin, i.e. not conscious of having committed it, ⓂⓂⓂ 2 Corinthians 5:21; επιστολη γινωσκομενη και αναγινωσκομενη, ⓂⓂⓂ 2 Corinthians 3:2; τινα, to know one, his person, character, mind, plans: ⓂⓂⓂ John 1:48 (49); 2:24; ⓂⓂⓂ Acts 19:15; ⓂⓂⓂ 2 Timothy 2:19 (from ⓂⓂⓂ Numbers 16:5); followed by ὅτι, ⓂⓂⓂ John 21:17; ⓂⓂⓂ Philippians 1:12; ⓂⓂⓂ James 1:3; ⓂⓂⓂ 2 Peter 1:20; followed by the accusative with an infinitive ⓂⓂⓂ Hebrews 10:34; followed by an indirect question, ⓂⓂⓂ Revelation 3:3; Ἐλληνιστι γινωσκειν, “to know Greek” (*graece scire*, Cicero, de fin. 2, 5): ⓂⓂⓂ Acts 21:37 (επιστασθαι συριστι, Xenophon, Cyril 7, 5, 31; *graece nescire*, Cicero, pro Flac. 4, 10); ιστε (Rec. εστε) γινωσκοντες ye know, understanding etc. (R. V. “ye know of a surety,” etc.), ⓂⓂⓂ Ephesians 5:5; see Winer's Grammar, 355 (333); (cf. Buttmann, 51 (44); 314 (269)). imperative γινωσκετε “know ye”: ⓂⓂⓂ Matthew 24:32f,43; ⓂⓂⓂ Mark 13:29; ⓂⓂⓂ Luke 10:11; ⓂⓂⓂ John 15:18; ⓂⓂⓂ Acts 2:36; ⓂⓂⓂ Hebrews 13:23; ⓂⓂⓂ 1 John 2:29.

3. by a Hebraistic euphemism (cf. Winer's Grammar, 18), found also in Greek writings from the Alexandrian age down, γινωσκω is used of the carnal connection of male and female, *rem cum aliquo* or *aliqua habere* (cf. our “have a (criminal) intimacy with”): of a husband, ⓂⓂⓂ Matthew 1:25;

of the woman, ^{<0134>}Luke 1:34; (^{<0100>}Genesis 4:1,17; 19:8; ^{<0019>}1 Samuel 1:19, etc.; Judith 16:22; Callimachus (260 B. C.) epigr. 58, 3; often in Plutarch; cf. Vögelin, Plutarch, Brut., p. 10ff; so also Latin *cognosco*, Ovid. met. 4, 596; novi, Justin Martyr, hist. 27, 3, 11).

II. In particular **γινώσκω**, “to become acquainted with, to know,” is employed in the N.T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them; a. **τον Θεον**, the one, true God, in contrast with the polytheism of the Gentiles: ^{<0121>}Romans 1:21; ^{<0109>}Galatians 4:9; also **τον μονον αληθινον Θεον**, ^{<0170>}John 17:3 cf. ^{<0161>}1 John 5:20; **τον Θεον**, the nature and will of God, in contrast with the false wisdom of both Jews and Gentiles, ^{<0121>}1 Corinthians 1:21; **τον πατερα**, the nature of God the Father, especially the holy will and affection by which he aims to sanctify and redeem men through Christ, ^{<0155>}John 8:55; 16:3; ^{<0118>}1 John 2:3f,14 (13); 3:1,6; 4:8; a peculiar knowledge of God the Father is claimed by Christ for himself, ^{<0105>}John 10:15; 17:25; **γνωθι τον κυριον**, the precepts of the Lord, ^{<0081>}Hebrews 8:11; **το θελημα** (of God), ^{<0128>}Romans 2:18; **νουν κυριου**, ^{<0134>}Romans 11:34; ^{<0126>}1 Corinthians 2:16; **την σοφιαν του Θεου**, ^{<0118>}1 Corinthians 2:8; **τας οδους του Θεου**, ^{<0080>}Hebrews 3:10 (from ^{<0090>}Psalms 94:10 (^{<0150>}Psalms 95:10)).

b. Χριστον, his blessings, ^{<0100>}Philippians 3:10; in **Χριστον εγνωκεναι κατα σαρκα**, ^{<0156>}2 Corinthians 5:16, Paul speaks of that knowledge of Christ which he had before his conversion, and by which he knew him merely in the form of a servant, and therefore had not yet seen in him the Son of God. According to John’s usage, **γινωσκειν, εγνωκεναι Χριστον** denotes “to come to know, to know,” his Messianic dignity (^{<0170>}John 17:3; 6:69); his divinity (**τον απ’ αρχης**, ^{<0123>}1 John 2:13f cf. ^{<0110>}John 1:10), his consummate kindness toward us, and the benefits redounding to us from fellowship with him (in Christ’s words **γινωσκομαι υπο των εμων**, ^{<0104>}John 10:14 (according to the critical texts **γινωσκουσιν με τα εμα**)); his love of God (^{<0141>}John 14:31); his sinless holiness (^{<0116>}1 John 3:6). John unites **πιστευειν** and **γινωσκειν**, at one time putting **πιστευειν** first: ^{<0169>}John 6:69 (cf. Schaff’s Lange or Meyer at the passage); but at another time **γινωσκειν**: ^{<0138>}John 10:38 (according to R G, for which L T Tr WH read **ινα γνωτε και γινωσκητε** (R. V. “know and understand”)); ^{<0178>}John 17:8 (L brackets **και εγνωσαν**); ^{<0146>}1 John 4:16 (the love of God).

c. γωναι ... τα του πνευματος the things which proceed from the Spirit, ^{<424>}1 Corinthians 2:14; το πνευμα της αληθειας και το πνευμα της πλανης, ^{<446>}1 John 4:6; τα μυστηρια της βασιλειας των ουρανων, ^{<431>}Matthew 13:11; την αληθειαν, ^{<482>}John 8:32; ^{<400>}2 John 1:1; absolutely, of the knowledge of divine things, ^{<432>}1 Corinthians 13:12; of the knowledge of things lawful for a Christian, ^{<442>}1 Corinthians 8:2.

(Synonyms: γινωσκειν, ειδεναι, επιστασθαι, συνιεναι: In classic usage (cf. Schmidt, chapter 13), γινωσκειν, distinguished from the rest by its original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience. ειδεναι, literally, ‘to have seen with the mind’s eye,’ signifies a clear and purely mental perception, in contrast both to conjecture and to knowledge derived from others. επιστασθαι primarily expresses the knowledge obtained by proximity to the thing known (cf. our “understand,” German *verstehen*); then knowledge viewed as the result of prolonged practice, in opposition to the process of learning on the one hand, and to the uncertain knowledge of a dilettante on the other. συνιεναι implies native insight, the soul’s capacity of itself not only to lay hold of the phenomena of the outer world through the senses, but by combination (συν and ιεναι) to arrive at their underlying laws. Hence, συνιεναι may mark an antithesis to sense-perception; whereas γινωσκειν marks an advance upon it. As applied e.g. to a work of literature, γινωσκειν expresses an acquaintance with it; επιστασθαι the knowledge of its contents; συνιεναι the understanding of it, a comprehension of its meaning. γινωσκειν and ειδεναι most readily come into contrast with each other; if ειδεναι and επιστασθαι are contrasted, the former refers more to natural, the latter to acquired knowledge. In the N.T., as might be expected, these distinctions are somewhat less sharply marked. Such passages as ^{<426>}John 1:26,31,48 (49); 7:27f; 21:17; ^{<446>}2 Corinthians 5:16; ^{<431>}1 John 5:20 may seem to indicate that, sometimes at least, γινωσκω and οιδα are nearly interchangeable; yet see ^{<430>}John 3:10,11; 8:55 (yet cf. 17:25); ^{<429>}1 John 2:29 (“know ... perceive”), and the characteristic use of ειδεναι by John to describe our Lord’s direct insight into divine things: 3:11; 5:32 (contrast 42); 7:29; 8:55; 12:50, etc; cf. Lightfoot’s note on ^{<400>}Galatians 4:9; Green, ‘Critical Notes’ etc., p. 75 (on ^{<435>}John 8:55); Westcott on ^{<424>}John 2:24. γινωσκω and επισταμαι are associated in ^{<445>}Acts 19:15 (cf. Green, as above, p. 97); οιδα and γινωσκω in ^{<421>}1 Corinthians 2:11; ^{<445>}Ephesians

5:5; οἶδα and ἐπισταμαί in ^{<6110>}Jude 1:10. Compare: ἀναγινώσκω, διαγινώσκω, ἐπιγινώσκω, καταινώσκω, προγινώσκω.)

{1098} γλευκος, γλευκους, το, “must,” the sweet juice pressed from the grape; Nicander, alex. 184, 299; Plutarch, others; ^{<18219>}Job 32:19; “sweet wine”: ^{<4123>}Acts 2:13. (Cf. BB. DD. under the word Wine.)*

{1099} γλυκυσ, γλυκεια, γλυκυ, “sweet”: ^{<3911>}James 3:11 (opposed to πικρον); 12 (opposed to ἄλυκον); ^{<6019>}Revelation 10:9 (10). (From Homer down.)*

{1100} γλωσσα, γλωσης, ἡ (from Homer down), “the tongue”;

1. “the tongue,” a member of the body, the organ of speech: ^{<4103>}Mark 7:33,35; ^{<2164>}Luke 1:64; 16:24; ^{<6449>}1 Corinthians 14:9; ^{<5012>}James 1:26; 3:5,6,8; ^{<4180>}1 Peter 3:10; ^{<6188>}1 John 3:18; (^{<6660>}Revelation 16:10). By a poetic and rhetorical usage, especially Hebraistic, that member of the body which is chiefly engaged in some act has ascribed to it what belongs to the man; the “tongue” is so used in ^{<4426>}Acts 2:26 (ἡγαλλιασατο ἡ γλωσσα μου); ^{<6183>}Romans 3:13; 14:11; ^{<3921>}Philippians 2:11 (the tongue of every man); of the little tongue-like flames symbolizing the gift of foreign tongues, in ^{<4418>}Acts 2:3.

2. “a tongue,” *i.e.* the “language” used by a particular people in distinction from that of other nations: ^{<4421>}Acts 2:11; hence, in later Jewish usage (^{<2468>}Isaiah 66:18; ^{<2184>}Daniel 3:4; 5:19 Theodotion; 6:25; 7:14 Theodotion; ^{<1088>}Judges 3:8) joined with φυλη, λαος, εθνος, it serves to designate people of various languages (cf. Winer’s Grammar, 32), ^{<6689>}Revelation 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15. λαλειν ἑτεραις γλωσσαις “to speak with other” than their native *i.e.* in foreign “tongues,” ^{<4404>}Acts 2:4, cf. ^{<4406>}Acts 2:6-11; γλωσσαις λαλειν καιναις “to speak with new tongues” which the speaker has not learned previously, ^{<4167>}Mark 16:17 (but Tr text WH text omit; Tr marginal reading brackets καιναις); cf. DeWette on Acts, p. 27ff (correct and supplement his references by Meyer on ^{<6121>}1 Corinthians 12:10; cf. also B. D. under the word “Tongues, Gift of”). From both these expressions must be carefully distinguished the simple phrases λαλειν γλωσσαις, γλωσσαις λαλειν, λαλειν γλωσση, γλωσση λαλειν (and προσευχεσθαι γλωσση, ^{<6444>}1 Corinthians 14:14), “to speak with (in) a tongue (the organ of speech), to speak with tongues”; this, as appears from ^{<6447>}1 Corinthians 14:7ff, is the gift of men who, rapt in an

ecstasy and no longer quite masters of their own reason and consciousness, pour forth their glowing spiritual emotions in strange utterances, rugged, dark, disconnected, quite unfitted to instruct or to influence the minds of others: ^{<4106>}Acts 10:46; 19:6; ^{<6121>}1 Corinthians 12:30; 13:1; 14:2,4-6,13,18,23,27,39. The origin of the expression is apparently to be found in the fact, that in Hebrew the tongue is spoken of as the leading instrument by which the praises of God are proclaimed (ἡ τῶν θεῶν ὕμνων μελωδος, 4 Macc. 10:21, cf. ^{<6340>}Psalm 34:28 (^{<6353>}Psalm 35:28); 65:17 (^{<6367>}Psalm 66:17); 70:24 (^{<63724>}Psalm 71:24); ^{<6352>}Psalm 125:2 (^{<6362>}Psalm 126:2); ^{<4126>}Acts 2:26; ^{<6121>}Philippians 2:11; λαλεῖν ἐν γλώσσῃ, ^{<6304>}Psalm 38:4 (^{<6304>}Psalm 39:4), and that according to the more rigorous conception of inspiration nothing human in an inspired man was thought to be active except the tongue, put in motion by the Holy Spirit (καταχρηται ἕτερος αὐτοῦ τοῖς φωνητηρίοις ὄργανοις, στοματι καὶ γλωττη πρὸς μνησιν ὧν ἀν θελῆ, Philo, rer. div. haer. sec. 53 (i. 510, Mang. edition)); hence, the contrast διατουνως (critical editions τῶ νοι) λαλεῖν, ^{<6149>}1 Corinthians 14:19 cf. ^{<6149>}1 Corinthians 14:9. The plural in the phrase γλώσσαις λαλεῖν, used even of a single person (^{<6145>}1 Corinthians 14:5f), refers to the various motions of the tongue. By metonymy, of the cause for the effect, γλώσσαι “tongues” are equivalent to λόγοι ἐν γλώσσῃ (^{<6149>}1 Corinthians 14:19) “words spoken in a tongue” (Zungenvorträge): ^{<6138>}1 Corinthians 13:8; 14:22; γενεὴ γλωσσῶν, ^{<6121>}1 Corinthians 12:10,28, of which two kinds are mentioned viz. προσευχὴ and ψαλμος, ^{<6145>}1 Corinthians 14:15; γλώσσαν ἐχω, something to utter with a tongue, ^{<6145>}1 Corinthians 14:26. (On ‘Speaking with Tongues’ see, in addition to the discussions above referred to, Wendt in the 5th edition of Meyer on Acts (^{<4106>}Acts 2:4); Heinrici, Korinthierbriefe, i., 372ff; Schaff, Hist. of the Chronicles Church, i. 234-245 (1882); Farrar, St. Paul, i. 95ff.)*

{1101} γλωσσοκομον, γλωσσοκομου, το (for the earlier γλωσσοκομειον or γλωσσοκομιον (Winer’s Grammar, 24 (23), 94 (90); yet see Boeckh, Corpus inscriptions 2448, 8:25, 31), from γλώσσα and κομεω to tend);

a. “a case in which to keep the mouth-pieces of wind instruments”.

b. “a small box for other uses also”; especially “a casket, purse to keep money in”: ^{<6126>}John 12:6; 13:29; cf. Lob. ad Phryn., p. 98f. (For ᾠθα; a

chest, ^{<4218>}2 Chronicles 24:8,10f; Josephus, Antiquities 6, 1, 2; Plutarch, Longin, others.)*

{1102} γναφευς, γναφεως, ὄ (also (earlier) κναφευς, from γναπτο or κναπτο to card), “a fuller”: ^{<4093>}Mark 9:3. (Herodotus, Xenophon, and following; the Septuagint ^{<2308>}Isaiah 7:3; 36:2; ^{<1287>}2 Kings 18:17.)*

{1103} γνησιος, γνησια, γνησιον (by syncope for γενησιος from γινομαι, γενομαι (cf. Curtius, sec. 128)), “legitimately born, not spurious; genuine, true, sincere”: ^{<5043>}Philippians 4:3; ^{<5042>}1 Timothy 1:2; ^{<5004>}Titus 1:4; το της αγαπης γνησιον equivalent to την γνησιοτητα (A.V. (“the sincerity”), ^{<4088>}2 Corinthians 8:8. (From Homer down.))*

{1104} γνησιως, adverb, “genuinely, faithfully, sincerely”: ^{<5120>}Philippians 2:20. (From Euripides down.)*

{1105} γνοφος, γνοφου, ὄ (for the earlier (and poetic) δνοφος, akin to νεφος (so Alexander Buttmann (1873) Lexil. 2:266; but see Curtius, pp. 704f, 706, cf. 535; Vanicek, p. 1070)), “darkness, gloom”: ^{<5128>}Hebrews 12:18. (Aristotle, de mund. c. 2 at the end, p. 392b, 12; Lucian, de mort. Peregr. 43; Din Chrysostom; the Septuagint also for ἡνεα cloud, ^{<6041>}Deuteronomy 4:11, etc. and for ἡ pr[] ‘thick cloud,’ ^{<6221>}Exodus 20:21, etc.; (Trench, sec. c.))*

{1106} γνωμη, γνωμης, ἡ (from γινωσκω);

1. “the faculty of knowing, mind, reason”.

2. that which is thought or known, one’s mind;

a. “view, judgment, opinion”: ^{<6110>}1 Corinthians 1:10; ^{<6773>}Revelation 17:13.

b. mind concerning what ought to be done,

aa. by oneself, “resolve, purpose, intention”: εγενετο γνωμη (T Tr WH γνωμης, see γινομαι 5 e. a.) του ὑποστρεφειν, ^{<4018>}Acts 20:3 (Buttmann, 268 (230)).

bb. by others, “judgment, advice”: διδοναι γνωμην, ^{<4075>}1 Corinthians 7:25 (40); ^{<4080>}2 Corinthians 8:10.

cc. “decree”: ^{<6177>}Revelation 17:17; **χωρίς της σης γνώμης**, without thy consent, ^{<5014>}Philemon 1:14. (In the same senses in Greek writings; (cf. Schmidt, chapter 13, 9; Meyer on ^{<4010>}1 Corinthians 1:10).)*

{1107} **γνωρίζω**; future **γνωρίσω** (^{<6175>}John 17:26; ^{<4021>}Ephesians 6:21; ^{<5015>}Colossians 4:7), Attic **γνωρίω** (^{<5010>}Colossians 4:9 (L WH **γνωρίσω**; Buttmann, 37 (32); WH’s Appendix, p. 163)); 1 aorist **εγνωρίσα**; passive (present **γνωρίζομαι**); 1 aorist **εγνωρίσθην**; in Greek writings from Aeschylus down (see at the end); the Septuagint for [**γινίω** and Chaldean [**דנע**;

1. transitive, “to make known”: **τι**, ^{<6022>}Romans 9:22f; **τι τι**, ^{<4015>}Luke 2:15; ^{<6155>}John 15:15; 17:26; ^{<4028>}Acts 2:28; ^{<4001>}2 Corinthians 8:1; ^{<4015>}Ephesians 3:5,10 (passive in these two examples); ^{<4021>}Ephesians 6:21; ^{<5015>}Colossians 4:7,9; ^{<6016>}2 Peter 1:16; **τινι το μυστηριον**, ^{<4009>}Ephesians 1:9; 3:3 (G L T Tr WH read the passive); 6:19; **τινι οτι**, ^{<4021>}1 Corinthians 12:3; **τινι τι, οτι** equivalent to **τινι οτι τι**, ^{<4011>}Galatians 1:11; followed by **τι** interrogative ^{<5007>}Colossians 1:27; **περι τινος**, ^{<4017>}Luke 2:17 L T Tr WH; **γνωριζεσθω προς τον θεον** be brought to the knowledge of God, ^{<5016>}Philippians 4:6; **γνωριζεσθαι εις παντα τα εθνη** to be made known unto all the nations, ^{<6165>}Romans 16:26; contextually and emphatically equivalent to to recall to one’s mind, as though what is made known had escaped him, ^{<6151>}1 Corinthians 15:1; with the accusative of person ((Plutarch, Fab. Max. 21, 6)), in passive, “to become known, be recognized”: ^{<4013>}Acts 7:13 Tr text WH text.

2. intransitive, “to know”: **τι άρησομαι, ου γνωρίζω**, ^{<5002>}Philippians 1:22 (WH marginal reading punctuate **τι άρησομαι; ου γνωρίζω**; some refer this to 1 (R. V. marginal reading “I do not make known”), cf. Meyer at the passage In earlier Greek **γνωρίζω** signifies either ‘to gain a knowledge of,’ or ‘to have thorough knowledge of.’ Its later (and N.T.) causative force seems to be found only in Aeschylus Prom. 487; cf. Schmidt vol. i., p. 287; Lightfoot on Philippians, the passage cited Compare: **αναγνωρίζω, διαγνωρίζω**).*

{1108} **γνωσις, γνωσεως, ή (γινωσκω)** (from Thucydides down), “knowledge”: with the genitive of the object, **σωτηριας**, ^{<4017>}Luke 1:77; **του θεου**, the knowledge of God, such as is offered in the gospel, ^{<4014>}2 Corinthians 2:14, especially in Paul’s exposition of it, ^{<4015>}2 Corinthians 10:5; **της δοξης του θεου εν προσωπω Χριστου**, ^{<4016>}2 Corinthians 4:6;

Ἰησὺν Χριστοῦ, of Christ as a saviour, ^{<508>}Philippians 3:8; ^{<608>}2 Peter 3:18; with subjunctive genitive τοῦ Θεοῦ, the knowledge of things which belongs to God, ^{<613>}Romans 11:33. γνῶσις, by itself, signifies in general “intelligence, understanding”: ^{<408>}Ephesians 3:19; the general knowledge of the Christian religion, ^{<614>}Romans 15:14; ^{<405>}1 Corinthians 1:5; the deeper, more perfect and enlarged knowledge of this religion, such as belongs to the more advanced, ^{<618>}1 Corinthians 12:8; 13:2,8; 14:6; ^{<706>}2 Corinthians 6:6; 8:7; 11:6; especially of things lawful and unlawful for Christians, ^{<401>}1 Corinthians 8:1,7,10f; the higher knowledge of Christian and divine things which false teachers boast of, ψευδωνομος γνῶσις, ^{<543>}1 Timothy 6:20 (cf. Holtzmann, Pastoralbriefe, p. 132f); moral wisdom, such as is seen in right living, ^{<606>}2 Peter 1:5; and in contact with others: **κατὰ γνῶσιν**, wisely, ^{<407>}1 Peter 3:7. objective “knowledge”: what is known concerning divine things and human duties, ^{<420>}Romans 2:20; ^{<508>}Colossians 2:3; concerning salvation through Christ, ^{<215>}Luke 11:52. Where γνῶσις and σοφία are used together the former seems to be knowledge regarded by itself, the latter wisdom as exhibited in action: ^{<613>}Romans 11:33; ^{<618>}1 Corinthians 12:8; ^{<508>}Colossians 2:3. (“γνῶσις is simply intuitive, σοφία is ratiocinative also; γνῶσις applies chiefly to the apprehension of truths, σοφία superadds the power of reasoning about them and tracing their relations.” Lightfoot on Colossians, the passage cited. To much the same effect Fritzsche (on Romans, the passage cited), “γνῶσις perspicientia veri, σοφία sapientia aut mentis sollertia, quae cognita intellectaque veritate utatur, ut res efficiendas efficiat.” Meyer (on 1 Corinthians, the passage cited) nearly reverses Lightfoot’s distinction; elsewhere, however (e.g. on Colossians, the passage cited, cf. 9), he and others regard σοφία merely as the more general, γνῶσις as the more restricted and special term. Cf. Lightfoot as above; Trench, sec. lxxv.)*

{1109} γνῶστης, γνῶστος, ὁ (a knower), “an expert; a connoisseur”: ^{<408>}Acts 26:3. (Plutarch, Flam. c. 4; Θεὸς ὁ τῶν κρυπτῶν γνῶστης, Hist. Susanna, verse 42; of those who divine the future, ^{<608>}1 Samuel 28:3, 9, etc.)*

{1110} γνῶστος, γνῶστη, γνῶστος, “known”: ^{<402>}Acts 9:42; **τινι**, ^{<605>}John 18:15f; ^{<408>}Acts 1:19; 15:18 R L; 19:17; 28:22; **γνῶστος εἶτω ὑμῖν** “be it known to you”: ^{<421>}Acts 2:14; 4:10; 13:38; 28:28; contextually, “notable,” ^{<406>}Acts 4:16; **γνῶστος ποιεῖν** to make known, disclose: ^{<415>}Acts 15:17f G T Tr WH (others construe γνῶστα as predicate of

ταυτα: R. V. marginal reading “who doeth these things” which were “known”; cf. Meyer at the passage). **το γνωστον του Θεου**, either “that which may be known of God,” or equivalent to **γνωσις του Θεου**, for both come to the same thing: ^{<519>}Romans 1:19; cf. Fritzsche at the passage and Winer’s Grammar, 235 (220) (and Meyer (edited by Weiss) at the passage). plural **οι γνωστοι** “acquaintance, intimates,” ^{<912>}Psalms 30:12 (^{<912>}Psalms 31:12); (Psalm 87:9,19 (^{<989>}Psalms 88:9,19)); ^{<650>}Nehemiah 5:10; ^{<414>}Luke 2:44; 23:49. (In Greek writings from Aeschylus down.)*

{1111} **γογγυζω**; imperfect **εγογγυζον**; 1 aorist **εγογγυσα**; “to murmur, mutter, grumble, say anything in a low tone” (according to Pollux and Phavorinus used of the cooing of doves, like the **τονθορυζω** and **τονθορουζω** of the more elegant Greek writings; cf. Lob. ad Phryn., p. 358; (Winer’s Grammar, 22; Lightfoot on ^{<5114>}Philippians 2:14)); hence, of those who confer together secretly, **τι περι τινος**, ^{<372>}John 7:32; of those who discontentedly complain: ^{<600>}1 Corinthians 10:10; **προς τινα**, ^{<331>}Luke 5:30; **μετ’ αλληλων**, ^{<658>}John 6:43; **κατα ιτνος**, ^{<411>}Matthew 20:11; **περι τινος**, ^{<651>}John 6:41,61. (the Septuagint; Antoninus 2, 3; Epictetus diss. 1, 29, 55; 4, 1, 79; (others).) (Compare: **διαγογγυζω**.)*

{1112} **γογγυσμος, γογγυσμου, ο (γογγυζω**, which see), “a murmur, murmuring, muttering”; applied to a. secret debate: **περι τινος**, ^{<372>}John 7:12. b. secret displeasure, not openly avowed: **προς τινα**, ^{<401>}Acts 6:1; in plural **χωρις** or **ανευ γογγυσμων** without querulous discontent, without murmurings, *i.e.* with a cheerful and willing mind, ^{<5114>}Philippians 2:14; ^{<401>}1 Peter 4:9 (where L T Tr WH read the singular). (^{<2147>}Exodus 16:7ff; Sap. 1:10f; Antoninus 9, 37.)*

{1113} **γογγυστης, γογγυστου, ο**, “a murmurer” (Vulgate, Augustine, *murmurator*), one who discontentedly complains (against God; for **μεμψιμοιροι** is added): ^{<616>}Jude 1:16. (^{<2121>}Proverbs 26:21 Theodotion, 22 Symmachus; 26:20,22 Graecus Venetus)*

{1114} **γοης, γοητος, ο (γοαω** to bewail, howl);

1. “a wailer, howler”: Aeschylus choëph. 823 (Hermann, et al. **γοητης**).
2. “a juggler, enchanter” (because incantations used to be uttered in a kind of howl).

3. “a deceiver, impostor”: ^{<8813>}2 Timothy 3:13; (Herodotus, Euripides, Plato, and subsequent writers).*

{1115} Γολγοθα (Tr WH, or Γολγοθα R G L T (see Tdf. Proleg., p. 102; Kautzsch, p. 10); also Γολγοθα L WH marginal reading in ^{<8917>}John 19:17; accusative Γολγοθαν Tdf. in ^{<4152>}Mark 15:22 (WH Γολγοθαν, see their Appendix, p. 160), elsewhere indeclinable, Winer’s Grammar, 61 (60)), “Golgotha,” Chaldean *at l ʒ l ʒ l*, Hebrews *tl ʒDʒ* (from *l l ʒ* to roll), *i.e.* κρανιον, “a skull” (Latin *calvaria*), the name of a place outside of Jerusalem where Jesus was crucified; so called, apparently, because its form resembled a skull: ^{<4273>}Matthew 27:33; ^{<4152>}Mark 15:22; ^{<8917>}John 19:17. Cf. Tobler, Golgotha. St. Gall. 1851; Furrer in Schenkel ii. 506ff; Keim, Jesus von Naz. iii. 404f; (Porter in Alex.’s Kitto under the word; F. Howe, The true Site of Calvary, N. Y., 1871).*

{1116} Γομορρα (or Γομορρα, cf. Chandler sec. 167), Γομορρας, ἡ, and Γομορρων, τα (cf. Buttmann, 18 (16); Tdf. Proleg., p. 116; WH’s Appendix, p. 156), “Gomorrhah” (*hrmʒ*) cf. *hz l ʒ* Gaza), the name of a city in the eastern part of Judaea, destroyed by the same earthquake (cf. B. D. under the word Sea, The Salt) with Sodom and its neighbor cities: ^{<4194>}Genesis 19:24. Their site is now occupied by the Asphaltic Lake or Dead Sea (cf. BB. DD., see under the words, Gomorrhah and Sodom): ^{<4005>}Matthew 10:15; ^{<4611>}Mark 6:11 R L in brackets; ^{<6029>}Romans 9:29; ^{<4116>}2 Peter 2:6; ^{<6107>}Jude 1:7.*

{1117} γομος, γομου, ὁ (γεμω);

a. “the lading or freight of a ship, cargo, merchandise conveyed in a ship”: ^{<4208>}Acts 21:3 (Herodotus 1, 194; (Aeschylus), Demosthenes, others; (in the Septuagint the “load” of a beast of burden, ^{<4235>}Exodus 23:5; ^{<4167>}2 Kings 5:17)).

b. any “merchandise”: ^{<6811>}Revelation 18:11f.*

{1118} γονευς, γονεως, ὁ (ΓΕΝΩ, γεγωνα) (Homer h. Cer., Hesiod, others); “a begetter, parent”; plural ὀι γονεις “the parents”: ^{<4241>}Luke 2:41,43 L text T Tr WH; (8:56); 21:16; ^{<8002>}John 9:2,3,20,22,23; ^{<4724>}2 Corinthians 12:14; ^{<6033>}Romans 1:30; ^{<4001>}Ephesians 6:1; ^{<5033>}Colossians 3:20; ^{<8812>}2 Timothy 3:2; accusative plural γονεις: ^{<40021>}Matthew 10:21; (19:29 Lachmann marginal reading); ^{<4127>}Luke 2:27; (18:29); ^{<4132>}Mark 13:12;

(^{<4098>}John 9:18); on this form cf. Winer's Grammar, sec. 9, 2; (Buttmann, 14 (13)).*

{1119} γονυ, γονατος, το (from Homer down), "the knee": ^{<8122>}Hebrews 12:12; τιθεναι τα γονατα "to bend the knees, kneel down," of persons supplicating: ^{<4224>}Luke 22:41; ^{<4476>}Acts 7:60; 9:40; 20:36; 21:5; of (mock) worshippers, ^{<4159>}Mark 15:19, so also προσπιπτειν τοις γονασι τινος, ^{<4098>}Luke 5:8 (of a suppliant in Euripides, Or. 1332); καμπτειν τα γονατα "to bow the knee," of those worshipping God or Christ: ^{<5104>}Romans 11:4; προς τινα, ^{<4094>}Ephesians 3:14; reflexively, γονυ καμπτει τινι, "to" *i.e.* in honor of one, ^{<5441>}Romans 14:11 (^{<1198>}1 Kings 19:18); εν ονοματι Ιησου, ^{<1990>}Philippians 2:10 (^{<2523>}Isaiah 45:23).*

{1120} γονυπετεω, γονυπετω; 1 aorist participle γονυπετησας; (γονυπετης, and this from γονυ and ΠΕΤΩ equivalent to πιπτω); "to fall on the knees," the act of one imploring aid, and of one expressing reverence and honor: ^{<4174>}τινι, ^{<4174>}Matthew 17:14 Rec.; ^{<4174>}τινα, *ibid.* G L T Tr WH; ^{<4044>}Mark 1:40 R G Tr text brackets WH brackets; 10:17; cf. Winer's Grammar, 210 (197); (Buttmann, 147f (129)); εμπροσθεν τινος, ^{<4079>}Matthew 27:29. (Polybius, Heliodorus; ecclesiastical writings.)*

{1121} γραμμα, γραμματος, το (γραφο), "that which has been written";

1. "a letter" *i.e.* the character: ^{<4238>}Luke 23:38 (R G L brackets Tr marginal reading brackets); ^{<4161>}Galatians 6:11.

2. "any writing, a document or record";

a. "a note of hand, bill, bond, account, written acknowledgment of debt" (as *scriptio* in Varro sat. Men. 8, 1 (cf. Edersheim ii., 268ff)): ^{<4216>}Luke 16:6f. ((Josephus, Antiquities 18, 6, 3), in L text T Tr WH plural τα γραμματα; so of one document also in Antiph., p. 114 (30); Demosthenes, p. 1034, 16; Vulgate *cautio*).

b. "a letter, an epistle": ^{<4421>}Acts 28:21; (Herodotus 5, 14; Thucydides 8, 50; Xenophon, Cyril 4, 5, 26, etc.).

c. τα ιερα γραμματα "the sacred writings" (of the O.T.; (so Josephus, Antiquities proem. sec. 3; 10, 10, 4 at the end; contra Apion 1, 10; Philo, de vit. Moys. 3, 39; de praem. et poen. sec. 14; leg. ad Gai. sec. 29, etc. — but always τα ιερα γραμματα)): ^{<5815>}2 Timothy 3:15 (here T WH omit; L Tr brackets τα); γραμμα equivalent to the written law of Moses,

^{<8127>}Romans 2:27; **Μουσεως γραμματα**, ^{<8167>}John 5:47. Since the Jews so clave to the letter of the law that it not only became to them a mere letter but also a hindrance to true religion, Paul calls it **γραμμα** in a disparaging sense, and contrasts it with **το πνευμα** *i.e.* the divine Spirit, whether operative in the Mosaic law, ^{<8129>}Romans 2:29, or in the gospel, by which Christians are governed, ^{<8106>}Romans 7:6; ^{<8186>}2 Corinthians 3:6f (but in ^{<8187>}2 Corinthians 3:7 R G T WH read the plural written “in letters,” so L marginal reading Tr marginal reading).

3. τα γραμματα, like the Latin *litterae*, English “letters,” equivalent to “learning”: ^{<4024>}Acts 26:24; **ειδεναι, μεμαθηκεναι γραμματα** (cf. German *studirt haben*), of sacred learning, ^{<8175>}John 7:15. (**μανθανειν, επιστασθαι**, etc., **γραμματα** are used by the Greeks of the rudiments of learning; cf. Passow, *i. p.* 571; (Liddell and Scott, under the word, II. a.))*

{1122} **γραμματευς, γραμματεως** (accusative plural **γραμματεις**, Winer’s Grammar, sec. 9, 2; (Buttmann, 14 (13))), **ὁ (γραμμα)**, the Septuagint for **רפס** and **רפפ**

1. in secular authors and here and there in the O.T. (*e.g.* ^{<1087>}2 Samuel 8:17; 20:25; ^{<1202>}2 Kings 19:2; 25:19; ^{<1042>}Psalms 44:2 (^{<1081D>}Psalms 45:2), “a clerk, scribe,” especially “a public scribe, secretary, recorder,” whose office and influence differed in different states: ^{<4925>}Acts 19:35 (Sir. 10:5); (cf. Lightfoot in *The Contemporary Review* for 1878, p. 294; Wood, *Discoveries at Ephesus*, Appendix, Inscriptions from the Great Theatre, p. 49 n.),

2. in the Bible, “a man learned in the Mosaic law and in the sacred writings, an interpreter, teacher”: ^{<1234>}Matthew 23:34; ^{<8101>}1 Corinthians 1:20 (called also **νομικος** in ^{<2015>}Luke 10:25, and **νομοδιδασκαλος** in ^{<8167>}Luke 5:17; (Meyer (on ^{<4225>}Matthew 22:35), while denying any essential difference between **γραμματευς** and **νομικος** (cf. ^{<2152>}Luke 11:52,53 — yet see critical texts), regards the latter name as the more specific (“a jurisconsult”) and Classic, **γραμματευς** as the more general (“a learned man”) and Hebraistic; it is also the more common in the Apocrypha, where **νομικος** occurs only 4 Macc. 5:3. As “teachers” they were called **νομοδιδασκαλοι**. Cf. B. D. under the word Lawyer, also under the word Scribes I. 1 note)); ^{<2488>}Jeremiah 8:8 (cf. 2:8); ^{<8881>}Nehemiah 8:1f; 12:26,36; 2 Esdr. 7:6,11, and especially Sir. 38:24,31ff; 39:1-11. The **γραμματεις** explained the meaning of the sacred oracles, ^{<4104>}Matthew 2:4 (**γραμματεις**

του λαου, ^{<610>}Joshua 1:10; 1 Macc. 5:42; cf. Sir. 44:4); 17:10; ^{<401>}Mark 9:11; 12:35; examined into the more difficult and subtle questions of the law, ^{<408>}Matthew 9:3; ^{<411>}Mark 2:6f; 12:28; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion, ^{<415>}Matthew 5:20; 15:1ff; 23:2ff; ^{<407>}Mark 7:1ff; cf. ^{<414>}Luke 11:46. Since the advice of men skilled in the law was needed in the examination of causes and the solution of difficult questions, they were enrolled in the Sanhedrin; and accordingly in the N.T. they are often mentioned in connection with the priests and elders of the people: ^{<415>}Matthew 21:15; 26:3 R G; ^{<411>}Mark 11:18,27; 14:1; 15:1; ^{<407>}Luke 19:47; 20:1; 22:2. Cf. Schürer, Neutest. Zeitgesch. sec. 25 ii.; Klöpffer in Schenkel v. 247ff; (and thorough articles in BB. DD. under the word Scribes; cf. Winer's Grammar, Robertson Smith, The O.T. in the Jewish Ch., Lect. iii.):

3. universally, “a religious teacher”: γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλειαν τῶν οὐρανῶν a teacher so instructed that from his learning and ability to teach advantage may redound to the kingdom of heaven, ^{<415>}Matthew 13:52 (but G T Tr WH read μαθητευθεὶς τῆ βασιλειᾷ (L εν τῆ βασιλειᾷ)); and many interpret “made a disciple unto the kingdom of heaven” (which is personified); see μαθητευω, at the end).

{1123} γραπτος, γραπτη, γραπτον, “written”: ^{<415>}Romans 2:15. (Gorgias, Apology Palam., p. 190 under the end; the Septuagint; others.)*

{1124} γραφη, γραφης, ἡ (γραφω, cf. γλυφη and γλυφο);

a. “a writing, thing written” (from Sophocles down): πασα γραφη “every scripture” namely, of the O.T., ^{<516>}2 Timothy 3:16; plural γραφαι ἁγιαι, holy scriptures, the sacred books (of the O.T.), ^{<410>}Romans 1:2; προφητικαι, ^{<516>}Romans 16:26; ἅι γραφαι τῶν προφητῶν, ^{<416>}Matthew 26:56.

b. ἡ γραφη, “the Scripture” κατ’ ἐξοχην, “the holy scripture” (of the O.T.) — and used to denote either the book itself, or its contents (some would restrict the singular γραφη always to “a particular passage”; see Lightfoot on ^{<412>}Galatians 3:22): ^{<417>}John 7:38; 10:35; ^{<413>}Acts 8:32; ^{<516>}Romans 4:3; ^{<412>}Galatians 3:22; 4:30; ^{<518>}James 2:8; ^{<416>}1 Peter 2:6; ^{<402>}2 Peter 1:20; also in plural ἅι γραφαι: ^{<414>}Matthew 21:42; 26:54; ^{<414>}Mark 14:49; ^{<427>}Luke 24:27; ^{<419>}John 5:39; ^{<417>}Acts 17:2,11; 18:24,28; ^{<518>}1 Corinthians 15:3f; once ἅι γραφαι comprehends also the books of

the N.T. already begun to be collected into a canon, ^{<60816>}2 Peter 3:16; by metonymy, ἡ γραφή is used for God speaking in it: ^{<60917>}Romans 9:17; ^{<60803>}Galatians 4:30; ἡ γραφή is introduced as a person and distinguished from God in ^{<60808>}Galatians 3:8. εἰδεναι τας γραφας, ^{<61229>}Matthew 22:29; ^{<61124>}Mark 12:24; συνιεναι, ^{<6245>}Luke 24:45.

c. “a certain portion or section of holy Scripture”: ^{<61120>}Mark 12:10; ^{<61021>}Luke 4:21; ^{<60957>}John 19:37; ^{<61016>}Acts 1:16. (Cf. B. D. under the word Scripture.)

{1125} γραφω; (imperfect εγραφον); future γραψω; 1 aorist εγραψα; perfect γεγραφα; passive (present γραφομαι); perfect γεγραμμαι; (pluperfect 3 person singular εεγραπτο, ^{<60708>}Revelation 17:8 Lachmann); 2 aorist εγραφην; (properly, “to grave, scrape, scratch, engrave”; cf. German *graben, eingraben*; γραψεν δε δι οστεον αχρις αιχμη, Homer, Iliad 17, 599; σηματα γραψας εν πινακι, *ibid.* 6, 169; hence, “to draw letters”), “to write”;

1. with reference to the form of the letters; “to delineate (or form) letters” on a tablet, parchment, paper, or other material: τω δακτυλω εγραφεν εις την γην made figures on the ground, ^{<60806>}John 8:6 Rec.; ουτω γραφω so I am accustomed to form my letters, ^{<51817>}2 Thessalonians 3:17; πηλικοις γραμμασι εγραψα with how large (and so, ill-formed (?)) letters I have written, ^{<6161>}Galatians 6:11; cf. Winer, Rückert, Hilgenfeld at the passage (for the views of those who regard εγραψα as covering the close of the Epistle only, see Lightfoot and Meyer; cf. Winer’s Grammar, 278 (261); Buttman, 198 (171f)).

2. with reference to the contents of the writing;

a. “to express in written characters,” followed by the words expressed: εγραψε λεγων. Ιωαννης εστι το ονομα αυτου, ^{<60163>}Luke 1:63; μη γραφε. Ο βασιλευς των Ιουδαιων κ.τ.λ., ^{<63921>}John 19:21; γραψον μακαριοι κ.τ.λ., ^{<6443>}Revelation 14:13. γραφω τι, ^{<63922>}John 19:22; passive ^{<6003>}Revelation 1:3; επι τι, ^{<61217>}Revelation 2:17; 19:16; τι επι τινα, ^{<6182>}Revelation 3:12; επι τινος, ^{<61401>}Revelation 14:1.

b. “to commit to writing” (things not to be forgotten), “write down, record”: ^{<60119>}Revelation 1:19 (γραψον α ειδες); ^{<6004>}Revelation 10:4; γραφειν εις βιβλιον, ^{<60111>}Revelation 1:11; επι το βιβλιον της ζωης, ^{<61708>}Revelation 17:8; γεγραμμενων εν τω βιβλιω (or τη βιβλω), εν τοις βιβλιοις, ^{<6138>}Revelation 13:8; 20:12,15; 21:27; 22:18,19; τα ονοματα

ὕμων εγγραφή (εγγραφή (εγγραφή Tr see Nu) γεγραμμενον T Tr WH) εν τοις ουρανοις, *i.e.* that ye have been enrolled with those for whom eternal blessedness has been prepared, ^{<4010>}Luke 10:20; γραφειν τι τινι, to record something for someone's use, ^{<4013>}Luke 1:3.

c. εγγραφή and γεγραπται (in the Synoptists and Paul), and γεγραμμενον εστι (in John), are used of those things which stand written in the sacred books (of the O.T.); absolutely γεγραπται, followed by the quotation from the sacred vol.: ^{<4041>}Matthew 4:4,6f,10; 21:13; ^{<4076>}Mark 7:6; 11:17; 14:27; ^{<4048>}Luke 4:8; 19:46; καθως γεγραπται, ^{<4155>}Acts 15:15, very often in Paul, as ^{<4017>}Romans 1:17; 2:24; 3:4 (see below); ^{<4013>}1 Corinthians 1:31; 2:9; ^{<4185>}2 Corinthians 8:15; 9:9; καθαπερ γεγραμμενον, ^{<4510>}Romans 11:8 T Tr WH; (^{<4014>}Romans 3:4 T Tr WH); γεγραπται γαρ, ^{<4051>}Matthew 26:31; ^{<4040>}Luke 4:10; ^{<4025>}Acts 23:5; ^{<4529>}Romans 12:19; 14:11; ^{<4189>}1 Corinthians 3:19; ^{<4810>}Galatians 3:10,13 Rec.; 4:22,27; ὁ λογος ὁ γεγραμμενος, ^{<4654>}1 Corinthians 15:54; κατα το γεγραμμενον, ^{<4013>}2 Corinthians 4:13; γεγραμμενον εστι, ^{<4027>}John 2:17; 6:31; 12:14; εγγραφή δε προς νουθεσιαν ἡμων, ^{<4011>}1 Corinthians 10:11; εγγραφή δι' ἡμας for our sake, ^{<4041>}Romans 4:24; ^{<4010>}1 Corinthians 9:10; with the name of the author of the written words or of the books in which they are found: γεγραπται εν βιβλω ψαλμων, ^{<4012>}Acts 1:20; εν βιβλω των προφητων, ^{<4072>}Acts 7:42; εν τω πρωτω (R WH δευτερω) ψαλμω, ^{<4133>}Acts 13:33; εν Ἡσαια, ^{<4012>}Mark 1:2 (not Rec.), etc. τινα or τι “to write of,” *i.e.* “in writing to mention or refer to” a person or a thing: ὃν εγραψε Μωυσης whom Moses had in mind in writing of the Messiah, or whose likeness Moses delineated, ^{<4045>}John 1:45 (46); Μωυσης γραφει την δικαιοσυνην την εκ νομου, Moses, writing the words ὅτι ὁ ποιησας αυτα κ.τ.λ., points out the righteousness which is of the law, ^{<4505>}Romans 10:5. γεγραπται, γραφειν, etc. περι τινος, concerning one: ^{<4024>}Matthew 26:24; ^{<4141>}Mark 14:21; ^{<4154>}John 5:46; ^{<4129>}Acts 13:29; επι τον υιον του ανθρωπου, that it should find fulfilment in him, ^{<4092>}Mark 9:12f (cf. ἵνα, II. 2b.); επι αυτω, on him *i.e.* of him (cf. Winer's Grammar, 393 (368) (and επι, Buttman, 2f. [β.]), ^{<4126>}John 12:16; τα γεγραμμενα τω υιω του ανθρωπου written for him, allotted to him in Scripture, *i.e.* to be accomplished in his career, ^{<4181>}Luke 18:31; cf. Winer's Grammar, sec. 31, 4; (yet cf. Buttman, 178 (154)); Μωυσης εγραψεν υμιν ἵνα etc. Moses in the Scripture commanded us that etc. (cf. Buttman, 237 (204)), ^{<4129>}Mark 12:19; ^{<4218>}Luke 20:28. d. γραφειν τινι “to write to one, *i.e.* by writing” (in a written epistle) “to give information, directions, etc. to one”:

^{<61515>}Romans 15:15; ^{<61004>}2 Corinthians 2:4, 9 (dative implied); 7:12;
^{<50212>}Philemon 1:21; ^{<60815>}2 Peter 3:15; ^{<61212>}1 John 2:12ff; **δι' ολιγων**, ^{<60512>}1
 Peter 5:12; **δια μελανος και καλαμου**, ^{<60113>}3 John 1:13; followed by the
 words written or to be written in the letter: ^{<44523>}Acts 15:23; ^{<60011>}Revelation
 2:1,8,12,18; 3:1,7,14; **γραφειν τινι τι**, ^{<64457>}1 Corinthians 14:37; ^{<60113>}2
 Corinthians 1:13; 2:3 (L T Tr WH omit the dative); ^{<80011>}Galatians 1:20;
^{<54814>}1 Timothy 3:14; ^{<60004>}1 John 1:4 (R G L); 2:1; **περι τινος**, ^{<61226>}1 John
 2:26; ^{<42523>}Acts 25:23; ^{<67001>}2 Corinthians 9:1; ^{<50409>}1 Thessalonians 4:9; 5:1;
^{<60013>}Jude 1:3; **δια χειρος τινος**, to send a letter by one, ^{<44523>}Acts 15:23 (see
χειρ); **γραφειν τινι**, followed by an infinitive, by letter to bid one do a
 thing, ^{<44827>}Acts 18:27; followed by **μη** with an infinitive (to forbid, write
 one not to etc.), ^{<60011>}1 Corinthians 5:9,11.

3. “to fill with writing” (German *beschreiben*): **βιβλιον γεγραμμενον
 εσωθεν και οπισθεν** “a volume written within and behind, on the back,”
 hence, on both sides, ^{<60011>}Revelation 5:1 (^{<34210>}Ezekiel 2:10); cf. Düsterdieck
 (Alford, others) at the passage

4. “to draw up in writing, compose”: **βιβλιον**, ^{<41004>}Mark 10:4; ^{<61225>}John
 21:25 (Tdf. omit the verse; see WH’s Appendix at the passage); **τιτλον**,
^{<60909>}John 19:19; **επιστολην**, ^{<42525>}Acts 23:25; ^{<60001>}2 Peter 3:1; **εντολην τινι**
 to write a commandment to one, ^{<41005>}Mark 10:5; ^{<61007>}1 John 2:7f; ^{<60005>}2 John
 1:5. (Compare: **απογραφω**, **εγγραφω**, **επιγραφω**, **καταγραφω**, **προ-
 γραφω**.)

{1126} **γραωδης, γραωδες** (from **γραυς** an old woman, and **ειδος**),
 “old-womanish, anile” (A.V. “old wives”): ^{<50407>}1 Timothy 4:7. (Strabo 1,
 p. 32 (p. 44, Sieben. edition); Galen; others.)*

{1127} **γρηγορευω, γρηγορω**; 1 aorist **εγρηγορησα**; (from **εγρηγορα**, to
 have been roused from sleep, to be awake, perfect of **εγειρω**; cf. Lob. ad
 Phryn., p. 118f; Alexander Buttmann (1873) *Ausf. Spr.* ii., p. 158; (Winer’s
 Grammar, 26 (25); 92 (88))); “to watch”;

1. properly: ^{<42443>}Matthew 24:43; 26:38,40; ^{<41134>}Mark 13:34; 14:34,37;
^{<61237>}Luke 12:37,39 R G L Tr text WH text As “to sleep” is often equivalent
 to “to die,” so once, ^{<51510>}1 Thessalonians 5:10, **γρηγορευω** means “to live,
 be alive” on earth.

2. Metaphorically, “to watch *i.e.* give strict attention to, be cautious,
 active”: — to take heed lest through remissness and indolence some

destructive calamity suddenly overtake one, ^{<124>}Matthew 24:42; 25:13; ^{<135>}Mark 13:35,(37); ^{<65>}Revelation 16:15; or lest one be led to forsake Christ, ^{<164>}Matthew 26:41; ^{<148>}Mark 14:38; or lest one fall into sin, ^{<166>}1 Thessalonians 5:6; ^{<163>}1 Corinthians 16:13; ^{<188>}1 Peter 5:8; ^{<182>}Revelation 3:2f; or be corrupted by errors, ^{<481>}Acts 20:31; **εν τινι**, “to be watchful in,” employ the most punctilious care in a thing: ^{<1042>}Colossians 4:2. (the Septuagint; (Baruch 2:9; 1 Macc. 12:27; Aristotle, plant. 1, 2, p. 816b, 29, 37); Josephus, Antiquities 11, 3, 4; Achilles Tatius; others) (Synonym: see **αγρυπνεω**. Compare: **διαγρηγορευω**.)*

{1128} **γυμναζω**; (perfect passive participle **γεγυμνασμενος**); (**γυμνος**); common in Greek writings from Aeschylus down;

1. properly, “to exercise naked” (in the palaestra).

2. “to exercise” vigorously, in any way, either the body or the mind: **ἐαυτον προς ευσεβειαν**, of one who strives earnestly to become godly, ^{<1041>}1 Timothy 4:7; **γεγυμνασμενος** “exercised,” ^{<1814>}Hebrews 5:14; 12:11; **καρδιαν γεγυμνασμενην πλεονεξιας** (Rec. **πλεονεξιας**), a soul that covetousness or the love of gain has trained in its crafty ways, ^{<1024>}2 Peter 2:14; cf. Winer’s Grammar, sec. 30, 4.*

{1129} **γυμνασια**, **γυμνασιας**, **ἡ** (**γυμναζω**);

a. properly, “the exercise of the body” in the palaestra.

b. any “exercise” whatever: **σωματικη γυμνασια**, the exercise of conscientiousness relative to the body, such as is characteristic of ascetics and consists in abstinence from matrimony and certain kinds of food, ^{<1048>}1 Timothy 4:8. (4 Macc. 11:19. In Greek writings from Plato, legg. i., p. 648 c. down.)*

{1130} **γυμνητεω** (**γυμνιτεω** L T Tr WH; (cf. Tdf. Proleg., p. 81; Winer’s Grammar, 92 (88))); (**γυμνητης**); (A.V. literally “to be naked,” *i.e.*) “to be lightly or poorly clad”: ^{<1041>}1 Corinthians 4:11. (So in Dio Chrysostom 25, 3 and other later writings; “to be a light-armed soldier,” Plutarch, Aem. 16; Dio Cassius, 47, 34, 2.)*

{1131} **γυμνος**, **γυμνη**, **γυμνον**, in the Septuagint for **μυθ[ε]** and **μυθ[ε]**; “naked, not covered”;

1. properly,

a. “unclad, without clothing”: ^{<1142>}Mark 14:52; ^{<1117>}Revelation 3:17; 16:15; 17:16; **το γυμνον**, substantively, “the naked body”: **επι γυμνου**, ^{<1145>}Mark 14:51; cf. Fritzsche at the passage; (**τα γυμνα**, Lucian, nav. 33).

b. “ill-clad”: ^{<1253>}Matthew 25:36,38,43f; ^{<4196>}Acts 19:16 (with torn garments); ^{<1215>}James 2:15; (^{<8216>}Job 22:6; 24:10; 26:6).

c. “clad in the undergarment only” (the outer garment or cloak being laid aside): ^{<1217>}John 21:7; (^{<1924>}1 Samuel 19:24; ^{<1212>}Isaiah 20:2; Hesiod, Works, 389; often in Attic; so nudus, Vergil Georg. 1, 299).

d. of the soul, whose garment is the body, “stripped of the body, without a body”: ^{<1112>}2 Corinthians 5:3 (Plato, Crat. c. 20, p. 403 b. **ἡ ψυχη γυμνη του σωματος**).

2. metaphorically,

a. “naked, i.e. open, laid bare”: ^{<3013>}Hebrews 4:13 (**γυμνος ὁ ἄδης ενωπιον αυτου**, ^{<3016>}Job 26:6; examples from Greek authors, see in Bleek on Hebrews vol. ii. 1, p. 585).

b. “only, mere, bare,” equivalent to **ψιλος** (like Latin *vudus*): **γυμνος κοκκος**, mere grain, not the plant itself, ^{<1357>}1 Corinthians 15:37 (Clement of Rome, 1 Corinthians 24, 5 **σπερματα πεσοντα εις την γην ξηρα και γυμνα διαλυεται**).*

{1132} **γυμνοτης, γυμνοτητος, ἡ (γυμνος)**, “nakedness”: of the body, ^{<1118>}Revelation 3:18 (see **αισχυνη**, 3); used of want of clothing, ^{<1133>}Romans 8:35; ^{<1127>}2 Corinthians 11:27. (^{<1518>}Deuteronomy 28:48; Antoninus 11, 27.)*

{1133} **γυναικαριον, γυναικαριου, το** (diminutive from **γυνη**), “a little woman”; used contemptuously in ^{<1116>}2 Timothy 3:6 (A.V. “silly women”; cf. Latin *muliercula*). (Diocles. com. in Bekker Anecd., p. 87, 4; Antoninus 5, 11; occasionally in Epictetus) On diminutive ending in **αριον** see Lob. ad Phryn., p. 180; Fritzsche on Mark, p. 638; (cf. Winer’s Grammar, 24, 96 (91)).*

{1134} **γυναικειος, γυναικεια, γυναικειον**, “of or belonging to a woman, feminine, female”: ^{<1117>}1 Peter 3:7. (From Homer down; the Septuagint)*

{1135} γυνη, γυναικος, ἡ;

1. universally, “a woman” of any age, whether a virgin, or married, or a widow: ^{<419D>}Matthew 9:20; 13:33; 27:55; ^{<231E>}Luke 13:11; ^{<4414>}Acts 5:14, etc.; ἡ μεμνηστευμενη τινι γυνη, ^{<4115>}Luke 2:5 R G; ἡ ὑπανδρος γυνη, ^{<317D>}Romans 7:2; γυνη χηρα, ^{<4126>}Luke 4:26 (^{<107D>}1 Kings 7:2 (14); 17:9; *femina vidua*, Nepos, praef. 4). **2.** “a wife”: ^{<417B>}1 Corinthians 7:3f,10,18f; ^{<412D>}Ephesians 5:22, etc.; γυνη τινος, ^{<4163>}Matthew 5:31f; 19:3,5; ^{<4410>}Acts 5:1,7; ^{<417D>}1 Corinthians 7:2; ^{<4153>}Ephesians 5:28; ^{<4121>}Revelation 2:20 (G L WH marginal reading), etc. of “a betrothed” woman: ^{<410D>}Matthew 1:20, 24. ἡ γυνη του πατρος “his step-mother”: ^{<4101>}1 Corinthians 5:1 (τναθα; ^{<3803>}Leviticus 18:8). εχειν γυναικα: ^{<4104>}Matthew 14:4; 22:28; ^{<4163>}Mark 6:18; 12:23; ^{<213>}Luke 20:33; see εχω, I. 2 b. at the end γυναι, as a form of address, may be used — either in indignation, ^{<2257>}Luke 22:57; or in admiration, ^{<4153>}Matthew 15:28; or in kindness and favor, ^{<212E>}Luke 13:12; ^{<312D>}John 4:21; or in respect, ^{<4114>}John 2:4; 19:26 (as in Homer, *Iliad* 3, 204; *Odyssey* 19, 221; Josephus, *Antiquities* 1, 16, 3).

{1136} Γωγ, ὁ (gwG), indeclinable proper name, “Gog,” king of the land of Magog (which see in BB. DD.), who it is said in Ezekiel 38f will come from the remote north, with innumerable hosts of his own nation as well as of allies, and will attack the people of Israel, re-established after the exile; but by divine interposition he will be utterly destroyed. Hence, in ^{<6103>}Revelation 20:8f ὁ Γωγ and ὁ Μαγωγ are used collectively to designate the nations that at the close of the millennial reign, instigated by Satan, will break forth from the four quarters of the earth against the Messiah’s kingdom, but will be destroyed by fire from heaven.*

{1137} γωνια, γωνιας, ἡ (from Herodotus down), “an angle,” *i.e.* a. an external angle, “corner” (German *Ecke*): των πλατειων, ^{<4165>}Matthew 6:5; κεφαλη γωνιας, ^{<412C>}Matthew 21:42; ^{<4120>}Mark 12:10; ^{<4117>}Luke 20:17; ^{<4101>}Acts 4:11; ^{<4117>}1 Peter 2:7 (varθηπi ^{<137D>}Psalms 117:22 (^{<137D>}Psalms 118:22), the head of the corner, *i.e.* the cornerstone (ακρογωνιαιος, which see); ἄι τεσσαρες γωνιαι της γης, the four extreme limits of the earth, ^{<4101>}Revelation 7:1; 20:8. b. like German *Winkel*, Latin *angulus*, English (internal) “corner, equivalent to a secret place”: ^{<4136>}Acts 26:26 (so Plato, *Gorgias*, p. 485 d. βιον βιωναι εν γωνια, Epictetus *diss.* 2, 12, 17; (for other examples see Wetstein on Acts, the passage cited; Stallbaum on Plato, the passage cited)).*



{1138} **Δαβιδ** (the form in Rec. after the more recent manuscripts (minuscules, cf. Tdf. on ^{<4001>}Matthew 1:1, and Treg. on ^{<4031>}Luke 3:31)), **Δαυιδ** (Griesbach, Schott, Knapp, Theile, others), and **Δαυειδ** (L T Tr WH (on the **ει** see WH's Appendix, p. 155 and under the word **ει, ι**); cf. Winer's Grammar, p. 44; Bleek on Hebrews vol. ii. 1, p. 538; in Josephus (Antiquities 6, 8, 1ff also Nicolaus Damascenus from 31, p. 114) **Δαυιδης, Δαυιδου**), **ὁ** (**dwD**; and especially after the exile **dywD**; (*i.e.* beloved)), "David," indeclinable name of by far the most celebrated king of the Israelites: ^{<4001>}Matthew 1:1, 6, 17, etc. **ἡ σκηνη Δαβιδ** ^{<41516>}Acts 15:16; **ἡ κλεις του Δαβιδ** ^{<4687>}Revelation 3:7; **ὁ θρονος Δαβιδ** ^{<4012>}Luke 1:32; **ὁ υἱος Δαβιδ**, a name of the Messiah, viz. the descendant of David and heir to his throne (see **υἱος**, 1 b.); **ἡ ριζα Δαβιδ** the offspring of David, ^{<4685>}Revelation 5:5; 22:16; **ἡ βασιλεια του Δαβιδ** ^{<4110>}Mark 11:10 (see **βασιλεια**, 3); **εν Δαυιδ**, in the book of the Psalms of David, ^{<3007>}Hebrews 4:7 (others take it personally, cf. ^{<3001>}Hebrews 1:1f; yet see **εν**, I. 1 d.).

{1139} **δαιμονιζομαι**; 1 aorist passive participle **δαιμονισθεις**; (**δαιμων**); "to be under the power of a demon": **αλλος κατ' αλλην δαιμονιζεται τυχην**, Philemon 1 in Stobaeus, ecl. phys. 1, p. 196; of the insane, Plutarch, symp. 7, 5, 4, and in other later authors. In the N.T. **δαιμονιζομενοι** are persons afflicted with especially severe diseases, either bodily or mental (such as paralysis, blindness, deafness, loss of speech, epilepsy, melancholy, insanity, etc.), whose bodies in the opinion of the Jews demons (see **δαιμονιον**) had entered, and so held possession of them as not only to afflict them with ills, but also to dethrone the reason and take its place themselves; accordingly, the possessed were accustomed to express the mind and consciousness of the demons dwelling in them; and their cure was thought to require the expulsion of the demon — (but on this subject see B. D. American edition under the word Demoniacs and references there; Weiss, Leben Jesu, book iii., chapter 6): ^{<4024>}Matthew 4:24; 8:16,28,33; 9:32; 12:22; 15:22; ^{<4012>}Mark 1:32; 5:15f; ^{<43021>}John 10:21; **δαιμονισθεις**, that had been possessed by a demon (demons), ^{<40518>}Mark 5:18; ^{<4036>}Luke 8:36. They are said also to be **οχλουμενοι ὑπο** or **απο πνευματων ακαθαρτων**, ^{<40518>}Luke 6:18 (T Tr WH **ενοχλουμενοι**);

^{<4516>}Acts 5:16; καταδυναστευομενοι ὑπο του διαβολου, *i.e.* by his ministers, the demons, ^{<4408>}Acts 10:38.*

{1140} δαιμονιον, δαιμονιου, το (neuter of adjective δαιμονιος, δαιμονια, δαιμονιον, divine, from δαιμων; equivalent to το Θειον);

1. “the divine Power, deity, divinity”; so sometimes in secular authors as Josephus, b. j. 1, 2, 8; Aelian v. h. 12, 57; in plural καινα δαιμονια, Xenophon, mem. 1, 1, 1f, and once in the N.T. ξενα δαιμονια, ^{<4478>}Acts 17:18.
2. “a spirit, a being inferior to God, superior to men” (παν το δαιμονιον μεταξυ εστι Θεου τε και θνητου, Plato, symp. 23, p. 202 e. (where see Stallbaum)), in both a good sense and a bad; thus Jesus, after his resurrection, said to his disciples ουκ ειμι δαιμονιον ασωματον, as Ignatius (ad Smyrn. 3, 2) records it; πνευμα δαιμονιου ακαθαρτου (genitive of apposition), ^{<4063>}Luke 4:33; (πονηρον, Tobit 3:8,17; δαιμονιον η πνευμα πονηρον, *ibid.* 6:8). But elsewhere in the Scriptures used, without an adjunct, of “evil spirits or the messengers and ministers of the devil” (Winer’s Grammar, 23 (22)): ^{<4065>}Luke 4:35; 9:1,42; 10:17; ^{<4001>}John 10:21; ^{<4029>}James 2:19; (^{<4906>}Psalm 90:6 (^{<4906>}Psalm 91:6); ^{<4921>}Isaiah 13:21; 34:14; Tobit 6:18; 8:3; Baruch 4:35); πνευματα δαιμονιων (Rec. δαιμονων) *i.e.* of that rank of spirits that are demons (genitive of apposition), ^{<6644>}Revelation 16:14; αρχων των δαιμονιων, the prince of the demons, or the devil: ^{<4084>}Matthew 9:34; 12:24; ^{<4082>}Mark 3:22; ^{<4015>}Luke 11:15; they are said εισερχεσθαι εις τινα, to enter into (the body of) one to vex him with diseases (see δαιμονιζομαι): ^{<4080>}Luke 8:30,32f; εκβληθηται and εξερχεσθαι εκ τινος or απο τινος, when they are forced to come out of one to restore him to health: ^{<4083>}Matthew 9:33; 17:18; ^{<4072>}Mark 7:29, 30; ^{<4065>}Luke 4:35,41; 8:2,33,35. εκβαλλειν δαιμονια, is used of those who compel demons to come out: ^{<4072>}Matthew 7:22; 12:21f; ^{<4013>}Mark 1:34,39; ^{<4049>}Luke 9:49, etc. εχειν δαιμονιον, to have a demon, be possessed by a demon, is said of those who either suffer from some exceptionally severe disease, ^{<4063>}Luke 4:33; 8:27 (εχων δαιμονια); or act and speak as though they were mad, ^{<4018>}Matthew 11:18; ^{<4073>}Luke 7:33; ^{<4071>}John 7:20; 8:48f,52; 10:20. According to a Jewish opinion which passed over to the Christians, the demons are the gods of the Gentiles and the authors of idolatry; hence, δαιμονια stands for *mul yi ā* ^{<4985>}Psalm 95:5 (^{<4985>}Psalm 96:5), and *μυdivē* ^{<4627>}Deuteronomy

32:17; ^{<19A57>}Psalm 105:37 (^{<19A57>}Psalm 106:37), cf. Baruch 4:7: **προσκυνειν τα δαιμονια και τα ειδωλα**, ^{<19101>}Revelation 9:20. The apostle Paul, though teaching that the gods of the Gentiles are a fiction (^{<19004>}1 Corinthians 8:4; 10:19), thinks that the conception of them has been put into the minds of men by demons, who appropriate to their own use and honor the sacrifices offered to idols. Hence, what the Gentiles **θυουσι**, he says **δαιμονιοις θυουσιν και ου θεω**, ^{<19101>}1 Corinthians 10:20 (from the Septuagint of ^{<19217>}Deuteronomy 32:17, cf. Baruch 4:7), and those who frequent the sacrificial feasts of the Gentiles come into fellowship with demons, ^{<19101>}1 Corinthians 10:20f; (cf. “Baudissin,” Stud. zur semit. Religionsgesch. vol. i. (St. ii. 4), p. 110ff). Pernicious errors are disseminated by demons even among Christians, seducing them from the truth, ^{<19041>}1 Timothy 4:1. Josephus, also makes mention of **δαιμονια** taking possession of men, Antiquities 6, 11, 2f; 6, 8, 2; 8, 2, 5; but he sees in them, not as the N.T. writers do, bad angels, but the spirits of wicked men deceased, b. j. 7, 6, 3.

{1141} δαιμονιωδης, δαιμονιωδες (δαιμονιον, which see, and **ειδος)**, “resembling or proceeding from an evil spirit, demon-like”: ^{<19115>}James 3:15. (Schol. Aristophanes ran. 295; ^{<19116>}Psalm 90:6 Symmachus.)*

{1142} δαιμων, δαιμονος, ο, η;

1. in Greek authors, “a god, a goddess; an inferior deity,” whether good or bad; hence, **αγαθοδαιμονες** and **κακοδαιμονες** are distinguished (cf. Winer’s Grammar, 23 (22)).

2. In the N.T. “an evil spirit” (see **δαιμονιον**, 2): ^{<19181>}Matthew 8:31; ^{<19162>}Mark 5:12 (R L); ^{<19182>}Luke 8:29 (R G L marginal reading); ^{<19164>}Revelation 16:14 (Rec.); 18:2 (where L T Tr WH **δαιμονιον**). (B. D. (especially American edition) under the word Demon; cf. **δαιμονιζομαι**.)*

{1143} δακνω; “to bite”; a. properly, with the teeth. b. metaphorically, “to wound the soul, cut, lacerate, rend with reproaches”: ^{<19165>}Galatians 5:15. So even in Homer, Iliad 5, 493 **μυθος δακε φρενας**, Menander quoted in Athen. 12, 77, p. 552 e., and times without number in other authors.*

{1144} **δακρυ**, **δακρυος**, **το**, and **το δακρυον**, **δακρυου** (from Homer down), “a tear”: ^{<4024>}Mark 9:24 R G; ^{<4009>}Acts 20:19,31; ^{<4014>}2 Corinthians 2:4; ^{<5004>}2 Timothy 1:4; ^{<5005>}Hebrews 5:7; 12:17. The (nominative) form **το δακρυον** in ^{<6077>}Revelation 7:17; 21:4, (^{<2258>}Isaiah 25:8). The dative plural **δακρυσι** in ^{<0738>}Luke 7:38,44 (^{<0055>}Psalms 125:5 (^{<0065>}Psalms 126:5); ^{<2011>}Lamentations 2:11).*

{1145} **δακρυω**: 1 aorist **εδακρυσα**; “to weep, shed tears”: ^{<5135>}John 11:35. (From Homer down. Synonym: see **κλαιω**, at the end.)*

{1146} **δακτυλιος**, **δακτυλιου**, **ο** (from **δακτυλος**, because decorating the fingers), “a ring”: ^{<0522>}Luke 15:22. (From Herodotus down.)*

{1147} **δακτυλος**, **δακτυλου**, **ο** (from Batrach. 45 and Herodotus down), “a finger”: ^{<0204>}Matthew 23:4; ^{<0146>}Luke 11:46; 16:24; ^{<0073>}Mark 7:33; ^{<0086>}John 8:6 Rec.; 20:25,27; **εν δακτυλω Θεου**, by the power of God, divine efficiency by which something is made visible to men, ^{<0123>}Luke 11:20 (^{<4028>}Matthew 12:28 **εν πνευματι Θεου**); ^{<0089>}Exodus 8:19 (cf. ^{<0218>}Exodus 31:18; ^{<0004>}Psalms 8:4).*

{1148} **Δαλμανουθα** (on the accent cf. Tdf. Proleg., p. 103), **ἡ**, “Dalmanutha,” the name of a little town or village not far from Magdala (better Magadan (which see)), or lying within its territory: ^{<4080>}Mark 8:10 (cf. ^{<0159>}Matthew 15:39), see Fritzsche at the passage (B. D. American edition under the word). Derivation of the name uncertain; cf. Keim, ii. 528 ((English translation 4:238), who associates it with Zalmonah, ^{<0034>}Numbers 33:41f, but mentions other opinions. Furrer in the Zeitschr. des Deutsch. Palaestin.-Vereins for 1879, p. 58ff identifies it with Minyeh (abbrev. Manutha, Latin *mensa*)).*

{1149} **Δαλματια** (Lachmann, **Δελματιαν** (“probably Alexandrian but possibly genuine,” Hort)), **Δαλματιας**, **ἡ**, “Dalmatia,” a part of Illyricum on the Adriatic Sea; on the east adjoining Pannonia and upper Moesia, on the north separated from Liburnia by the river Titius, and extending southward as far as to the river Drinus and the city Lissus (cf. Dict. of Geog., under the word; Conyb. and Hows. St. Paul, 2:126f; Lewin, St. Paul, 2:357): ^{<5040>}2 Timothy 4:10.*

{1150} **δαμαζω**: 1 aorist **εδαμασα**; passive (present **δαμαζομαι**); **περφετ δεδαμασμαι**; (akin to Latin *domo*, *dominus*, Goth. *gatamjan*);

English “tame”; cf. Curtius, sec. 260); common from Homer down; “to tame”: ^{<4084>}Mark 5:4; ^{<5187>}James 3:7; “to restrain, curb,” **την γλωσσαν**, ^{<498>}James 3:8.*

{1151} **δαμαλις, δαμαλισεως, ἡ** (feminine of **ὁ δαμαλης** a young bullock or steer), “a young cow, heifer” (Aeschylus, Dionysius Halicarnassus, Lucian, others); used in ^{<492>}Numbers 19:2,6,9f for **hrp**; and in ^{<893>}Hebrews 9:13 of the red heifer with whose ashes, by the Mosaic law, those were to be sprinkled who had become defiled. (Besides in the Septuagint chiefly for **hl gI**.)*

{1152} **Δαμαρις, Δαμαριδος, ἡ**, “Damaris,” a woman of Athens converted by Paul: ^{<4173>}Acts 17:34; (cf. Meyer at the passage; B. D. under the word).*

{1153} **Δαμασκηος, Δαμασκηνη, Δαμασκηων**, “of Damascus, Damascene”; substantively **οἱ Δαμασκηνοι**: ^{<713>}2 Corinthians 11:32.*

{1154} **Δαμασκος, Δαμασκου, ἡ**, “Damascus” (Hebrew **qCMD**) a very ancient (^{<145>}Genesis 14:15), celebrated, flourishing city of Syria, lying in a most lovely and fertile plain at the eastern base of Antilibanus. It had a great number of Jews among its inhabitants (Josephus, b. j. 2, 20, 2 cf. 7, 8, 7). Still one of the most opulent cities of western Asia, having about 109,000 inhabitants (“in 1859 about 150,000; of these 6,000 were Jews, and 15,000 Christians” (Porter)): ^{<492>}Acts 9:2ff; 22:5ff; ^{<713>}2 Corinthians 11:32; ^{<817>}Galatians 1:17. (Cf. BB. DD. under the word, especially Alex.’s Kitto.)*

{1155} **δανειζω** (T WH **δανιζω** (see Iota); 1 aorist **εδανεισα** (^{<164>}Luke 6:34 L text T WH Tr marginal reading); 1 aorist middle **εδανεισαμην**; (**δανειον**, which see); (from Aristophanes down); “to lend money”: ^{<164>}Luke 6:34f; middle “to have money lent to oneself to take a loan, borrow” (cf. Winer’s Grammar, sec. 38, 3; Riddell, Platonic idioms, sec. 87): ^{<162>}Matthew 5:42. (^{<5156>}Deuteronomy 15:6,8; ^{<1917>}Proverbs 19:17; in Greek authors from Xenophon, and Plato down.)*

(Synonyms: **δανειζω, κικρημι: δανειζω**, “to lend on interest,” as a business transaction; **κικρημι** “to lend,” grant the use of, as a friendly act.)

{1156} δανειον (WH δανιον, see Iota), δανειου, το, (δανος a gift), “a loan”: ^{<4087>}Matthew 18:27. (^{<618>}Deuteronomy 15:8; 24:13 (11); Aristotle, eth. Nic. 9, 2, 3; Diodorus 1, 79; Plutarch; others.)*

{1157} δανειστης (T WH δανιστης (see Iota)), δανειστου, ὁ (δανειζω, which see), “a money-lender, creditor”: ^{<474>}Luke 7:41. (^{<100>}2 Kings 4:1; ^{<1981>}Psalms 108:11 (^{<1991>}Psalms 109:11); ^{<1993>}Proverbs 29:13; Sir. 29:28. Demosthenes, p. 885, 18; Plutarch, Sol. 13, 5; de vitand. acre, etc. 7, 8; (others).)*

{1155} δανιζω, see δανειζω.

{1158} Δανιηλ, ὁ (I אַחַד; and I אַחַד; i.e. judge of God (or God is my judge)), “Daniel,” proper name of a Jewish prophet, conspicuous for his wisdom, to whom are ascribed the well-known prophecies composed between B. C. 167-164; (but cf. BB. DD.): ^{<1415>}Matthew 24:15; ^{<1134>}Mark 13:14 Rec.*

{1156} (δανιον, see δανειον.)

{1157} δανιστης, see δανειστης.

{1159} δαπαναω, δαπανω: future δαπανησω; 1 aorist εδαπανησα; (δαπανη); from (Herodotus and) Thucydides down; “to incur expense, expend, spend”: τι, ^{<4053>}Mark 5:26 (1 Macc. 14:32); επι with the dative of person, for one, in his favor, ^{<4121>}Acts 21:24; ὑπερ τινος, ^{<4725>}2 Corinthians 12:15. in a bad sense, “to waste, squander, consume”: παντα, ^{<1514>}Luke 15:14; ινα εν ταις ηδοναις υμων δαπανησητε, that ye may consume, waste what ye receive, in luxurious indulgence — (εν marking the realm in rather than the object on): ^{<5018>}James 4:3. (Compare: εκδαπαναω, προσδαπαναω.)*

{1160} δαπανη, δαπανης, η̄ (from δαπτω to tear, consume, (akin are δειπνον, Latin daps; Curtius, sec. 261)), “expense, cost”: ^{<143>}Luke 14:28. (2 Esdr. 6:4; 1 Macc. 3:30, etc. Among Greek writings Hesiod, Works, 721, Pindar, Euripides, Thucydides, and following.)*

{1138} Δανειδ and Δανιδ, see Δαβιδ.

{1161} δε (related to δη, as μεν to μην, cf. Klotz ad Devar. ii. 2, p. 355), a particle adversative, distinctive, disjunctive, “but, moreover” (Winer’s

Grammar, sec. 53, 7 and 10, 2); it is much more frequent in the historical parts of the N.T. than in the other books, very rare in the Epistles of John and the Apocalypse. (On its general neglect of elision (when the next word begins with a vowel) cf. Tdf. Proleg., p. 96; WH's Appendix, p. 146; Winer's Grammar, sec. 5, 1a.; Buttmann, p. 10f) It is used:

1. universally, by way of opposition and distinction; it is added to statements opposed to a preceding statement: **εαν οφθαλμος κ.τ.λ.** ^{<4023>}Matthew 6:23; **ελευσονται δε ημεραι,** ^{<4021>}Mark 2:20; it opposes persons to persons or things previously mentioned or thought of — either with strong emphasis: **εγω δε,** ^{<4052>}Matthew 5:22,28,32,34,39,44; **ημεις δε,** ^{<4023>}1 Corinthians 1:23; ^{<4003>}2 Corinthians 10:13; **συ δε,** ^{<4006>}Matthew 6:6; **υμεις δε,** ^{<4089>}Mark 8:29; **οι δε υιοι της βασιλειας,** ^{<4082>}Matthew 8:12; **αι αλωπεκες ... ο δε υιος του ανθρωπου** ^{<4081>}Matthew 8:20; ^{<4088>}Luke 9:58; **πας ο λαος ... οι δε φαρισαιοι,** ^{<4079>}Luke 7:29f; **ο δε πνευματικος,** ^{<4025>}1 Corinthians 2:15, and often; — or with a slight discrimination, **ο δε, αυτος δε:** ^{<4045>}Mark 1:45; 5:34; 6:37; 7:6; ^{<4039>}Matthew 13:29,37,52; 15:23ff; ^{<4040>}Luke 4:40,43; 5:16; 6:8; 8:10,54; 15:29; **οι δε,** ^{<4005>}Matthew 2:5; ^{<4004>}Mark 3:4; 8:28, etc., etc.; with the addition also of a proper name, as **ο δε Ιησους:** ^{<4082>}Matthew 8:22 (Tdf. omits **Ιησους**); 9:12 (R G Tr brackets); 9:22 (Tdf. omits **Ιησους**); 13:57; ^{<4044>}Mark 1:41 (R G L marginal reading Tr marginal reading); **αποκροκριθεις δε (ο) ιμων,** ^{<4073>}Luke 7:43 RG L brackets; **η δε Μαρια,** ^{<4009>}Luke 2:19, etc.

2. **μεν ... δε,** see **μεν.**

3. after negative sentences, “but, but rather” (German *wohl aber*): ^{<4069>}Matthew 6:19f (**μη θησαυριζετε ... θησαυριζετε δε**); 10:5f; ^{<4019>}Acts 12:9, 14; ^{<4004>}Romans 3:4; 4:5; ^{<4010>}1 Corinthians 1:10; 7:37; ^{<4021>}1 Thessalonians 5:21 (not Rec.); ^{<4044>}Ephesians 4:14f; ^{<4005>}Hebrews 2:5f; 4:13,15; 9:12; 10:26f; 12:13; ^{<4012>}1 Peter 1:12 (**ουχ εαυτοις υμιν (Rec. ημιν) δε**); ^{<4013>}James 1:13f; 2:11.

4. it is joined to terms which are repeated with a certain emphasis, and with such additions as tend to explain and establish them more exactly; in this use of the particle we may supply a suppressed negative clause and give its force in English by inserting “I say, and that, so then,” etc.): ^{<4081>}Romans 3:21f (not that common **δικαιοσυνη** which the Jews boasted of and strove after, but **δικαιοσυνης ... δια πιστεως**); ^{<4080>}Romans 9:30; ^{<4006>}1

Corinthians 2:6 (σοφίαν δε ου του αιωνος τουτου); ^{<802>}Galatians 2:2 (I went up, not of my own accord, but etc.); ^{<1238>}Philippians 2:8; cf. Klotz ad Devar. ii. 2, p. 361f; L. Dindorf in Stephanus' Thesaurus ii. col. 928; (cf. Winer's Grammar, 443 (412)).

5. it serves to mark a transition to something new (δε metabatic); by this use of the particle, the new addition is distinguished from and, as it were, opposed to what goes before: ^{<1018>}Matthew 1:18; 2:19; 10:21; ^{<2123>}Luke 12:13; 13:1; ^{<3714>}John 7:14,37; ^{<401>}Acts 6:1; ^{<533>}Romans 8:28; ^{<600>}1 Corinthians 7:1; 8:1, etc., etc.; so also in the phrase **εγενετο δε**, see **γινομαι**, 2 c.

6. it introduces explanations and separates them from the things to be explained: ^{<339>}John 3:19; 6:39; ^{<112>}1 Corinthians 1:12; 7:6, 29; ^{<152>}Ephesians 5:32, etc.; — especially remarks and explanations intercalated into the discourse, or added, as it were, by way of appendix: ^{<153>}Mark 5:13 (ησαν δε etc. R L brackets); 15:25; 16:8 (R G); ^{<160>}John 6:10; 9:14; 12:3; **τουτο δε γεγνε**, ^{<112>}Matthew 1:22; 21:4. Owing to this use, the particle not infrequently came to be confounded in the manuscripts (of secular writings also) with **γαρ**; cf. Winer on ^{<111>}Galatians 1:11; Fritzsche on ^{<1142>}Mark 14:2; also his Commentary on Romans, vol. i., pp. 234, 265; ii., p. 476; iii., p. 196; (Winer's Grammar, 452 (421); Buttmann, 363 (312)).

7. after a parenthesis or an explanation which had led away from the subject under discussion, it serves to take up the discourse again (cf. Winer's Grammar, 443 (412)): ^{<1034>}Matthew 3:4; ^{<1003>}Luke 4:1; ^{<538>}Romans 5:8; ^{<112>}2 Corinthians 2:12; 5:8; 10:2; ^{<104>}Ephesians 2:4; cf. Klotz ad Devar. ii. 2, p. 376f.

8. it introduces the apodosis and, as it were, opposes it to the protasis: ^{<1117>}Acts 11:17 R G (1 Macc. 14:29; 2 Macc. 1:34); after a participial construction which has the force of a protasis: ^{<1022>}Colossians 1:22 (21); cf. Matthiae 2:1470; Kühner, 2:818; (Jelf, sec. 770); Klotz as above, p. 370f; (Buttmann, 364 (312)).

9. **και ... δε**, "but ... also, yea and, moreover also": ^{<1008>}Matthew 10:18; 16:18; ^{<125>}Luke 2:35 (WH text omits; L Tr brackets δε); ^{<351>}John 6:51; 15:27; ^{<434>}Acts 3:24; 22:29; ^{<5123>}Romans 11:23; ^{<5322>}2 Timothy 3:12; ^{<1003>}1 John 1:3; ^{<1005>}2 Peter 1:5; cf. Klotz as above, p. 645f; Buttmann, 364 (312);

(also Winer's Grammar, 443 (413); Ellicott on ^{<5430>}1 Timothy 3:10; Meyer on ^{<4161>}John 6:51). **εαν δε** "yea even if": ^{<4316>}John 8:16.

10. δε never stands as the first word in the sentence, but generally second; and when the words to which it is added cannot be separated, it stands third (as in ^{<4001>}Matthew 10:11; 18:25; ^{<4064>}Mark 4:34; ^{<4208>}Luke 10:31; ^{<4476>}Acts 17:6; 28:6; ^{<4323>}Galatians 3:23; ^{<5308>}2 Timothy 3:8, etc.; in **ου μονον δε**, ^{<4313>}Romans 5:3,11, etc.), or even in the fourth place, ^{<4008>}Matthew 10:18; ^{<4161>}John 6:51; 8:16f; ^{<5103>}1 John 1:3; ^{<4048>}1 Corinthians 4:18; (^{<4229>}Luke 22:69 L T Tr WH).

{1162} δησεις, δησεως, ή (δεομαι);

1. "need, indigence" (^{<4212>}Psalm 21:25 (^{<4225>}Psalm 22:25); Aeschines dial. 2, 39f; (Plato, Eryx. 405 e. bis); Aristotle, rhet. 2, 7 (ii., p. 1385a, 27)).

2. "a seeking, asking, entreating, entreaty" (from Plato down); in the N.T. requests addressed by men to God (German *Bittgebet*, "supplication"); universally: ^{<5156>}James 5:16; ^{<4012>}1 Peter 3:12; as often in the Septuagint, joined with **προσευχη** (*i.e.* any pious address to God (see below)): ^{<4014>}Acts 1:14 Rec.; ^{<4068>}Ephesians 6:18; ^{<5016>}Philippians 4:6; plural ^{<5008>}2 Timothy 1:3; joined with **προσευχαι**, ^{<5415>}1 Timothy 5:5; with **ηστειαι**, ^{<4237>}Luke 2:37; **ποιεισθαι δησειν**, ^{<5004>}Philippians 1:4; **ποιεισθαι δησεις**, ^{<4153>}Luke 5:33; ^{<5411>}1 Timothy 2:1. contextually, of prayers imploring God's aid in some particular matter: ^{<4013>}Luke 1:13; ^{<5019>}Philippians 1:19; plural ^{<5307>}Hebrews 5:7; supplication for others: (^{<4011>}2 Corinthians 1:11); **περι τινος**, ^{<4068>}Ephesians 6:18; **υπερ τινος**, ^{<5014>}2 Corinthians 9:14; ^{<5004>}Philippians 1:4; with the addition **προς τον Θεον**, ^{<5001>}Romans 10:1.*

(Synonyms: **δησεις, προσευχη, εντευξις: προσευχη**, as Prof. Grimm remarks, is unrestricted as respects its contents, while **δησεις** is petitionary; moreover **προσευχη** is a word of sacred character, being limited to prayer to God, whereas **δησεις** may also be used of a request addressed to man. In Byzantine Greek it is used of a written supplication (like our "petition"); cf. Sophocles' Lexicon, under the word See more at length Trench, sec. li.; also Lightfoot on ^{<5016>}Philippians 4:6; Ellicott on ^{<4068>}Ephesians 6:18; cf. Schmidt, chapter vii. In ^{<5411>}1 Timothy 2:1 to these two words is added **εντευξις**, which expresses confiding access to God; thus, in combination, **δησεις** gives prominence to the expression of personal need, **προσευχη** to the element of devotion, **εντευξις** to that of

childlike confidence, by representing prayer as the heart's converse with God. See Huther's extended note at the passage; Ellicott at the passage; Trench, as above)

{1163} **δει**; subjunctive present **δῆε**; imperfect **ἔδει**; an impersonal verb (cf. Buttmann, sec. 132, 12; cf. sec. 131, 3; from Homer down); (**δεω**, namely, **τινος**, to have need of, be in want of; cf. German *es bedarf*), "it is necessary, there is need of, it behooves, is right and proper"; followed either by the infinitive alone (cf. our "one ought"), or by the accusative with an infinitive (cf. Buttmann, 147 (129)), it denotes any sort of necessity; as

a. necessity lying in the nature of the case: ^{<433>}John 3:30; ^{<506>}2 Timothy 2:6.

b. necessity brought on by circumstances or by the conduct of others toward us: ^{<165>}Matthew 26:35 (**καὶ δὲ με ἀποθάνειν**), cf. ^{<143>}Mark 14:31; ^{<404>}John 4:4; ^{<472>}Acts 27:21; ^{<413>}2 Corinthians 11:30; (^{<470>}2 Corinthians 12:1 L T Tr WH text); or imposed by a condition of mind: ^{<424>}Luke 2:49; 19:5.

c. necessity in reference to what is required to attain some end: ^{<272>}Luke 12:12; ^{<437>}John 3:7; ^{<406>}Acts 9:6; 16:30; ^{<619>}1 Corinthians 11:19; ^{<305>}Hebrews 9:26 (on this cf. Winer's Grammar, 283 (266); (also Buttmann, 216 (187); 225 (195))); ^{<316>}Hebrews 11:6.

d. a necessity of law and command, of duty, equity: ^{<183>}Matthew 18:33; 23:23; ^{<214>}Luke 11:42; 13:14; 15:32; 18:1; 22:7; ^{<404>}John 4:20; ^{<473>}Acts 5:29; 15:5; ^{<612>}Romans 1:27 (**ἀντιμισθίαν, ἣν εἶδει**, namely, **ἀπολαμβανέσθαι**, the recompense due by the law of God); ^{<435>}Romans 8:26; 12:3; ^{<402>}1 Corinthians 8:2, etc. or of office: ^{<443>}Luke 4:43; 13:33; ^{<304>}John 9:4; 10:16; ^{<463>}Ephesians 6:20; ^{<504>}Colossians 4:4; ^{<524>}2 Timothy 2:24.

e. necessity established by the counsel and decree of God, especially by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the O.T. prophecies: ^{<470>}Matthew 17:10; 24:6; ^{<401>}Mark 9:11; ^{<402>}Acts 4:12; ^{<653>}1 Corinthians 15:53; in this use, especially of what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension: ^{<246>}Luke 24:46 (R G L brackets); ^{<164>}Matthew 26:54; ^{<434>}John 3:14; ^{<422>}Acts 3:21, etc. (of the necessity of

fate in Herodotus 5, 33; with the addition **κατα το θεοπροπιον**, 8, 53; Thucydides 5, 26.)

(Synonyms: **δει**, **χρη**: **δει** seems to be more suggestive of moral obligation, denoting especially that constraint which arises from divine appointment; whereas **χρη** signifies rather the necessity resulting from time and circumstance. Schmidt, chapter 150.)

{1164} δειγμα, **δειγματος**, **το** (**δεικνυμι**); a. properly, “thing shown”. b. “a specimen” of anything, “example, pattern”: **πυρος αιωνιου**, set forth as a warning, ^{<4007>}Jude 1:7. (From Xenophon, Plato, Isocrates down.)*

{1165} δειγματιζω: 1 aorist **εδειγματισα**; (**δειγμα**); “to make an example of, to show as an example”; **τινα**, to expose one to disgrace (cf. **παραδειγματιζω**, **θεατριζω**): ^{<4019>}Matthew 1:19 L T Tr WH; ^{<4025>}Colossians 2:15. A word unknown to Greek writers. (Cf. Act. Petr. et Paul. sec. 33; Winer’s Grammar, 25 (24); 91 (87); **δειγματισμος** occurs on the Rosetta stone, line 30; Boeckh, Inscriptions 4697. Compare: **παραδειγματιζω**.)*

{1166} δεικνυω (**δεικνυειν**, ^{<4062>}Matthew 16:21; **δεικνυεις**, ^{<4028>}John 2:18; **του δεικνυοντος**, ^{<4028>}Revelation 22:8 (not Tdf.)) and **δεικνυμι** (^{<4023>}1 Corinthians 12:31; ^{<4008>}Matthew 4:8; ^{<4060>}John 5:20; cf. Buttmann, 45 (39)); future **δειξω**; 1 aorist **εδειξα**; 1 aorist passive participle **δειχθεις** (^{<3885>}Hebrews 8:5); the Septuagint mostly for **har̄ḥi** “to show, exhibit”;

1. properly, “to show, *i.e.* expose to the eyes”: **τινι τι**, ^{<4008>}Matthew 4:8; ^{<4005>}Luke 4:5; 20:24 (for Rec. **επιδειξατε**); 22:12; 24:40 (R G L, but T omits; Tr brackets WH reject the verse); ^{<4045>}Mark 14:15; ^{<4000>}John 20:20; ^{<4003>}Acts 7:3; **οδον τινι**, metaphorically, in which one ought to go, *i.e.* to teach one what he ought to do, ^{<4023>}1 Corinthians 12:31; **κατα τον τυπον τον δειχθεντα σοι**, ^{<3885>}Hebrews 8:5; **εαυτον δεικνυναι τινι** to expose oneself to the view of one, ^{<4004>}Matthew 8:4; ^{<4044>}Mark 1:44; ^{<4054>}Luke 5:14; **δειξον ημιν τον πατερα** render the Father visible to us, ^{<4048>}John 14:8f; of things presented to one in a vision: **τινι τι**, ^{<4070>}Revelation 17:1; 21:9f; 22:1,8; **δειξαι τινι, α δει γενεσθαι**, ^{<4001>}Revelation 1:1; 4:1; 22:6. to show, equivalent to “to bring to pass, produce” what can be seen (German *sehen lassen*); of miracles performed in presence of others to be seen by them: **σημειον**, ^{<4028>}John 2:18, (Baruch 6 (*i.e.*, epistle of Jeremiah) 66;

σημα, Homer, Odyssey 3, 174; Iliad 13, 244); **εργα εκ τινος**, works done by the aid of one, ^{<4812>}John 10:32; **την επιφανειαν Ιησου Χριστου**, spoken of God, as the author of Christ's visible return, ^{<5165>}1 Timothy 6:15; **εργα δεικνυειν** is used differently in ^{<4871>}John 5:20, to show works to one for him to do.

2. metaphorically, a. with the accusative of the thing, "to give the evidence or proof of a thing": **πιστιν**, ^{<5218>}James 2:18; **τι εκ τινος**, as **την πιστιν εκ των εργαων**, *ibid.*; **τα εργα εκ της καλης αναστροφης**, ^{<5183>}James 3:13. b. "to show by words, to teach": followed by **οτι**, ^{<4162>}Matthew 16:21 (**διδασκειν** in ^{<4081>}Mark 8:31 for **δεικνυειν**); followed by an infinitive ^{<4108>}Acts 10:28. (Compare: **αναδεικνυμι, αποδεικνυμι, ενδεικνυμι, επιδεικνυμι, υποδεικνυμι.**)*

{1167} **δειλια, δειλιας, η (δειλος)**, "timidity, fearfulness, cowardice": ^{<5007>}2 Timothy 1:7. (Sophocles (Herodotus), Euripides, (Aristophanes), Thucydides, and subsequent writings.)*

(Synonyms: **δειλια, φοβος, ευλαβεια**: "of these three words the first is used always in a bad sense; the second is a middle term, capable of a good interpretation, capable of an evil, and lying pretty evenly between the two; the third is quite predominantly used in a good sense, though it too has not altogether escaped being employed in an evil." Trench, *sec. x*, which see; cf. **δευς**.)

{1168} **δειλιαω, δειλιω; (δειλια, which see)**; "to be timid, fearful": ^{<6147>}John 14:27. (^{<6516>}Deuteronomy 31:6; 1:21 and often in the Septuagint; Sir. 22:16; 31:16 (Sir. 34:16); 4 Macc. 14:4. Diodorus 20, 78. The Greeks prefer the compound **αποδειλιω.**)*

{1169} **δειλος, δειλη, δειλον (δειδω to fear)**, "timid, fearful": ^{<4188>}Matthew 8:28; ^{<4040>}Mark 4:40; in ^{<6208>}Revelation 21:8 of Christians who through cowardice give way under persecutions and apostatize. (From Homer down.)*

{1170} **δεινα, ο, η**; genitive **δεινος**; dative **δεινι**; accusative **τον, την, το δεινα** (cf. Matthiae, *sec. 151*), "such a one, a certain one," *i.e.* one whose name I cannot call on the instant, or whose name it is of no importance to mention; once in the Scriptures, viz. ^{<4268>}Matthew 26:18. (Aristophanes, Demosthenes, others.)*

{1171} δεινως, adverb (δεινος), “terribly, grievously”: ^{<4086>}Matthew 8:6; ^{<2153>}Luke 11:53. (From Herodotus down.)*

{1172} δειπνω, δειπνω: (future δειπνησω; 1 aorist εδειπνησα; (δειπνον); “to sup”: ^{<2178>}Luke 17:8; 22:20 (WH reject the whole passage, see their Appendix); ^{<4125>}1 Corinthians 11:25; in an allegory, δειπνησω μετ’ αυτου, I will make him to share in my most intimate and blissful contact: ^{<4180>}Revelation 3:20.*

{1173} δειπνον, δειπνου, το, and according to a rare and late form ὁ δειπνος in ^{<2146>}Luke 14:16 Lachmann (cf. Tdf. on ^{<699>}Revelation 19:9, 17, also Winer’s Grammar, 65 (64); on the derivation cf. δαπανη) (in Homer the morning meal or breakfast, cf. Passow (more fully Liddell and Scott) under the word; this the Greeks afterward call το αριστον which see (and references there), designating as το δειπνον the evening meal or supper);

1. “supper, especially a formal meal usually held at evening”: ^{<2147>}Luke 14:17,24; ^{<810>}John 13:2,4; 21:20; plural: ^{<4126>}Matthew 23:6; ^{<4129>}Mark 12:39; Luke (^{<2143>}Luke 11:43 Lachmann in brackets); ^{<2145>}Luke 20:46; used of the Messiah’s feast, symbolizing salvation in the kingdom of heaven: ^{<699>}Revelation 19:9,17; κυριακον δειπνον (see κυριακος, 1), ^{<4111>}1 Corinthians 11:20; ποιειν δειπνον, ^{<2142>}Luke 14:12 (αριστον η δειπνον); ^{<2146>}Luke 14:16 (^{<2181>}Daniel 5:1 (Theodotion)); with the addition τινι, ^{<4102>}Mark 6:21; ^{<4111>}John 12:2.

2. universally, “food taken at evening”: ^{<4112>}1 Corinthians 11:21.*

{1175} δεισιδαιμονια, δεισιδαιμονιας, ἡ (δεισιδαιμων), “fear of the gods”;

1. in a good sense, “reverence for the gods, piety, religion”: Polybius 6, 56, 7; Josephus, Antiquities 10, 3, 2; και θεοφιλης βιος, Diodorus 1, 70.

2. equivalent to ἡ δειλια προς το δαιμονιον (Theophrastus, char. 16 (22) at the beginning (cf. Jebb, p. 263f)); “superstition”: (Polybius 12, 24, 5); Plutarch (Sol. 12, 4); Alex. 75, 1; de adulat. et am. 25, and in his Essay περι της δεισιδαιμονιας; Antoninus 6, 30 θεοσεβης χωρις δεισιδαιμονιας.

3. “religion,” in an objective sense; in which sense Josephus, Antiquities 19, 5, 3, says Claudius commanded the Jews μη τας των αλλων εθνων

δεισιδαιμονιας εξουδενιζειν. Festus in the presence of Agrippa the Jewish king employs the word ambiguously and cautiously, in ^{<425>}Acts 25:19, of the Jewish religion, viz. so as to leave his own judgment concerning its truth in suspense. Cf. Zezschwitz, Profangrätigkeit u. Biblical Sprachgeist, p. 59; (K. F. Hermann, Lehrb. d. gottesdienstl. Alterthümer, sec. 8 note 6; Trench, sec. xlviii.; (cf. Kenrick, Biblical Essays, 1864, p. 108ff; Field, Otium Norv. iii., p. 80f)).*

{1174} δεισιδαιμων, δεισιδαιμον, genitive **δεισιδαιμονος** (**δειδω** to fear, and **δαιμων** deity), “fearing the deity or deities,” like the Latin *religiosus*; used either

- 1.** in a good sense, “reverencing god or the gods, pious, religious”: Xenophon, Cyril 3, 3, 58; Ages. 11, 8; Aristotle, pol. 5, 11 (p. 1315a, 1); or
- 2.** in a bad sense, “superstitious”: Theophrastus, char. 16 (22); Diodorus 1, 62; 4, 51; Plutarch, de adul. c. 16; de superstit. c. 10f Paul in the opening of his address to the Athenians, ^{<447>}Acts 17:22, calls them, with kindly ambiguity, **κατα παντα δεισιδαιμονεστερους** (namely, than the rest of the Greeks (Winer’s Grammar, 244 (229)), cf. Meyer at the passage), as being devout without the knowledge of the true God; cf. Bengel at the passage.*

{1176} δεκα, όι, άι, τα (from Homer down), “ten”: ^{<418>}Matthew 20:24, etc. **θλιψις ήμερων δεκα**, *i.e.* to last a short time: ^{<420>}Revelation 2:10; cf. ^{<2012>}Daniel 1:12, 14; ^{<4119>}Numbers 11:19; Terence, heaut. 5, 1, 36 decem dierum vix mi est familia.

{1177} δεκαδυο, rare in the earlier writings, frequent in the later (see Passow, under the word **δεκα** (especially Sophocles’ Lexicon, under the word; cf. Winer’s Grammar, 23 (22); Lightfoot on ^{<4118>}Galatians 1:18)), and in the Septuagint; equivalent to **δωδεκα**, “twelve”: ^{<4197>}Acts 19:7 and 24:11, in both places L T Tr WH **δωδεκα**; (^{<4216>}Revelation 21:16 Tdf. editions 2, 7).*

(**δεκαεξ**, “sixteen”: ^{<4138>}Revelation 13:18 L marginal reading (the Septuagint, others).*)

(**δεκαοκτω** for **δεκα και οκτω**, “eighteen”: Tdf. in ^{<2134>}Luke 13:4,11, but WH omits; L Tr brackets **και**; cf. under the word **και**, I. 1 b.)*

{1178} δεκαπεντε, for the earlier πεντεκαιδεκα, “fifteen”: ^{<6118>}John 11:18; ^{<4278>}Acts 27:28; ^{<8118>}Galatians 1:18; (^{<0020>}Genesis 7:20 Aldine LXX, Complutensian LXX; ^{<0275>}Exodus 27:15; 1 Macc. 10:40; Polybius 3, 56, 3 var.; Diodorus 2, 13; Plutarch, Dion 38, 1; others; cf. δεκαδυο).*

{1179} Δεκαπολις, Δεκαπολισεως, ἡ, “Decapolis” (*regio decapolitana*, Pliny, h. n. 5, 16, 17), i.e. a region embracing ten cities. This name is borne by a district of the tribe of Manasseh beyond the Jordan and bordering upon Syria, embracing ten principal cities with smaller towns also scattered in among them. But the ancient geographers vary in their enumeration of these ten cities. Pliny, the passage cited reckons Damascus among them, which Josephus seems to have excluded, calling Scythopolis μεγιστην της δεκαπολεως, b. j. 3, 9, 7. All seem to agree in this, that Gadara, Hippo, Pella and Scythopolis were of the number. Cf. Winer’s RWB under the word Decapolis; Vaihinger in Herzog 3:325f; Riehm, HWB, 266f; (BB. DD., under the word): ^{<4025>}Matthew 4:25; ^{<4050>}Mark 5:20; 7:31.*

{1180} δεκατεσσαρες, δεκατεσσαρων, ὄι, ἄι, δεκατεσσαρα, τα, “fourteen”: ^{<4017>}Matthew 1:17; ^{<4722>}2 Corinthians 12:2; ^{<8112>}Galatians 2:1. (^{<0344>}Genesis 31:41; Tobit 8:19; 10:7; Polybius 1, 36, 11; cf. δεκαδυο).*

{1181} δεκατη, δεκατης, ἡ (δεκατος), the tenth part of anything, “a tithe”; specially the tenth part of booty taken from the enemy: ^{<8022>}Hebrews 7:2,4; the tithes of the fruits of the earth and of the flocks, which, by the law of Moses, were presented to the Levites in the congregation of Israel: ^{<8028>}Hebrews 7:8f (In Greek writings from (Simonides 133 Bgk.; Herodotus 2, 135); 4, 152 down; the Septuagint for ρεθημα (Cf. BB. DD. under the word Tithe).)*

{1182} δεκατος, δεκατη, δεκατον (δεκα) (from Homer down), “the tenth”: ^{<8113>}John 1:39 (40); ^{<6222>}Revelation 21:20; το δεκατον, a substantive, the tenth part: ^{<6613>}Revelation 11:13.*

{1183} δεκατω, δεκατω: perfect δεδεκατωκα; perfect passive δεδεκατωμαι; (δεκατος); “to exact or receive the tenth part” (for which Greek writers use δεκατευω (Winer’s Grammar, 24)): with the accusative of person from whom, ^{<8026>}Hebrews 7:6 (on the perfect cf. Winer’s Grammar, sec. 40, 4 a.; Lightfoot St. Clement, Appendix, p. 414); passive

“to pay tithes” (Vulgate *decimor*): ^{<3010>}Hebrews 7:9. (^{<6157>}Nehemiah 10:37.)
(Compare: **αποδεκατω**.)*

{1184} δεκτος, δεκτη, δεκτον (δεχομαι), “accepted, acceptable”:
^{<1024>}Luke 4:24; ^{<5048>}Philippians 4:18; **τινι**, ^{<4105>}Acts 10:35; the phrases
καιρος δεκτος, ^{<4142>}2 Corinthians 6:2 (^{<2518>}Isaiah 59:8 for **t [éwōr]**), and
ενιαυτος δεκτος, ^{<1149>}Luke 4:19 (^{<2610>}Isaiah 61:2 for **tnæj`wōr**), denote
that most blessed time when salvation and the free favors of God profusely
abound. (^{<1234>}Exodus 28:34; ^{<2517>}Isaiah 56:7 (etc.). Among secular authors
used by Jamblichus, *protr. symb. sec. 20, p. 350*.)*

{1185} δελεαζω; (present passive **δελεαζομαι**); (**δελεαρ** a bait);

1. properly, “to bait, catch by a bait”: Xenophon, *mem. 2, 1, 4*, et al.

2. as often in secular authors, metaphorically, “to beguile by blandishments,
allure, entice, deceive”: **τινα**, ^{<1024>}2 Peter 2:14,18; ^{<5014>}James 1:14, on this
passage cf. Philo, *quod omn. prob. book sec. 22*.

{1149} (Δελματια see Δαλματια.)

{1186} δενδρον, δενδρου, το, “a tree”: ^{<1077>}Matthew 7:17, etc.;;
γινεσθαι δενδρον or **εις δενδρον**, to grow to the shape and size of a
tree, ^{<1032>}Matthew 13:32; ^{<1319>}Luke 13:19. ((Homer, Herodotus),
Aristophanes, Thucydides down.)

1186A%% **δεξιοβολος, δεξιοβολου, ο** (from **δεξιος** and **βαλλω**),
“throwing with the right hand, a slinger, an archer”: ^{<4232>}Acts 23:23 in
Lachmann edition *min.*; cf. the following word.*

{1187} δεξιολαβος, δεξιολαβου, ο (δεξιος and λαμβανω), a word
unknown to the earlier writings, found in Constantinus Porphyrogenitus
(10th century) *de them. 1, 1*, who speaks of **δεξιολαβοι**, as a kind of
soldiers, in company with bowmen (**τοξοφοροι**) and peltasts; (they are
also mentioned by Theoph. Simoc. (*hist. 4, 1*) in the 7th century; see the
quotations in Meyer). Since in ^{<4232>}Acts 23:23 two hundred of them are
ordered to be ready, apparently “spearmen” are referred to (carrying a
lance in the right hand); and so the Vulgate has taken it. The great number
spoken of conflicts with the interpretation of those who suppose them to
be soldiers whose duty it was to guard captives bound by a chain on the

right hand. Meyer at the passage understands them to be (either) “javelin men” (or “slingers”).*

{1188} δεξιός, δεξιά, δεξιόν (from δεχομαι, future δεξομαι, or from δεκω, which is akin to δεικνυμι; properly, of that hand which is accustomed to “take told of” as well as to “point out”; just as αξιός comes from αξω, future of αγω; (cf. Curtius, sections 11, 266)), “the right”:

<105> Matthew 5:29, 39; <225> Luke 22:50; <680> John 18:10; <602> Revelation 10:2; ἡ δεξιά χεῖρ, <163> Matthew 5:30; <406> Luke 6:6; <407> Acts 3:7; <116> Revelation

1:16; 13:16; and (with χεῖρ omitted) ἡ δεξιά (like ἡ αριστερά),

<108> Matthew 6:3; 27:29; <602> Revelation 1:20; 2:1; 5:7; ἐπὶ τὴν δεξίαν

(“on the right hand” *i.e.*) at the right side, <602> Revelation 5:1 (but others take it more closely, in the right hand; cf. <607> Revelation 5:7 and

<601> Revelation 20:1); δίδοναι τὴν δεξίαν or τὰς δεξιάς, to pledge either

a mutual friendship, or a compact, by joining the right hands: <810> Galatians 2:9 (1 Macc. 6:58; 11:50,62,66; 13:50; 2 Macc. 11:26; 12:11; 13:22; cf.

Gesenius, Thesaurus ii., pp. 566 and 599; and in secular authors as

Xenophon, an. 1, 6, 6; 2, 5, 3; Josephus, Antiquities 18, 9, 3 δεξίαν τε

καὶ πίστιν δίδοναι τινί); God is said to have done something τὴ δεξίᾳ

αυτοῦ with his right hand *i.e.*, according to Hebrew idiom, “by his own

power” (cf. Winer’s Grammar, 214 (201)): <423> Acts 2:33; 5:31; τὰ ὅπλα

τὰ δεξιά, arms carried in the right hand and used for attack, as the sword, the spear, καὶ αριστερά those carried in the left hand, for the purpose of

defense, as the shield: <407> 2 Corinthians 6:7; τὰ δεξιά μερῆ τοῦ πλοίου,

<326> John 21:6. τὰ δεξιά the right side (Winer’s Grammar, 176 (166)):

<405> Mark 16:5; ἐκ δεξιῶν τινος “on one’s right hand” (Latin *ad alicuius*

dextram), <123> Matthew 25:33f; 27:38; <4157> Mark 15:27; <4011> Luke 1:11;

23:33; εἶναι, <4025> Acts 2:25 (from Psalm 15:8 (<3968> Psalm 16:8), he is at my

right hand, namely, as a leader, to sustain me). As in this expression the

Greeks use the preposition ἐκ, so the Hebrews sometimes use ἔμι(μῡμῡμι

from *i.e.* at the right, ἰ χαῖφ]from *i.e.* at the side of anyone) and the

Romans *ab* (*sedere a dextra alicuius, proximum esse ab aliquo*), because

they define the position of one standing or sitting next another by

proceeding from the one next to whom he is said to stand or sit (cf.

Winer’s Grammar, 367 (344)). καθισαὶ ἐκ δεξιῶν καὶ ἐξ εὐωνυμῶν

τινὸς βασιλεως, to occupy the places of honor nearest the king,

<4021> Matthew 20:21,23; <4037> Mark 10:37,40; (ῡμῖν] ἵδοντες <1029> 1 Kings

2:19; <3440> Psalm 44:10 (<360> Psalm 45:10)). Hence, after <3400> Psalm 109:1

(^{<980>}Psalm 110:1) as applied to the Messiah (^{<124>}Matthew 22:44; ^{<126>}Mark 12:36; ^{<102>}Luke 20:42), Christ is said to have ascended **καθησθαι** or **καθισαι εκ δεξιων** (“at” or “on the right hand”) of God, (^{<164>}Matthew 26:64; ^{<142>}Mark 14:62; 16:19; ^{<229>}Luke 22:69; ^{<134>}Acts 2:34; ^{<3013>}Hebrews 1:13; **ειναι** or **καθισαι εν δεξια του Θεου**, (^{<1834>}Romans 8:34; ^{<102>}Ephesians 1:20; ^{<1001>}Colossians 3:1; ^{<1003>}Hebrews 1:3; 8:1; 10:12; 12:2 — to indicate that he has “become a partner in God’s universal government” (cf. Knapp, Deuteronomy J. Chronicles ad dextram dei sedente, in his *Scripta* var. arg., p. 41ff; (Stuart, *Commentary on Hebrews*, excurs. iv.)). That these expressions are to be understood in this figurative sense, and not of a fixed and definite place in the highest heavens (as *Chronicles From Fritzsche* in *Nov. Opuscc. acad.*, p. 209ff tries to prove, after the orthodox theologians of the reformed church), will be questioned by no one who carefully considers ^{<1121>}Revelation 3:21. Christ is once spoken of as **εστως εκ δεξιων του Θεου**, as though in indignation at his adversaries (according to others, to welcome his martyred servant) he had risen from his heavenly throne, (^{<1075>}Acts 7:55f.

{1189} δεομαι; 3 person singular imperfect **εδητο** (cf. Lob. ad Phryn., p. 220; Winer’s *Grammar*, 46; (Veitch, under the word **δew** “to need” at the end)), (^{<1838>}Luke 8:38 (where Lachmann **εδητο**, Tr WH **εδειτο**; cf. Meyer at the passage; (WH’s Appendix, p. 166); Buttmann, 55 (48)); 1 aorist **εδηθην**; (from **δew** to want, need; whence middle **δεομαι** to stand in need of, want “for oneself”); (from Herodotus down);

1. “to want, lack”: **τινος**.

2. “to desire, long for”: **τινος**.

3. “to ask, beg” (German *bitten*); a. universally — the thing asked for being evident from the context: with the genitive of the person from whom, (^{<1002>}Galatians 4:12; the thing sought being specified in direct discourse: ^{<152>}Luke 5:12; 8:28; 9:38 (according to the reading **επιβλεψον** R L); ^{<1834>}Acts 8:34 (**δεομαι σου, περι τινος ο προφητης λεγει τουτο**; of whom, I pray thee, doth the prophet say this?); ^{<1213>}Acts 21:39; ^{<152>}2 Corinthians 5:20; followed by the infinitive, ^{<1838>}Luke 8:38; 9:38 (according to the reading **επιβλεψαι** Tr WH); ^{<1003>}Acts 26:3 (where G L T Tr WH omit **σου** after **δεομαι**); followed by **ινα**, (^{<194>}Luke 9:40 (cf. Winer’s *Grammar*, 335 (315); (Buttmann, 258 (222))); followed by **το** with an infinitive ^{<1012>}2 Corinthians 10:2 (cf. Buttmann, 263 (226), 279 (239);

Winer's Grammar, 321, 322 (301f)); with the genitive of person and the accusative of a thing, ^{<408>}2 Corinthians 8:4 (G L T Tr WH; for Rec. adds **δεξασθαι ἡμας** without warrant) (cf. Buttmann, 164 (143); Winer's Grammar, 198 (186)).

b. specifically, of requests addressed to God; absolutely "to pray, make supplication": ^{<406>}Acts 4:31; **του Θεου**, ^{<410>}Acts 10:2; followed by **ει αρα**, ^{<402>}Acts 8:22 (Buttmann, 256 (220); Winer's Grammar, 300 (282)); **του κυριου, ὅπως** etc. ^{<408>}Matthew 9:38; ^{<402>}Luke 10:2; without the genitive **Θεου** — followed by **ει πως**, ^{<610>}Romans 1:10 (cf. Winer's Grammar, and Buttmann's Grammar, the passages cited); by **ινα**, ^{<426>}Luke 21:36; 22:32; by the relic **εις το**, ^{<510>}1 Thessalonians 3:10 (cf. Buttmann, 265 (228)); **ὑπερ τινος προς τον κυριον, ὅπως**, ^{<408>}Acts 8:24. (Synonyms: see **αιτεω** and **δησεις**. Compare: **προσδεομαι**.)*

{1163} **δεον, δεοντος, το** (participle of **δει**, which see), from (Sophocles and) Herodotus down, "that of which there is need, which is requisite, due, proper": **δεον εστι** there is need, ^{<406>}1 Peter 1:6 (T Tr text WH omit; Tr marginal reading brackets **εστι**); followed by the accusative with an infinitive ^{<408>}Acts 19:36; **τα μη δεοντα** that are not proper, ^{<513>}1 Timothy 5:13.*

δεος, δεους, το (δειδω) (from Homer down), "fear, awe": **μετα ευλαβειας και δεους**, ^{<528>}Hebrews 12:28 L T Tr WH.*

(Synonyms: **δεος** ("apprehension"), **φοβος** ("fear"): Ammonius under the word **δεος** says **δεος και φοβος διαφερει. δεος μεν γαρ εστι πολυχρονιος κακου ὑπονοια. οβος δε ἡ παραυτικα πτοησις**. Plato (Laches, p. 198 b.): **δεος γαρ ειναι προσδοκιαν μελλοντος κακου**. Cf. Stallbaum on Plato's Protag., p. 167; Schmidt, chapter 139; and see under the word **δειλια**.)

{1190} **Δερβαιος, Δερβαιου, ὁ**, "of Derbe, a native of Derbe": ^{<404>}Acts 20:4.*

{1191} **Δερβη, Δερβης, ἡ**, "Derbe," a city of Lycaonia, on the confines of Isauria (on its supposed site see Lewin, St. Paul, i. 151f; B. D. under the word; cf. Conyb. and Hows. St. Paul Index under the word): ^{<446>}Acts 14:6,20; 16:1.*

{1192} **δερμα, δερματος, το** (from **δερω** or **δειρω**, as **κερμα** from **κειρω**), “a skin, hide, leather”: ^{<813>}Hebrews 11:37. (Homer and following.)*

{1193} **δερματινος, δερματινη, δερματινον (δερμα)**, “made of skin, leather” (Vulgate *pelliceus*): ^{<104>}Matthew 3:4; ^{<106>}Mark 1:6; cf. ^{<108>}2 Kings 1:8. (Homer, Herodotus, Plato, Strabo, others.)*

{1194} **δερω**; 1 aorist **εδειρα**; 2 future passive **δαρησομαι**;

1. “to flay, skin”: Homer, *Iliad* 1, 459; 23, 167, etc.

2. “to beat, throb, smite” (cf. German *durchgerben* (low English “hide”)), so sometimes in secular authors from Aristophanes ran. 619 (cf. vesp. 485) down: **τινα**, ^{<135>}Matthew 21:35; ^{<128>}Mark 12:3,5; ^{<100>}Luke 20:10f; 22:63; ^{<823>}John 18:23; ^{<54>}Acts 5:40; 16:37; 22:19; **εις προσωπον δερειν τινα**, ^{<712>}2 Corinthians 11:20; **αερα δερειν** (see **αηρ**), ^{<126>}1 Corinthians 9:26; passive: ^{<139>}Mark 13:9; ^{<127>}Luke 12:47 (**δαρησεται πολλας**, namely, **πληγας**, will be beaten with many stripes); ^{<128>}Luke 12:48 (**ολιγας**, cf. Xenophon, an. 5, 8, 12 **παιειν ολιγας**, Sophocles *El.* 1415 **παιειν διπλην**, Aristophanes *nub.* 968 (972) **τυπτεσθαι πολλας**, Plato, *legg.* 8, p. 845 a. **μαστιγουσθαι πληγας**; cf. (Winer’s *Grammar*, 589 (548)); Buttmann, (82 (72)); sec. 134, 6).*

{1195} **δεσμενω**; (imperfect passive 3 person singular **εδεσμευετο** (^{<139>}Luke 8:29 T Tr WH)); (**δεσμος**);

a. “to put in chains”: ^{<139>}Luke 8:29 T Tr WH; ^{<124>}Acts 22:4; (the Septuagint ^{<761>}Judges 16:11; Euripides, *Bacch.* 616; Xenophon, *Hier.* 6, 14; Plato, *legg.* 7, p. 808 d.).

b. “to bind up, bind together”: **φορτια**, ^{<124>}Matthew 23:4; (**δραγματα**, ^{<137>}Genesis 37:7; *Judith* 8:3. (Hesiod, *Works*, 479, others).)*

{1196} **δεσμεω, δεσμω**: (imperfect passive 3 person singular **εδεσμειτο**); “to bind, tie”: ^{<139>}Luke 8:29 R G L; see **δεσμενω**. ((Aristotle, *de plant.* 1, 2, p. 817b, 21; others); Heliiodorus 8, 9).*

{1197} **δεσμη, δεσμης**, or as others write it (*e.g.* Rec.st T; yet cf. Lob. *Paralip.*, p. 396; Chandler sec. 132) **δεσμη, δεσμης, ή (δεω)**, “a bundle”: ^{<139>}Matthew 13:30. (^{<122>}Exodus 12:22. Demosthenes, Dionysius *Halicarnassus*, others.)*

{1198} δεσμιος, δεσμιου, ὁ, “bound, in bonds, a captive, a prisoner” (from Sophocles down): ^{<4275>}Matthew 27:15f; ^{<4156>}Mark 15:6; ^{<4465>}Acts 16:25,27; 23:18; 25:14,27; 28:16 (R G), 17; ^{<5908>}Hebrews 10:34 G L T Tr text WH; 13:3; ὁ δεσμιος του Χριστου Ιησου, whom Christ, *i.e.* his truth which I have preached, has put in bonds (Winer’s Grammar, 189 (178); (Buttmann, 169 (147))), ^{<4901>}Ephesians 3:1; ^{<5008>}2 Timothy 1:8; ^{<5001>}Philemon 1:1,9; in the same sense ὁ δεσμιος εν κυριω, ^{<4901>}Ephesians 4:1; (cf. Lightfoot on ^{<5013>}Philemon 1:13).*

{1199} δεσμος, δεσμου, ὁ (δεω) (from Homer down), “a band or bond”: ^{<4075>}Mark 7:35 (ελυθη ὁ δεσμος της γλωσσης αυτου, *i.e.* the impediment in his speech was removed); ^{<4236>}Luke 13:16 (λυθηναι απο του δεσμου, of a woman bowed together, held fasces it were by a bond). The plural form τα δεσμα the more common form in Greek writers (Winer’s Grammar, 63 (62) (cf. Buttmann, 23 (21); see below)), is found in ^{<4189>}Luke 8:29; ^{<4465>}Acts 16:26; 20:23; the other form ὀι δεσμοι in ^{<5013>}Philippians 1:13 (ὥστε τους δεσμους μου φανερους εν Χριστω γενεσθαι, so that my captivity became manifest as made for the cause of Christ) (“δεσμα *sunt vincula quibus quis constringitur, sed δεσμος est in carcerem coniectio et captivitas in vinculis ... Utraque forma et ceteri Graeci omnes et Attici utuntur, sed non promiscue ut inter se permutari possint.*” Cobet as quoted in Rutherford, New Phryn., p. 353); the genitive and dative in ^{<4220>}Acts 22:30 Rec.; 23:29; 26:29,31; ^{<5007>}Philippians 1:7,14,16 (17); ^{<5048>}Colossians 4:18; ^{<5019>}2 Timothy 2:9; ^{<5010>}Philemon 1:10; ^{<5804>}Hebrews 10:34 R Tr marginal reading; ^{<5816>}Hebrews 11:36; ^{<6106>}Jude 1:6; εν τοις δεσμοις του ευαγγελιου, in the captivity into which the preaching of the gospel has thrown me, ^{<5013>}Philemon 1:13 (Winer’s Grammar, 189 (178); cf. reference under the word δεσμιος, at the end).*

{1200} δεσμοφυλαξ, δεσμοφυλακος, ὁ (δεσμος and φυλαξ, like θησαυροφυλαξ (cf. with 100 (95))), “a keeper of a prison, a jailer”: ^{<4465>}Acts 16:23,27,36. (Josephus, Antiquities 2, 5, 1; Lucian, Tox. 30; (Artemidorus Daldianus, oneir. 3, 60; others); αρχιδεσμοφυλαξ, ^{<1321>}Genesis 39:21-23.)*

{1201} δεσμητριον, δεσμητριου, το, “a prison, jail”: ^{<4112>}Matthew 11:2; ^{<4465>}Acts 5:21,23; 16:26. (^{<0418>}Genesis 40:3; (Herodotus), Thucydides, Plato, Demosthenes, others.)*

{1202} δεσμωτης, δεσμωτου, ὁ, “one bound, a prisoner”: ^{<470>}Acts 27:1,42. (^{<131>}Genesis 39:20; Baruch 1:9; Herodotus, Aeschylus, Sophocles, Thucydides, subsequent writers)*

{1203} δεσποτης, δεσποτου, ὁ (from Pindar down), “a master, lord” (as of δουλοι, οικεται): ^{<501>}1 Timothy 6:1,(2); ^{<521>}2 Timothy 2:21; ^{<519>}Titus 2:9; ^{<128>}1 Peter 2:18; God is thus addressed by one who calls himself his δουλος: ^{<122>}Luke 2:29, cf. ^{<403>}Acts 4:24,29 (δεσποτης των παντων, ^{<888>}Job 5:8; Sap. 6:8); Christ is so called, as one who has bought his servants, ^{<611>}2 Peter 2:1; rules over his church, ^{<510>}Jude 1:4 (some take δεσποτης here as designating God; cf. R. V. marginal reading); and whose prerogative it is to take vengeance on those who persecute his followers, ^{<610>}Revelation 6:10.*

(Synonyms: δεσποτης, κυριος: δεσποτης was strictly the correlative of slave, δουλος, and hence, denoted absolute ownership and uncontrolled power; κυριος had a wider meaning, applicable to the various ranks and relations of life, and not suggestive either of property or of absolutism. Ammonius under the word δεσποτης says δεδσποτης ὁ των αργυρωνητων. κυριος δε και πατηρ υιου και αυτος τις εαυτου. So Philo, quis rer. div. heres sec. 6 ὡστε τον δεσποτην κυριον ειναι και ετι ὡσανει φοβερον κυριον, ου μονον το κυρος και το κρατος ἅπαντων ανημμενον, αλλα και δεος και φοβον ικανον εμποιησαι. Cf. Trench, sec. xxviii.; Woolsey, in Bib. Sacr. for 1861, p. 599f; Schmidt, chapter 161, 5.)

{1204} δευρο, adverb, from Homer down;

1. of place,

a. “hither; to this place”.

b. in urging and calling, “Here! Come!” (the Septuagint especially for **ĒI e** and **hkl**): ^{<1021>}Matthew 19:21; ^{<1101>}Mark 10:21; ^{<282>}Luke 18:22; ^{<814>}John 11:43 (δευρο εξω “come forth”). ^{<473>}Acts 7:34; ^{<670>}Revelation 17:1; 21:9; δευρο εις γην, ἦν κ.τ.λ., ^{<407>}Acts 7:3 (δευρο εις τον οικον σου, ^{<1053>}1 Kings 1:53; eis Ptolemaida, 1 Macc. 12:45).

2. of time, “hitherto, now”: αχρι του δευρο up to this time, ^{<8113>}Romans 1:13 (μεχρι δευρο (Plato, legg. 7, p. 811 c.); Athen. 1, 62, p. 34 c.; Plutarch, vit. Numbers 4; Pomp. 24).*

{1205} δευτε, adverb, used when two or more are addressed (cf. Buttmann, 70 (61)); perhaps from δευρ' ιτε (yet see Alexander Buttmann (1873) Gram. 21te Aufl. sec. 115 Anm. 8), see δευρο, 1;

1. from Homer down, “come hither, come here, come”: followed by an imperative, δευτε, κληρονομησατε, ^{<4254>} Matthew 25:34; δευτε, ιδετε, ^{<4086>} Matthew 28:6; ^{<4049>} John 4:29; δευτε, αριστησατε, ^{<4212>} John 21:12; δευτε, συναχθητε (Rec. δευτε και συναγεσθε), ^{<6917>} Revelation 19:17. δευτε απισω μου “come after me,” be my disciples: ^{<4049>} Matthew 4:19; ^{<4017>} Mark 1:17 (equivalent to **Wkl** **lyrjəðæ** ^{<1769>} 2 Kings 6:19); δευτε εις τους γαμους, ^{<4214>} Matthew 22:4; εις ερημον τοπον, ^{<4061>} Mark 6:31; δευτε προς με, ^{<4113>} Matthew 11:28.

2. It gets the force of an interjection, “Come! Come now!” followed by a hortatory subjunctive: δευτε, αποκτεινωμεν, ^{<4213>} Matthew 21:38; ^{<4117>} Mark 12:7 and R G in ^{<4214>} Luke 20:14. (the Septuagint mostly for **Wkl**] sometimes for **WaB**.)*

{1206} δευτεραιος, δευτεραια, δευτεραιον (δευτερος) (Herodotus, Xenophon, others), “of or belonging to the second”; of one who comes, or does a thing, “on the second day” (cf. τριταιιος, τεταρταιιος, etc.): δευτεραιοι ηλθομεν, ^{<4283>} Acts 28:13; cf. Winer’s Grammar, sec. 54, 2; (Buttmann, sec. 123, 9).*

{1207} δευτεροπρωτος, δευτεροπρωτον, “second-first” (cf. δευτερεσχατος second-last, last but one): εν σαββατω δευτεροπρωτω in ^{<4011>} Luke 6:1 seems to be, “the second of the first sabbaths after the feast of the Passover”; cf. Redslob in the Intelligenzblatt zur Hall. Lit. Zeit. 1847, N. 70; Ewald, Jahrb. d. Biblical Wissensch. i., p. 72; (WH’s Appendix, at the passage). The various opinions of others are reviewed by Meyer (and McClellan) at the passage and Lübker in the Studien und Kritiken for 1835, p. 664ff (Eustrat. in vita Eutyech. n. 95 calls the first Sunday after Easter δευτεροπρωτην κυριακην). (But the genuineness of the word is questionable. It is lacking in a B L 1, 33, 69 and some other authorities. Hence, Tr text WH omit the word; L Tr marginal reading brackets it. Tischendorf, after expunging it in his 2nd edition, restored it in his 7th edition, subsequently put it in brackets, and finally (8th edition) inserted it again. It is questioned or discarded, by Meyer, Bleek, Alford, Weiss (on Mark, p. 101), Holtz., Hilgenf., Volkm., Farrar (commentary at

the passage and Life of Christ 1:435), others. For the evidence see Tdf.'s note, and for discussions of it see WH's Appendix at the passage; Scrivener, Introduction, p. 515f; Green, "Developed Criticism" at the passage.)*

{1208} δευτερος, δευτερα, δευτερον (from Homer down; Curtius, sec. 277), "second": ^{<1226>}Matthew 22:26; ^{<1121>}Mark 12:21; ^{<1238>}Luke 12:38; ^{<1054>}John 4:54; ^{<1117>}Revelation 4:7, etc.; "the second," the other of two: ^{<1239>}Matthew 22:39; ^{<1121>}Mark 12:31; ^{<1547>}1 Corinthians 15:47; ^{<1110>}Titus 3:10; ^{<1111>}2 Peter 3:1; ^{<1117>}Hebrews 8:7; 10:9; δευτερος θανατος (see θανατος, 3), ^{<1211>}Revelation 2:11; 20:14; 21:8; δευτερα χαρις in ^{<1115>}2 Corinthians 1:15 is not a "double" benefit, but "a second," opposed to the former which the Corinthians would have had if Paul in passing through Achaia into Macedonia had visited them προτερον (WH text Tr marginal reading read δευτερον χαραν, which see). The neuter δευτερον is used adverbially "in the second place, a second time" (cf. Winer's Grammar, sec. 37, 5 Note 1): ^{<1114>}John 3:4; ^{<1113>}Revelation 19:3; παλιν is added, as often in Greek writers (see ανωθεν, at the end): ^{<1216>}John 21:16; also το δευτερον, ^{<1112>}2 Corinthians 13:2; ^{<1115>}Jude 1:5; εκ δευτερον (1 Macc. 9:1), ^{<1147>}Mark 14:72; ^{<1112>}John 9:24; ^{<1110>}Acts 11:9; ^{<1113>}Hebrews 9:28; cf. Winer's Grammar, sec. 51, 1d.; with παλιν added, ^{<1112>}Matthew 26:42; ^{<1115>}Acts 10:15 (Homer, Odyssey 3, 161 επι δευτερον αυτις); εντω δευτερω "at the second time," ^{<1113>}Acts 7:13 (when they had come the second time); δευτερον in a partition "then, in the second place": ^{<1228>}1 Corinthians 12:28.

{1209} δεχομαι; (future 2 person plural δεξεσθε, ^{<1117>}Ephesians 6:17 Rec.^{bez}); 1 aorist εδεξαμην; perfect δεδεγμαι (^{<1114>}Acts 8:14); deponent middle; the Septuagint mostly for j qæ;

1. "to take with the hand": το γραμμα (L text T Tr WH τα γραμματα), ^{<1116>}Luke 16:6f; το ποτηριον, ^{<1217>}Luke 22:17; "to take hold of, take up," την περικεφαλαιαν ... την μαχαιραν, ^{<1117>}Ephesians 6:17; το παιδιον εις αγκαλας, ^{<1128>}Luke 2:28.

2. "to take up, receive" (German aufnehmen, annehmen);

a. used of a place receiving one: ὄν δει ουρανὸν δεξασθαι (ουρανὸν is subject), ^{<1121>}Acts 3:21 (Plato, Theact., p. 177 a. τελευτησαντας αυτους ... ὁ των κακων καθαρὸς τοπος ου δεξεται).

b. with the accusative of person “to receive, grant access to, a visitor; not to refuse contact or friendship”: <4091> Luke 9:11 RG; <4045> John 4:45; <4075> 2 Corinthians 7:15; <4044> Galatians 4:14; <5040> Colossians 4:10; “to receive to hospitality,” <4004> Matthew 10:14,40f; <4061> Mark 6:11; <4095> Luke 9:5,53; 10:8,10; <4217> Acts 21:17 Rec.; <5813> Hebrews 11:31 (often in Greek writings from Homer down); **παιδιον**, “to receive” into one’s family in order to bring up and educate, <4085> Matthew 18:5; <4027> Mark 9:37; <4098> Luke 9:48; “to receive” **εις τους οικους, τας σκηνας**, <4264> Luke 16:4,9; **δεξαι το πνευμα μου**, to thyself in heaven, <4075> Acts 7:59. c. with the accusative of the thing offered in speaking, teaching, instructing; “to receive favorably, give ear to, embrace, make one’s own, approve, not to reject”: **τον λογον**, <4083> Luke 8:13; <4084> Acts 8:14; 11:1; 17:11; <5006> 1 Thessalonians 1:6; 2:13; <5021> James 1:21; **τα του πνευματος** <4024> 1 Corinthians 2:14; **την παρακλησιν**, <4087> 2 Corinthians 8:17; **την αγαπην της αληθειας** namely, commended to them, <5020> 2 Thessalonians 2:10; (add the elliptical construction in <4014> Matthew 11:14) (often in Greek writings); to receive a benefit offered, not to reject it, <4084> 2 Corinthians 8:4 Rec. d. “to receive” equivalent to “to take upon oneself, sustain, bear, endure”: **τινα**, his bearing and behavior, <4716> 2 Corinthians 11:16 **την αδικιαν**, Hebrew **אצח**; <4507> Genesis 50:17; **παν, ο εαν επαχθη**, Sir. 2:4; **μυθον χαλεπον**, Homer, Odyssey 20, 271, and often in Greek writers).

3. “to receive, get,” (German *empfangen*): **επιστολας**, <4216> Acts 22:5; **γραμματα**, <4021> Acts 28:21; **την βασιλειαν του Θεου**, to become a partaker of the benefits of God’s kingdom, <4005> Mark 10:15; <4287> Luke 18:17; **λογια ζωντα**, <4073> Acts 7:38; **ευαγγελιον**, <4704> 2 Corinthians 11:4; **την χαριν του Θεου**, <4061> 2 Corinthians 6:1; — equivalent to “to learn”: <5048> Philippians 4:18 ((?) see the commentaries at the passage).*

(Synonyms: **δεχομαι, λαμβανω**: The earlier classic use of these verbs sustains in the main the distinction laid down in the glossaries (e.g. Ammonius, under the word **λαβειν; λαβειν μεν εστι, το κειμενον τι ανελεσθαι. Δεξασθαι δε, το διδομενον εκ χειρος**), and the suggestion of a self-prompted taking still adheres to **λαμβανω** in many connections (cf. **λαβειν τινα γυναικα, αρχην λαβειν**) in distinction from a receiving of what is offered; in use, however, the words overlap and distinctions disappear; yet the suggestion of a welcoming or an appropriating reception generally cleaves to **δεχομαι**. See Schimdt, chapter 107, who treats of the compound of **δεχομαι**. in detail. Compare: **αναδεχομαι, αποδεχομαι**,

διαδεχομαι, εισδεχομαι, εκδεχομαι, απεκδεχομαι, ενδεχομαι, επιδεχομαι, παραδεχομαι, προσδεχομαι, ὑποδεχομαι.)

{1210} δεω: (future δησω); 1 aorist εδησα; perfect participle δεδεκως (<422> Acts 22:29); passive, perfect δεδεμαι; 1 aorist infinitive δεθηναι (<423> Acts 21:33); the Septuagint chiefly for ρσαε (from Homer down); “to bind, tie, fasten”;

1. properly: τι, εισδεσμας, <4130> Matthew 13:30 (Tr WH brackets G probably omit εις, cf. Buttmann, 150 (131); Winer’s Grammar, 225 (211)); οθονη τεσσαρσιν αρχαις δεδεμεναις a sheet bound by the four corners (to the sky), <401> Acts 10:11 (G L T Tr WH omit δεδεμεναις και); an animal, to prevent it from straying around, ονος δεδεμενη, πωλος δεδεμενος, <422> Matthew 21:2; <4110> Mark 11:2; <4290> Luke 19:30; with προς την θυραν added, <41104> Mark 11:4; with the accusative of person “to bind, to fasten with chains, to throw into chains”: αγγελους, <6044> Revelation 9:14; a madman, πεδαεις και αλυσσει, <4085> Mark 5:3f; captives, Matthew (12:29); 14:3; 22:13; 27:2; Mark (3:27); 6:17; 15:1; <6182> John 18:12; <4094> Acts 9:14; 21:11; 22:29; <6110> Revelation 20:2; Passive, <4137> Mark 15:7; <6184> John 18:24; <4092> Acts 9:2,21 (in the last two passages δεδεμενον αγειν τινα); <4213> Acts 21:13; 22:5; 24:27; <5104> Colossians 4:3; αλυσσει, <4126> Acts 12:6; 21:33; ο λογος του Θεου ου δεδεται, figuratively for these bonds of mine in no way hinder its course, i.e. the preaching, extension, and efficacy of the gospel, <5109> 2 Timothy 2:9; the bodies of the dead, which were accustomed to be bound with bandages and linen cloths: ο τεθηκως δεδεμονος τους ποδας και τας χειρας κειριας, bound hand and foot with grave-cloths, <6144> John 11:44; το σωμα οθονιοις (Tdf. 2, 7 εν οθονιοις), to swathe in linen cloths, <6194> John 19:40.

2. metaphorically,

a. Satan is said δησαι a woman bent together, i.e. by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright, <6136> Luke 13:16 cf. <6131> Luke 13:11.

b. “to bind,” i.e. “put under obligation,” namely, of law, duty, etc.: δεδεμενος τω πνευματι, bound or constrained in my spirit, i.e. compelled by my convictions, <4122> Acts 20:22 (so not infrequent in Greek authors as Plato, rep. 8, p. 567 d. αναγκη δεδεται η προσταττει αυτω); with the dative of person δεδεσθαι τινι, “to be bound to one”: ανδρι, of

a wife, ^{<4170>}Romans 7:2; **γυναικι**, of a husband, ^{<4172>}1 Corinthians 7:27; **δεδεται** absolutely, opposed to **ελευθερα εστι**, ^{<4173>}1 Corinthians 7:39; (Achilles Tatius 1, 11, p. 41 **αλλη δεδεμαι παρθενω**, Jamblichus, vit. Pythagoras 11, 56 **την μεν αγαμον, ... την δε προς ανδρα δεδεμενην**).

c. by a Chaldean and rabbinical idiom (equivalent to **rsæ**), “to forbid, prohibit, declare to be illicit”: ^{<4169>}Matthew 16:19; 18:18. (Compare: **καταδεω, περιδεω, συνδεω, υποδεω**.)*

{1211} **δη** (shortened from **ηδη** (others besides)), a particle which, the epic phrases **δη τοτε, δη γαρ** excepted, is never placed at the beginning of a sentence, but is joined to some preceding word, and indicates that “what it introduces can be taken as something settled, laid down in deed and in truth” (Klotz ad Devar. ii. 2, p. 392): “now therefore, then, verily, in truth,” (Latin *jam, igitur, sane*, etc. — although neither Latin, German (nor English) has a word precisely equivalent to **δη**).

1. added to relative pronouns: **ος δη**, “who is such a one as, who preeminently, who then,” ^{<4133>}Matthew 13:23.

2. joined to imperatives and hortatory subjunctives it signifies that the thing enjoined must be done “forthwith, at once” (cf. Winer’s Grammar, sec. 43, 3 a.), so that it may be evident that it is being done (cf. Passow, i., p. 612{b}), where the Latin says *agedum, jam*, German *doch, nur* (English, “now, only, but”): ^{<4125>}Luke 2:15; Acts (6:3 L WH marginal reading brackets); ^{<4410>}Acts 13:2; 15:36; ^{<4161>}1 Corinthians 6:20 (Sir. 44:1).

3. “surely, certainly”: ^{<4721>}2 Corinthians 12:1 R G.*

{5081} **δηλαυγως** (from **δηλος** and **αυγη**), “radiantly, in full light, clearly”: ^{<4085>}Mark 8:25 T WH marginal reading with manuscripts **a*** C L delta for Rec. **τηλαυγως**. Hesychius says **δηλαυγως. αγαν φανερως**; add **δηλαυγεσι τεκμηριοις**, Democritus in Fabricius, Biblioth. Gr. iv., p. 333. With the exception of this word (**δηλοποιεω** (Plutarch, Pericl. 33, 8; others)) and the very rare **δηλοφανης, δηλος** is not found in composition.*

{1212} **δηλος, δηλη, δηλον** (from Homer down), “clear, evident, manifest”: ^{<4151>}Matthew 26:73; **δηλον** namely, **εστιν** it is manifest, evident, followed by **οτι** (4 Macc. 2:7; Xenophon, an. 1, 3, 9; others): ^{<4157>}1 Corinthians 15:27 (here some would take the words adverbially and

parenthetically, *i.e.* δηλονοτι, “manifestly,” cf. Winer’s Grammar, sec. 64, 2 a.); ^{<4811>}Galatians 3:11; ^{<5107>}1 Timothy 6:7 (here L T Tr WH omit δηλον).*

(Synonyms: δηλος, φανερος; δηλος, “evident,” what is known and understood, φανερος, “manifest,” as opposed to what is concealed or invisible; δηλος points rather to inner perception, φανερος to outward appearance. Cf. Schmidt, chapter 129.)

{1213} δηλω, δηλω; (imperfect εδηλουν; future δηλωσω); 1 aorist εδηλωσα; passive (imperfect 3 person singular εδηλουτο (^{<4011>}1 Peter 1:11 WH marginal reading)); 1 aorist εδηλωθην; (δηλος); the Septuagint for [ϰελιδ and sometimes for ηρω; in Greek authors from (Aeschylus and) Herodotus down; “to make manifest”: τι, ^{<4813>}1 Corinthians 3:13; “to make known by relating, to declare”: τι, ^{<5108>}Colossians 1:8; τινι περι τινος, οτι, at, ^{<4011>}1 Corinthians 1:11; “to give one to understand, to indicate, signify”: τι, ^{<8127>}Hebrews 12:27; ^{<6014>}2 Peter 1:14; followed by the accusative with an infinitive ^{<8008>}Hebrews 9:8; εις τι, “point unto,” ^{<4011>}1 Peter 1:11.*

(SYN: δηλω, εμφανιζω: εμπάνιζω, to manifest to the sight, make visible; δηλω, to render evident to the mind, of such disclosures as exhibit character or suggest inferences; hence, especially of prophetic, typical, or other supernatural disclosures. Cf. Schmidt, chapter 129 sec. 6; Bleek on ^{<8008>}Hebrews 9:8.)

{1214} Δημας, ό, “Demas,” (proper name, contracted apparently Δημητριος, cf. Winer’s Grammar, 103 (97); (on its declension, cf. Buttman, 20 (18))), a companion of Paul, who deserted the apostle when he was a prisoner at Rome and returned to Thessalonica: ^{<5104>}Colossians 4:14; ^{<5124>}Philemon 1:24; ^{<8040>}2 Timothy 4:10.*

{1215} δημηγορεω, δημηγορω: (imperfect εδημηγορουν); (to be a δημηγορος, from δημος and αγορευω, to harangue the people); “to address a public assembly, make a speech to the people”: εδημηγορει προς αυτους (A.V. “made an oration”), ^{<4421>}Acts 12:21. (Aristophanes, Xenophon, Plato, Demosthenes, others. ^{<3881>}Proverbs 30:31 (^{<1246>}Proverbs 24:66); 4 Macc. 5:15.)*

{1216} Δημητριος, Δημετριου, ό, “Demetrius”;

1. a silversmith of Ephesus, a heathen: ^{<4192>}Acts 19:24,38.

2. a certain Christian: ^{<6012>}3 John 1:12.*

{1217} δημιουργος, δημιουργου, ό (δημιος, public, belonging to the people, and ΕΡΓΩ; cf. ^{<4192>}ιεουργος, αμπελουργος, etc.), often in Greek writers from Homer down;

a. properly, “a workman for the public.”

b. universally, “the author of any work, an artisan, framer, builder”:

τεχνιτες και δημιουργος, ^{<5810>}Hebrews 11:10; (Xenophon, mem. 1, 4, 7 (cf. 9) σοφου τινος δημιουργου τεχνημα. God is called ^{<4192>}ό του ουρανου δημιουργος in Plato, rep. 7, p. 530 a.; ^{<4192>}ό δημιουργος των όλων in Josephus, Antiquities 1, 7, 1, and often in ecclesiastical writers from Clement of Rome, 1 Corinthians 20, 11; 26, 1; 33, 2 on; (cf. Philo, de mut. nom. sec. 4; de opif. mund., Muller, edition, p. 133; Piper, Einl. in monument. Theol. sec. 26; Sophocles’ Lexicon, under the word). In the Scriptures, besides, only in 2 Macc. 4:1 ^{<4192>}κακων δημιουργος). (Cf. Trench, sec. cv.)*

{1218} δημος, δημιου ό, “the people, the mass of the people assembled in a public place”: ^{<4122>}Acts 12:22; 19:33; ^{<4192>}αγειν (R G), ^{<4192>}εισελθειν εις τον δημον: ^{<4175>}Acts 17:5 (L T Tr WH ^{<4192>}προαγειν); ^{<4192>}Acts 19:30. (From Homer down.)*

(Synonyms: ^{<4192>}δημος, ^{<4192>}λαος: in classic Greek ^{<4192>}δημος denotes the people as organized into a body politic; ^{<4192>}λαος, the unorganized people at large. But in biblical Greek ^{<4192>}λαος, is used especially of the chosen people of God; ^{<4192>}δημος, on the other hand (found only in Acts) denotes the people of a heathen city. Cf. Trench, sec. xcvi.; Schmidt, chapter 199).

{1219} δημοσιος, δημοσια, δημοσιον, especially frequent in Attic; “belonging to the people or state, public” (opposed to ^{<4158>}ιδιος): ^{<4158>}Acts 5:18; in dative feminine ^{<4158>}δημοσια used adverbially (opposed to ^{<4158>}ιδια) (cf. Winer’s Grammar, 591 (549) note), “publicly, in public places, in view of all”: ^{<4157>}Acts 16:37; 18:28; ^{<4157>}δημοσιος και κατ’ οικους, ^{<4157>}Acts 20:20; (2 Macc. 6:10; 3 Macc. 2:27; in Greek writings also “by public authority, at the public expense”).*

{1220} **δηνάριον, δηνάριου, το** (Plutarch, Epictetus, others), a Latin word, “a denarius,” a silver coin, originally consisting of ten (whence its name), afterward (from 217 B. C. on) of sixteen asses; about (3.898 grams, *i.e.* 8 1/2 pence or 16 2/3 cents; rapidly debased from Nero on; cf. BB. DD. under the word Denarius): ^{<4083>}Matthew 18:28; 20:2,9,13; 22:19; ^{<4067>}Mark 6:37; 12:15; 14:5; ^{<4074>}Luke 7:41; 10:35; 20:24; ^{<4077>}John 6:7; 12:5; ^{<4076>}Revelation 6:6 (cf. Winer’s Grammar, 587 (546); Buttmann, 164 (143)); **το ανα δηνάριον** namely, **ον**, the pay of a denarius apiece promised to each workman, ^{<4100>}Matthew 20:10 T Tr (txt., Tr marginal reading WH brackets **το**).*

{1221} **δηποτε** (from **δη** and **ποτε**), adverb, “now at length” (*jam aliquando*); “at any time; at last,” etc., “just exactly”; (hence, it generalizes a relative, like the Latin *cumque*; see Lob. ad Phryn., p. 373): **ὁ δηποτε νοσηματι**, with whatsoever disease, ^{<4070>}John 5:4 (R G, but L **ὁιωδηποτουν**).*

{1222} **δηπου** (L WH **δη που**; cf. Lipsius, Gram. Untersuch., p. 123f), adverb (from **δη** and **που**), properly, “now in some way, whatever that way is”; it is used when something is affirmed in a slightly ironical manner, as if with an affectation of uncertainty, “perhaps, doubtless, verily”: **ου δηπου**, “not surely” (German *doch nicht etwa*), “hardly I trow”; (cf. Rost in Passow, i., p. 613{b}; Klotz ad Devar. ii. 2, p. 427f.). Once in Scripture: ^{<3126>}Hebrews 2:16.*

{2203} (**Δια**, see **ευσ**.)

{1223} **δια** (“written **δι**’ before a vowel, except in proper names and ^{<4177>}2 Corinthians 5:7; ^{<4180>}Romans 8:10” Tdf. Proleg., p. 94), akin to **δεις** and Latin *dis* in composition, properly, denoting a division into two or more parts; a preposition taking the genitive and the accusative. In its use the biblical writers differ in no respect from the Greek; cf. Winer’s Grammar, 377ff (353ff); 398 (372)f

A. with the genitive: “through”;

I. of place;

1. properly, after verbs denoting an extension, or a motion, or an act, that occurs through any place: **δι’ αλλης οδου αναχωρειν**, ^{<4122>}Matthew 2:12; **δι’ ανυδρων τοπων**, ^{<4123>}Matthew 12:43; **δια της αμαρειας**,

John 4:4; **δια της θυρας**, John 10:1f; add, Matthew 19:24; Mark 2:23; 10:25; 11:16; Luke 4:30; 5:19; 18:25; 2 Corinthians 11:33; Hebrews 9:11f; 11:29, etc.; **δι' ὑμων**, through your city, Romans 15:28; (on **δια παντων**, Acts 9:32, see **πας**, II. 1); **ὁ δια παντων**, diffusing his saving influence through all, Ephesians 4:6; **σωζεσθαι δια πυρος**, 1 Corinthians 3:15; **διασωζεσθαι δι' ὕδατος**, 1 Peter 3:20 (Ev. Nicod. c. 9, p. 568f, Thilo edition (p. 228, Tdf. edition) **δια θαλασσης ὡς δια ξηρας**); **βλελπειν δι' εσοπτρου**, 1 Corinthians 13:12 (cf. Winer's Grammar, 380 (356)). Add the adverbial phrase **δι' ὄλου** from top to bottom, throughout, John 19:23 (metaphorically, "in every way," 1 Macc. 6:18). From this use of the preposition has come

2. its tropical use of state or condition in which (properly, passing through which as through a space) one does or suffers something, where we, with a different conception, employ "with, in," etc. (German *bei, unter, mit*): **ὁ δια γραμματος και περιτομης παραβατης νομου**, Romans 2:27 (Winer's Grammar, 380 (355)); **οι πιστευοντες δι' ακροβυστιας** who believe, though uncircumcised (see **ακροβυστια**, a.), Romans 4:11; **δια προσκομματος εσθιειν**, with offence, or so as to be an offence (cf. Winer's Grammar, 380 (356), and see **προσκομμα**), Romans 14:20; **δια πιστεως περιπατειν, ου δια ειδους** (see **ειδος**, 1), 2 Corinthians 5:7; **τα δια** (Lachmann marginal reading (cf. Tr marginal reading) **τα ιδια** (see Meyer at the passage)) **του σωματος**;, done in the body (*i.e.* while we were clothed with our earthly body (others take **δια** here instrumentally; see III. 2 below)), 2 Corinthians 5:10; **δια πολλων δακρυων**, 2 Corinthians 2:4; **δια δοξης**, clothed with glory, 2 Corinthians 3:11; **ερχεσθαι, εισερχεσθαι δια τινος** "with" a thing, Hebrews 9:12; 1 John 5:6 (but cf. Winer's Grammar, 380 (355)); **δι' ὑπομονης**, Romans 8:25 (**δια πενθους το γηρας διαγειν**, Xenophon, Cyril 4, 6, 6; cf. Mattiae ii., p. 1353).

II. of Time (cf. Winer's Grammar, 380 (356); Ellicott or Meyer on Galatians 2:1; Fritzsche as below);

1. of continued time; hence, a. of the time "throughout" ("during") which anything is done: Matthew 26:61; Mark 14:58; **δι' ὄλης (της R G) νυκτος**, Luke 5:5; **δια παντος του ζην**, Hebrews 2:15; **δια παντος** (so L WH Tr (except Mark 5:5; Luke 24:53)), or written together **διαπαντος** (so G T (except in Matt.); cf. Winer's Grammar, 46

(45); Lipsius, Gram. Unters., p. 125), “continually, always”: <0180> Matthew 18:10; <4085> Mark 5:5; <0263> Luke 24:53; <4025> Acts 2:25 (from Psalm 15:8 (<0908> Psalm 16:8)); 10:2; 24:16; <6110> Romans 11:10 (from <0924> Psalm 68:24 (<0924> Psalm 69:24)); <5186> 2 Thessalonians 3:16; <8005> Hebrews 9:6; 13:15 (often in Greek writings). b. of the time “within” which a thing is done: **δια της νυκτος** (L T Tr WH **δια νυκτος**), by night, <4059> Acts 5:19; 16:9; 17:10; 23:31, (Palaeph. 1, 10); **δι’ ἡμερων τεσσαρακοντα**, repeatedly within the space of forty days, <4003> Acts 1:3; — (denying this use of the preposition, C. F. A. Fritzsche in Fritzschorum Opuscc., p. 164f would refer these instances to the use noted under a. (see Winer’s, Ellicott, Meyer as above)).

2. of time elapsed, and which has, so to say, been passed through: <8001> Galatians 2:1 (cf. Winer’s Grammar, 380 (356)); **δι’ ἡμερων** (some) days having intervened, after (some) days, <4001> Mark 2:1; **δι’ ετων πλειονων**, <4047> Acts 24:17; examples from Greek authors in Fritzsche on Mark, p. 50; (Winer’s Grammar, 380 (356); Liddell and Scott, under the word, A. II. 2; Sophocles’ Lexicon, under the word, 2; Field, Otium Norv. iii, p. 14).

III. of the Means or Instrument by which anything is effected; because what is done by means of person or thing seems to pass as it were through the same (cf. Winer’s Grammar, 378 (354)).

1. of one who is the author of the action as well as its instrument, or of the efficient cause: **δι’ αυτου** (*i.e.* του Θεου) **τα παντα** namely, **εστιν** or **εγενετο**, <6135> Romans 11:36; also **δι’ ου**, <8020> Hebrews 2:10; **δι’ ου εκληθητε**, <8000> 1 Corinthians 1:9; add (<8007> Galatians 4:7 L T Tr WH, see below); <8021> Hebrews 7:21 (**ἡ ιατρικη πασα δια του Θεου τουτου**, *i.e.* Aesculapius, **κυβερναται**, Plato, symp., p. 186 e.; cf. Fritzsche on Romans, vol. i., p. 15 (and for examples Sophocles’ Lexicon, under the word, 1)); of him to whom that is due which anyone has or has done; hence equivalent to “by the fault of” anyone: **δι’ ου το σκανδαλον ερχεται**, <0807> Matthew 18:7; **δι’ ἐνοχος ανθρωπου ἢ ἁμαρτια ... εισηλθε**, <6152> Romans 5:12, cf. <6156> Romans 5:16-19; **ησθενει δια της σαρκος**, <6808> Romans 8:3; “by the merit, aid, favor of” anyone: **εν ζωη βασιλευσουσι δια**, etc. <6157> Romans 5:17, cf. <6158> Romans 5:18f; <6152> 1 Corinthians 15:21; **δια του Χριστου**, and the like: <6801> Romans 5:1f <6151> Romans 5:11; <4003> Acts 10:43; <8007> Galatians 4:7 (Rec., but see above); **δοκαζειν τον Θεον δια Ιησου Χριστου**, <0041> 1 Peter 4:11, and

ευχαριστειν τω Θεω δια Ιησου Χριστου, ^{<6008>}Romans 1:8; 7:25 (where L T Tr WH text **χαρις τω Θεω**); ^{<5087>}Colossians 3:17 — because the possibility both of glorifying God and of giving thanks to him is due to the kindness of Christ: **καυχασθαι εν τω Θεω δια Ιησου Χριστου**, ^{<6511>}Romans 5:11; **αναπαυεσθαι δια τινος**, ^{<5007>}Philemon 1:7; **οι πεπιστευκοτες δια της χαριστος**, ^{<44827>}Acts 18:27; **πολλης ειρηνης τυγγανοντες δια σου ... δια της σης προνοιας**, ^{<4242>}Acts 24:2 (3); **υπερνικαν δια του αγαπησαντος ημας**, ^{<6857>}Romans 8:37; **περισσευειν δια τινος**, by the increase which comes from one, ^{<3026>}Philippians 1:26; ^{<4006>}2 Corinthians 1:5; 9:12; **δια της υμων θεσεως**, ^{<3019>}Philippians 1:19; add, ^{<5022>}Philemon 1:22 ^{<6012>}Romans 1:12; ^{<4004>}2 Corinthians 1:4; ^{<8023>}Galatians 4:23; ^{<6006>}1 Peter 1:5.

2. of the instrument used to accomplish a thing, or of the instrumental cause in the stricter sense: — with the genitive of person “by the service, the intervention of, anyone”; with the genitive of thing, “by means of with the help of, anything;

a. in passages where a subject expressly mentioned is said to do or to have done a thing by some person or by some thing: ^{<4161>}Mark 16:20 (**του κυριου τον λογον βεβαιουντος δια των σημειων**); ^{<6070>}Luke 1:70; ^{<4016>}Acts 1:16; 2:22 (**τερασι και σημειοις, οις εποιησε δι’ αυτου ο Θεος**); ^{<4481>}Acts 8:20; 10:36; 15:28 (**γραψαντες δια χειρος αυτων**); ^{<408>}Acts 20:28; 21:19; 28:25; ^{<6216>}Romans 2:16; 3:31; 7:13; (8:11 Rec. ^{bez elz} L edition min. T WH text); ^{<6158>}Romans 15:18; 16:18; ^{<6012>}1 Corinthians 1:21 (cf. Winer’s Grammar, 381 (357)); ^{<6010>}1 Corinthians 2:10; 4:15; 6:14; 14:9, 19 (RG); 15:57; ^{<4004>}2 Corinthians 1:4; 4:14 RG; 5:18,20; 9:13 (cf. Winer’s Grammar, 381 (357)); 10:9; 12:17; ^{<6006>}Ephesians 1:5; 2:16; ^{<5022>}Colossians 1:20,22; 2:8; ^{<5044>}1 Thessalonians 4:14; ^{<5024>}2 Thessalonians 2:14; ^{<5036>}Titus 3:5; ^{<6002>}Hebrews 1:2,3 (R G); 2:14; 6:12; 7:19; 9:26; 13:2,12,15,21; ^{<6001>}Revelation 1:1; **γη εξ υδατος** (material cause) **και δι’ υδατος συνεστωσα τω του Θεου λογω**, ^{<6006>}2 Peter 3:5 (Winer’s Grammar, 419 (390) cf. 217 (204)).

b. in passages in which the author or principal cause is not mentioned, but is easily understood from the nature of the case, or from the context: ^{<6012>}Romans 1:12; ^{<6012>}1 Corinthians 11:12 (cf. Winer’s Grammar, 381 (357)); ^{<3022>}Philippians 1:20; ^{<5017>}1 Thessalonians 3:7; ^{<5012>}2 Thessalonians 2:2,15; ^{<8113>}Hebrews 11:39 (cf. Winer’s Grammar, as above, also sec. 50, 3); 12:11,15; ^{<6007>}1 Peter 1:7; **δια πολλων μαρτυρων**, by the mediation

(intervention) of many witnesses, they being summoned for that purpose (cf. Winer's Grammar, 378 (354); A.V. among), ^{<5012>}2 Timothy 2:2. Where it is evident from the religious conceptions of the Bible that God is the author or first cause: ^{<6104>}John 11:4; ^{<44512>}Acts 5:12; ^{<4810>}Ephesians 3:10; 4:16; ^{<5019>}Colossians 2:19; ^{<5006>}2 Timothy 1:6; ^{<5800>}Hebrews 10:10; ^{<6016>}2 Peter 3:6; **σωζεσθαι δια πιστεως**, ^{<4103>}Ephesians 2:8; **συνγειρεσθαι δια της πιστεως**, ^{<5012>}Colossians 2:12; **δικαιουσθαι δια της πιστεως**, ^{<4216>}Galatians 2:16, cf. ^{<6300>}Romans 3:30; in the phrases **δια του Ιησου Χριστου**, and the like: ^{<6017>}John 1:17; 3:17; ^{<4133>}Acts 13:38; ^{<6016>}Romans 1:5; 5:9; ^{<6557>}1 Corinthians 15:57; ^{<6104>}1 John 4:9; ^{<5011>}Philippians 1:11; **δια του ευαγγελιου**, ^{<6104>}1 Corinthians 15:2; ^{<4816>}Ephesians 3:6; **δια λογου Θεου**, ^{<4023>}1 Peter 1:23, cf. ^{<4003>}1 Peter 1:3; **δια νομου**, ^{<6107>}Romans 3:27; 4:13; **δι' αποκαλυψεως Ιησου Χριστου**, ^{<4012>}Galatians 1:12, cf. ^{<4015>}Galatians 1:15f; **δια του (αγιου) πνευματος**, ^{<6105>}Romans 5:5; ^{<4816>}1 Corinthians 7:8; ^{<4816>}Ephesians 3:16; **πιστευειν δια τινος** (see **πιστευω**, 1 b. [γ]), ^{<4807>}John 1:7; ^{<4816>}1 Corinthians 3:5; **σημειον γεγνε δι' αυτων**, ^{<4016>}Acts 4:16; **ο λογος δι' αγγελων λαληθεις**, ^{<5812>}Hebrews 2:2, cf. ^{<4819>}Galatians 3:19; **ο νομος δια Μουσεως εδοθη**, ^{<6017>}John 1:17; in passages in which something is said to have been spoken through the O.T. prophets, or some one of them (cf. Lightfoot Fresh Revision etc., p. 121f): ^{<4015>}Matthew 2:5, 17 L T Tr WH, ^{<4023>}Matthew 2:23; (^{<4018>}Matthew 3:3 L T Tr WH); ^{<4014>}Matthew 4:14; 8:17; 12:17; 21:4; 24:15; 27:9; ^{<4016>}Acts 2:16; or to have been so written: ^{<4831>}Luke 18:31; with the added mention of the first cause: **υπο του κυριου δια του προφητου**, ^{<4012>}Matthew 1:22; 2:15, cf. ^{<4017>}Luke 1:70; ^{<4016>}Acts 1:16; 28:25; ^{<6002>}Romans 1:2; in passages relating to the Logos: **παντα δι' αυτου** (*i.e.*, through the Divine Logos (cf. Winer's Grammar, 379 (355))) **εγενετο** or **εκτισθη**: ^{<6003>}John 1:3; ^{<4816>}1 Corinthians 8:6 (where he is expressly distinguished from the first cause: **εξ αυτου** (Winer's Grammar, 419 (391))); ^{<5016>}Colossians 1:16 (Winer's Grammar, the passage cited), cf. ^{<5800>}Hebrews 1:2 (Philo de cherub. sec. 35). The instrumental cause and the principal are distinguished in ^{<6112>}1 Corinthians 11:12 (**δια της γυναικος ... εκ του Θεου**); ^{<4000>}Galatians 1:1 (**απ' ανθρωπων ... δι' ανθρωπου** (cf. Winer's Grammar, 418 (390))).

3. with the genitive of a thing **δια** is used to denote the manner in which a thing is done, or the formal cause: **ειπε δια παραβολης**, ^{<4819>}Luke 8:4; **ειπε δι' ορματος**, ^{<4819>}Acts 18:9; **απαγγελλειν δια λογου**, "by word of mouth," ^{<4157>}Acts 15:27; **τω λογω δι' επιστολων**, ^{<4701>}2 Corinthians 10:11, cf. ^{<5215>}2 Thessalonians 2:15; **πιστις ενεργουμενη δι' αγαπης**,

^{<816>}Galatians 5:6; **κεχαρισται δι' επαγγελιας**, ^{<818>}Galatians 3:18; **δουλευειν δια της αγαπης**, ^{<813>}Galatians 5:13; **επιστελλειν δια βραχεων**, ^{<812>}Hebrews 13:22; **γραφειν δι' ολιγων**, ^{<112>}1 Peter 5:12 (Plato, Gorgias, p. 449 b. **δια μακρων λογουσ ποιεισθαι** (see **ολιγοσ**, at the end; cf. Winer's Grammar, sec. 51, 1 b.)); **δια χαρτου και μελανοσ**, ^{<112>}2 John 1:12; **δια μελανοσ και καλαμου**, ^{<113>}3 John 1:13 (Plutarch, Sol. 17, 3). To this head I should refer also the use of **δια τινοσ** in exhortations etc. where one seeks to strengthen his exhortation by the mention of a thing or a person held sacred by those whom he is admonishing (**δια** equivalent to "by an allusion to, by reminding you of" (cf. Winer's Grammar, 381 (357))): ^{<111>}Romans 12:1 15:30; ^{<110>}1 Corinthians 1:10; ^{<700>}2 Corinthians 10:1; ^{<104>}1 Thessalonians 4:2 (yet cf. Winer's Grammar, 379 (355) note); ^{<112>}2 Thessalonians 3:12 R G.

B. with the accusative (Winer's Grammar, 398f (372f)).

I. of place; "through"; often so in the Greek poets, once in the N.T. according to L T Tr WH viz. ^{<171>}Luke 17:11 **δια μεσοσ αμαρειασ**, for R G **δια μεσοσ αμαρειασ** (but see **μεσοσ**, 2).

II. of the Ground or Reason on account of which anything is or is not done; "by reason of because of" (German *aus Grund*).

1. of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered by (cf. Kühner, sec. 434 Anm.); a. with the accusative of the thing: **δι' ην**, viz. **την του Θεου ημεραν** (properly, by reason of which day, *i.e.* because it will come (cf. Winer's Grammar, 400 (373))), ^{<112>}2 Peter 3:12; **δια τον λογον** (properly, by reason of the word, *i.e.* because the word has cleansing power), ^{<113>}John 15:3; **δια το θελημα σου** (Vulgate *proptar voluntatem tuam*, *i.e.* because thou didst will it), ^{<111>}Revelation 4:11; add, ^{<121>}Revelation 12:11; 13:14 (**αναβιωσκειται δια την του πατροσ φυσιν**, Plato, symp., p. 203 e.); cf. Grimm on 2 Macc. 3:1. b. with the accusative of the person, by whose will, agency, favor, fault, anything is or is done: **δια τον πατερα ... δι' εμε** (properly, because the father lives ... because I live (cf. Winer's Grammar, 399 (373))), ^{<115>}John 6:57; **δια τον υπταξαντα**, by the will of him who subjected it, opposed to **ουχ εκουσα**, ^{<110>}Romans 8:20 (cf. Winer's 399 (373) note); **μη ειπησ οτι δια κυριον απεστην**, Sir. 15:11; so too in the Greek writings of every age; cf. Krüger, sec. 68, 23; Grimm on 2 Macc. 6:25. Much more often

2. of the reason or cause on account of which anything is or is done, or ought to be done; “on account of, because of”;

a. in the phrases **δια τουτο**, “for this cause; for this reason; therefore; on this account; since this is so”: ^{<4065>}Matthew 6:25; 12:27,31; 13:13, etc.; ^{<4064>}Mark 6:14; 11:24; ^{<4149>}Luke 11:49; 14:20; ^{<4165>}John 6:65; 9:23; ^{<4126>}Acts 2:26; ^{<5125>}Romans 1:26; 4:16; 5:12; 13:6; 15:9; ^{<4047>}1 Corinthians 4:17; 11:10,30; ^{<4041>}2 Corinthians 4:1; ^{<4015>}Ephesians 1:15; 5:17; 6:13; ^{<5109>}Colossians 1:9; ^{<5123>}1 Thessalonians 2:13; 3:5,7; ^{<5121>}2 Thessalonians 2:11; ^{<5120>}2 Timothy 2:10; ^{<5109>}Hebrews 1:9; 2:1; ^{<4145>}1 John 4:5; ^{<6110>}3 John 1:10; ^{<4175>}Revelation 7:15; 12:12; 18:8. followed by **ὅτι**, “for this cause ... because, therefore ... because”: ^{<4166>}John 5:16,18; 8:47; 10:17; 12:18,39; ^{<4181>}1 John 3:1; cf. Tholuck edition 7 on ^{<5107>}John 10:17 (he questions, at least for ^{<5107>}John 10:17 and ^{<5129>}John 12:39, the canon of Meyer (on 12:39), Luthardt (on ^{<5107>}John 10:17), others, that in this phrase in John the **τουτο** always looks backward) in the opposite order (when the words that precede with **ὅτι** are to be emphasized): ^{<4159>}John 15:19. It indicates the end and purpose, being followed either by **ἵνα**, ^{<4130>}2 Corinthians 13:10; ^{<5116>}1 Timothy 1:16; ^{<5115>}Philemon 1:15, (in the opposite order, ^{<4031>}John 1:31); or by **ὅπως**, ^{<3115>}Hebrews 9:15. **δια τι** (so L Tr WH) and written together **διατι** (so G T; cf. Winer’s Grammar, 45; (Lipsius, Gram. Unters., p. 126), “why? wherefore?” ^{<4111>}Matthew 9:11,14; 13:10; 17:19; ^{<4128>}Mark 2:18; ^{<4171>}Luke 5:30; ^{<4175>}John 7:45; ^{<4148>}Acts 5:3; ^{<4182>}Romans 9:32; ^{<4181>}1 Corinthians 6:7; ^{<4170>}Revelation 17:7. **δι’ ἣν αιτιαν**, see **αιτια**, 1. **τις ἡ αιτια, δι’ ἣν**, ^{<4111>}Acts 10:21; 23:28; **δια ταυτην την αιτιαν**, ^{<4181>}Acts 28:20; **δια ταυτα**, ^{<4166>}Ephesians 5:6, etc.

b. used, with the accusative of any noun, of the mental affection by which one is impelled to some act (English “for”; cf. Winer’s Grammar, 399 (372) **δια φθονον**, because prompted by envy, for envy, ^{<4178>}Matthew 27:18; ^{<4150>}Mark 15:10; **δια τον φοβον τινος**, ^{<4173>}John 7:13; 19:38; 20:19; ^{<4180>}Revelation 18:10,15; **δια την πολλην αγαπην**, ^{<4114>}Ephesians 2:4. of any other cause on account of which one is said to do or to have done something — as in ^{<4148>}Matthew 14:3,9; 15:3,6; ^{<4149>}John 4:39,41f; 12:11; 14:11; ^{<4181>}Acts 28:2; ^{<4125>}Romans 3:25 (**δια την παρεσιν των προγεγονοτων αμαρτηματων** because of the pretermission etc., *i.e.* because he had left the sins unpunished); ^{<4169>}Romans 6:19; 15:15; ^{<4114>}2 Corinthians 9:14; ^{<4043>}Galatians 4:13 (**δι’ ασθενειαν της σαρκος**, on account of an infirmity of the flesh, *i.e.* detained among you by sickness; cf.

Wieseler (or Lightfoot) at the passage); — or to suffer or have suffered something, ^{<4240>}Matthew 24:9; 27:19; ^{<4239>}Luke 23:19,25; ^{<4235>}Acts 21:35; ^{<4041>}2 Corinthians 4:11; ^{<5036>}Colossians 3:6; ^{<4184>}1 Peter 3:14; ^{<4000>}Revelation 1:9; 6:9; — or to have obtained something, ^{<8019>}Hebrews 2:9; 5:14; ^{<4012>}1 John 2:12; — or to be or to become something, ^{<4880>}Romans 8:10 11:28; ^{<4048>}Ephesians 4:18; ^{<8052>}Hebrews 5:12 (Winer’s Grammar, 399 (373)); ^{<8078>}Hebrews 7:18. of the impeding cause, where by reason of some person or thing something is said to have been impossible: ^{<4158>}Matthew 13:58; 17:20; ^{<4004>}Mark 2:4; ^{<4059>}Luke 5:19; 8:19; ^{<4234>}Acts 21:34; ^{<8069>}Hebrews 3:19; 4:6. **δια** with the accusative of a person is often equivalent to “for the benefit of” (English “for the sake of”): ^{<4027>}Mark 2:27; ^{<4014>}John 11:42; 12:30; ^{<4004>}1 Corinthians 11:9; ^{<8014>}Hebrews 1:14; 6:7 **δια τους εκλεκτους**, ^{<4242>}Matthew 24:22; ^{<4130>}Mark 13:20; ^{<8020>}2 Timothy 2:10; **δια Χριστον** for Christ’s sake, to promote his cause, ^{<4040>}1 Corinthians 4:10; **δι’ υμας**, ^{<8020>}John 12:30; ^{<4045>}2 Corinthians 4:15; 8:9; ^{<5024>}Philippians 1:24; ^{<5005>}1 Thessalonians 1:5. **δια τινα**, because of the example set by one: ^{<4020>}2 Corinthians 2:10; ^{<4024>}Romans 2:24; ^{<6002>}2 Peter 2:2; **δια τον Χριστον**, “for Christ,” to become a partner of Christ, ^{<5087>}Philippians 3:7 (equivalent to **ινα Χριστον κερδησω**, Phil 3:8).

c. δια το, “because that, for that,” is placed before the infinitive — either standing alone, as ^{<4007>}Luke 9:7; ^{<8023>}Hebrews 7:23; — or having a subject accusative expressed, as ^{<4242>}Matthew 24:12; ^{<4054>}Mark 5:4; ^{<4004>}Luke 2:4; 19:11; ^{<4042>}Acts 4:2; 12:20; 18:2; 27:4,9; 28:18; ^{<5007>}Philippians 1:7; ^{<8024>}Hebrews 7:24; 10:2; ^{<5042>}James 4:2; — or with its subject accusative evident from the context, as ^{<4036>}Matthew 13:6; ^{<4046>}Mark 4:6; ^{<4008>}Luke 11:8; 18:5; 23:8; ^{<4081>}Acts 8:11; 18:3.

C. In Composition **δια** indicates:

1. a passing through space or time, “through,” (**διαβαινω**, **διερχομαι**, **δυλιζω**, etc.); hence,
2. continuity of time (**διαμενω**, **διατελεω**, **διατηρεω**), and completeness of action (**διακαθαριζω**, **διαζωννυμι**).
3. distribution (**διαδιδωμι**, **διαγγελω**, **διαφημιζω**).
4. separation (**διαλυω**, **διαιρεω**).

5. rivalry and endeavor (**διαπινω**, **διακαταλεγχομαι**; cf. Herm. ad Vig., p. 854; (Winer. as below, p. 6)).

6. transition from one state to another (**διαλλασσω**, **διορθωω**). (Cf. Winer, Deuteronomy verb. comp. etc. Part v.; Valckenaer on Herodotus 5, 18; Cattier. Gazophyl. edition Abresch, Song of Solomon 1810, p. 39; A. Rieder, Ueb. d. mit mehr als ein. prap. zusammeng. verba im N.T., p. 17f) No one of the N.T. writers makes more frequent use of verbs compounded with **δια** than Luke, (see the list in Winer, as above, p. 3 note; on their construction Winer's Grammar, sec. 52, 4, 8).

{1224} **διαβαινω**: 2 aorist **διεβην**, infinitive **διαβηναι**, participle **διαβας**; as in Greek writings from Homer down; (Pliny, *pertranseo*); "to pass through, cross over"; a. transitively: **την θαλασσαν ὡς δια ξηρας**, ^{<812>}Hebrews 11:29. b. intransitive: **προς τινα**, ^{<216>}Luke 16:26; **εις** with the accusative of place, ^{<416>}Acts 16:9; (for **rbfe** ^{<037>}1 Samuel 13:7).*

{1225} **διαβαλλω**: 1 aorist passive **διεβληθην**:

1. properly, "to throw over or across, to send over," (**τι δια τινος**).

2. very often, from Herodotus down, "to traduce, calumniate, slander, accuse, defame" (cf. Latin *perstringere*, German *durchziehen*, **δια** as it were from one to another; see Winer, Deuteronomy verb. comp. etc. Part v., p. 17)), not only of those who bring a false charge against one (**διεβλητο προς αυτον αδικως**, Josephus, Antiquities 7, 11, 3), but also of those who disseminate the truth concerning a man, but do so maliciously, insidiously, with hostility (cf. Lucian's Essay de calumn. non temere credend.) (^{<288>}Daniel 3:8, the Septuagint; ^{<268>}Daniel 6:24 Theodotion); so **διεβληθη αυτω ὡς διασκορπιζων**, ^{<216>}Luke 16:1 (with the dative of person to whom the charge is made, also in Herodotus 5, 35, et al.; **τινα προς τινα**, Herodotus 5, 96, et al.; followed by **ὡς** with participle, Xenophon, Hell. 2, 3, 23; Plato, epistles 7, p. 334 a.). (Synonym: see **κατηγορεω**.)*

{1226} **διαβεβαιωμαι** (**διαβεβαιουμαι**); middle "to affirm strongly, assert confidently," (cf. Winer's Grammar, 253 (238)): **περι τινο** (Polybius 12, 11 (12), 6), ^{<500>}1 Timothy 1:7 (cf. WH's Appendix, p. 167); ^{<888>}Titus 3:8. (Demosthenes, p. 220, 4; Diodorus, Dionysius Halicarnassus, Plutarch, Aelian)*)

{1227} διαβλεπω: future διαβλεψω; 1 aorist διεβλεψα; “to look through, penetrate by vision”;

a. “to look fixedly, stare straight before one” (Plato, Phaedo, p. 86 d.): διεβλεψε, of a blind man recovering sight, ^{<4185>}Mark 8:25 T WH Tr text (some refer this to b.).

b. “to see clearly”: followed by an infinitive expressing the purpose, ^{<4075>}Matthew 7:5; ^{<4162>}Luke 6:42. (Aristotle, Plutarch)*

{1228} διαβολος, διαβολον (διαβαλλω which see), “prone to slander, slanderous, accusing falsely,” (Aristophanes, Andocides (405 B. C.), Plutarch, others): ^{<5481>}1 Timothy 3:11; ^{<5082>}2 Timothy 3:3; ^{<3082>}Titus 2:3; as a substantive, ὁ διαβολος, “a calumniator, false accuser, slanderer,” (see κατηγορεω, at the end) (Xenophon, Ages. 11, 5; (Aristotle, others)): the Septuagint Esth. 7:4; 8:1. In the Bible and in ecclesiastical writings ὁ διαβολος (also διαβολος without the article; cf. Winer’s Grammar, 124 (118); Buttman, 89 (78)) is applied κατ’ εξοχην to the one called in Hebrew ^{<67>}ִּלְוִיָּהוּ סַטָּנָא (which see), viz., Satan, the prince of demons, the author of evil, persecuting good men (Job 1; ^{<3002>}Zechariah 3:1ff, cf. ^{<620>}Revelation 12:10), estranging mankind from God and enticing them to sin, and afflicting them with diseases by means of demons who take possession of their bodies at his bidding; the malignant enemy of God and the Messiah: ^{<4001>}Matthew 4:1,5,(8,11); 13:39; 25:41; ^{<4042>}Luke 4:2,(3,5 R L, 6,13); 8:12; ^{<3132>}John 13:2; ^{<4188>}Acts 10:38; ^{<4047>}Ephesians 4:27; 6:11; ^{<5086>}1 Timothy 3:6f; ^{<5226>}2 Timothy 2:26; ^{<3214>}Hebrews 2:14; ^{<3047>}James 4:7; ^{<4188>}1 Peter 5:8; ^{<6109>}Jude 1:9; ^{<6220>}Revelation 2:10; 12:9,12; 20:2,10; (Sap. 2:24; (cf. ^{<5486>}Psalms 108:6 (^{<5496>}Psalms 109:6); ^{<1201>}1 Chronicles 21:1)). Men who resemble the devil in mind and will are said ειναι εκ του διαβολου “to be of the devil,” properly, “to derive their origin from the devil,” tropically, “to depend upon the devil in thought and action, to be prompted and governed by him”: ^{<3184>}John 8:44; ^{<6188>}1 John 3:8; the same are called τεκνα του διαβολου, children of the devil, ^{<6180>}1 John 3:10; υιοι του διαβολου, sons of the devil, ^{<4130>}Acts 13:10, cf. ^{<4038>}Matthew 13:38; ^{<3188>}John 8:38; ^{<6180>}1 John 3:10. The name διαβολος is figuratively applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him: ^{<3160>}John 6:70, cf. ^{<4063>}Matthew 16:23; ^{<4083>}Mark 8:33. (Cf. σαταν at the end.)*

{1229} διαγγελλω; 2 aorist passive διηγγελην; from Pindar down; “to carry a message through, announce everywhere, through places, through assemblies of men,” etc.; “to publish abroad, declare,” (see δια, C. 8): τι, <4160> Luke 9:60; <4213> Acts 21:26 (διαγγελλων, namely, to all who were in the temple and were knowing to the affair); with the addition εν παση τη γη, <4397> Romans 9:17 from <4196> Exodus 9:16. (<4250> Leviticus 25:9; <4160> Joshua 6:10; <4107> Psalm 2:7; (<4380> Psalm 58:13 (<4393> Psalm 59:13)); Sir. 43:2; 2 Macc. 3:34.)*

{1065} διαγε, see γε, 1.

{1230} διαγινομαι 2 aorist διεγενομην;

1. “to be through, continue.”

2. “to be between, intervene”; hence, in Greek writings from Isaeus (p. 84, 14, 9 (or. de Hagn. hered.) χρονων διαγενομενων) down, the aorist is used of time, “to have intervened, elapsed, passed meanwhile,” (cf. χρονου μεταξυ διαγενομενου Lysias 93, 6): ημερων διαγενομενων τινων, <4253> Acts 25:13; ικανου χρονου διαγενομενου <4270> Acts 27:9; διαγενομενου του σαββατου, <4161> Mark 16:1.*

{1231} διαγινωσκω; future διαγνωσομαι;

1. “to distinguish” (Latin *dignosco*), i.e. “to know accurately, ascertain exactly”: τι, <4235> Acts 23:15; (so in Greek writings from Homer down).

2. in a legal sense, “to examine, determine, decide,” (cf. Cicero, *cognosco*): τα καθ’ υμας your case, <4420> Acts 24:22; (2 Macc. 9:15; Demosthenes, p. 629, 25; p. 545, 9; others).*

{1232} διαγνωριζω 1 aorist διεγνωρισα; “to publish abroad, make known thoroughly”: περι τινος, <4217> Luke 2:17 R G. Besides, only in (Philo, quod det. pot. sec. 26, i. 210, 16, Mang. edition and) in Schol. in Bekker Anecd., p. 787, 15 to discriminate.*

{1233} διαγνωσις, διαγνωσεως, η, (see διαγινωσκω);

1. “a distinguishing.”

2. in a legal sense (Latin *cognitio*), “examination, opinion, decision,” (Sap. iii. 18; Plato, legg. 9, p. 865 c.): <4250> Acts 25:21.*

{1234} διαγογγυζω: imperfect **διεγογγυζον**; “to murmur” (**δια**, *i.e.* either through a whole crowd, or ‘among one another,’ German *durch einander* (cf. **δια**, C.)); hence, it is always used of many indignantly complaining (see **γογγυζω**): ^{<D14D>}Luke 15:2; 19:7. (^{<D14D>}Exodus 16:2,7,8; (^{<D14D>}Numbers 14:2); ^{<D12A>}Joshua 9:24 (18), etc.; Sir. 34:24 (Sir. 31:24); Clement of Alexandria, i, p. 528, Pott. edition; Heliodorus 7, 27, and in some Byzantine writings) Cf. Winer’s Deuteronomy verb. comp. etc. Part v., p. 16f.*

{1235} διαγρηγορεω, διαγρηγορω: 1 aorist **διεγρηγορησα**; “to watch through,” (Herodian, 3, 4, 8 (4, Bekker edition) **πασης της νυκτος ... διαγρηγορησαντες**, Niceph. Greg. Hist. Byz., p. 205 f. and 571 a.); “to remain awake”: ^{<D14D>}Luke 9:32 (for they had overcome the force of sleep, with which they were weighed down, **βεβαρημενοι ύπνω**); (others (*e.g.*, R. V. text) “to be fully awake,” cf. Niceph. as above, p. 205 f. **δοξαν απεβαλομην ώσπερ οι διαγρηγορησαντες τα εν τοις ύπνοις ονειρατα**; Winer’s Deuteronomy verb. comp. etc. Part v., p. 11f).*

{1236} διαγω;

1. “to lead through, lead across, send across”.

2. with **τον βιον, τον χρονον**, etc., added or understood, “to pass”: **βιον**, ^{<D14D>}1 Timothy 2:2 (very often in Greek writings); **διαγειν εν τινι**, namely, **τον βιον**, “to live” (Winer’s Grammar, 593 (551f); Buttmann, 144 (126)), ^{<D14D>}Titus 3:3 (**εν φιλοσοφια**, Plato, Phaedr., p. 259 d.; **εν ειρηνη και σχολη**, Plutarch, Timol. 3).*

{1237} διαδεχομαι: 1 aorist **διεδεξαμην**; properly, “to receive through another” anything left or bequeathed by him, “to receive in succession, receive in turn, succeed to”: **την σκηνην**, the tabernacle, ^{<D14D>}Acts 7:45. (**την αρχην, την βασιλειαν**, etc., in Polybius, Diodorus, Josephus, others) (Cf. **δεχομαι**).*

{1238} διαδημα, διαδηματος, το (**διαδεω**, to bind round), “a diadem,” *i.e.* the blue band marked with white with which Persian kings used to bind on the turban or tiara; the kingly ornament for the head: ^{<D14D>}Revelation 12:3; 13:1; 19:12. (Xenophon, Cyril 8, 3, 13; Esth. 1:11; 2:17 for **rtK**; 1 Macc. 1:9).*

Syn: **διαδημα στεφανος; στεφανος**, like the Latin *corona*, is a crown in the sense of a chaplet, wreath, or garland — the badge of “victory in the games, of civic worth, of military valor, of nuptial joy, of festal gladness “; **διαδημα** is a crown as the badge of royalty, **βασιλειας γνωρισμα** (Lucian, Pisc. 35). Cf. Trench, sec. xxiii.; Lightfoot on ^{<3100>}Philippians 4:1; Dict. of Christ. Antiq. under the word Coronation, p. 464f; B. D. American edition under the word Diadem; but cf. **στεφανος**, a.)

{1239} **διαδιδωμι**; future **διαδιδωσω** (^{<6671>}Revelation 17:13 Rec.); 1 aorist **διεδωκα**; 2 aorist imperative **διαδος**; passive, imperfect 3 person singular **διεδιδото** (^{<406>}Acts 4:35), for which L T Tr WH read **διεδιδετο** (see **αποδιδωμι**);

1. “to distribute, divide among several” (cf. **δια**, C. 3): **τι**, ^{<412>}Luke 11:22; **τι τινι**, ^{<482>}Luke 18:22 (Lachmann **δος**); ^{<461>}John 6:11 (Tdf. **εδωκεν**); passive ^{<406>}Acts 4:35. Its meaning is especially illustrated by Xenophon, Cyril 1, 3, 7 **τον Κυρον λαβοντα των κρεων διαδιδοναι τοις ... θεραπευταις ... τοιαυτα εποιει, εως διεδιδου παντα α ελαβε κρεα.**

2. “to give over, deliver”: **τι τινι**, ^{<6671>}Revelation 17:13; but here G L T Tr WH have restored **διδοασι** (cf. **διδωμι**, at the beginning).*

{1240} **διαδοχος, διαδοχου, ο, η (διαδεχομαι)**, “succeeding, a successor”: ^{<427>}Acts 24:27. (Sir. 46:1; (48:8); 2 Macc. 14:26; often in Greek writings from (Aeschyl. and) Herodotus 5, 26 down.)*

{1241} **διαζωννω** or **διαζωννωμι**: 1 aorist **διεζωσα**; 1 aorist middle **διεζωσαμην**; perfect passive preposition **διεζωσμενος**; “to bind or gird all around” (**δια**; this force of the preposition appears in the tropical use of the verb in Plutarch, Brut. 31, 2 **ως δ’ η φλοξ ρυεις και διαζωσσασα πανταχοθεν την πολιν διελαμψε πολλη**): **εαυτον**, ^{<6134>}John 13:4; passive **διαζωννωμαι τι** “to be girded”: **ω** (by attraction for **ο** (yet cf. Meyer)) **ην διεζωσμενος**, ^{<6135>}John 13:5; middle **διαζωννωμαι τι**, “to gird oneself with a thing, gird a thing around oneself: ^{<6207>}John 21:7; (^{<3235>}Ezekiel 23:15 (Alexandrian LXX). in Greek writings occasionally from Thucydides on). Cf. Winer’s Deuteronomy verb. camp. etc. Part v., p. 13.*

{1242} **διαθηκη, διαθηκης, η (διατιθημι)**;

1. “a disposition, arrangement,” of any sort, which one wishes to be valid (German *Verordnung, Willensverfugung*): ^{<4815>}Galatians 3:15, where under

the name of “a man’s disposition” is meant specifically “a testament,” so far forth as it is a specimen and example of that disposition (cf. Meyer or Lightfoot at the passage); especially “the last disposal” which one makes of his earthly possessions after his death, “a testament” or “will” (so in Greek writings from (Aristophanes), Plato, legg. 11, p. 922 c. following down):
<8916> Hebrews 9:16f

2. “a compact, covenant” (Aristophanes av. 440), very often in the Scriptures for **tyrB]**(Vulgate *testamentum*). For the word “covenant” is used to denote the close relationship which God entered into, first with Noah (<0168> Genesis 6:18; 9:9ff (cf. Sir. 44:18)), then with Abraham, Isaac and Jacob and their posterity (<1362> Leviticus 26:42 (cf. 2 Macc. 1:2)), but especially with Abraham (Genesis 15 and Genesis 17), and afterward through Moses with the people of Israel (Exodus 24; <1812> Deuteronomy 5:2; 28:69 (29:1)). By this last covenant the Israelites are bound to obey God’s will as expressed and solemnly promulged in the Mosaic law; and he promises them his almighty protection and blessings of every kind in this world, but threatens transgressors with the severest punishments. Hence, in the N.T. we find mention of **ἄι πλακες της διαθηκης** (**twDwl tyrB]hæ** <1819> Deuteronomy 9:9,15), “the tables of the law,” on which “the duties of the covenant” were inscribed (Exodus 20); of **ἡ κιβωτος της διαθηκης** (**^wθa}tyrB]hæ** <1808> Deuteronomy 10:8; 31:9; <1815> Joshua 3:6, etc.), “the ark of the covenant” or “law,” in which those tables were deposited, <8914> Hebrews 9:4; <6119> Revelation 11:19; of **ἡ διαθηκη περιτομης**, “the covenant of circumcision,” made with Abraham, whose sign and seal was circumcision (<0170> Genesis 17:10ff), <4078> Acts 7:8; of **το ἄιμα της διαθηκης**, the blood of the victims, by the shedding and sprinkling of which the Mosaic covenant was ratified, <8921> Hebrews 9:20 from <0248> Exodus 24:8; of **ἄι διαθηκαι**, “the covenants,” one made with Abraham, the other through Moses with the Israelites, <6914> Romans 9:4 (L text Tr marginal reading **ἡ διαθηκη**) (Sap). 18:22; Sir. 44:11; 2 Macc. 8:15; Epistle of Barnabas 9; (cf. Winer’s Grammar, 177 (166)); of **ἄι διαθηκαι της επαγγελιας**, the covenants to which the promise of salvation through the Messiah was annexed, <4912> Ephesians 2:12 (**συνθηκαι αγαθων ὑποσχεσεων**, Sap. 12:21); for Christian salvation is the fulfillment of the divine promises annexed to those covenants, especially to that made with Abraham: <0172> Luke 1:72f; <4425> Acts 3:25; <6117> Romans 11:27; <8117> Galatians 3:17 (where **διαθηκη** is God’s “arrangement,” *i.e.* “the promise” made to Abraham). As the new and far

more excellent bond of friendship which God in the Messiah's time would enter into with the people of Israel is called, **tyrB]hvrj } καινη διαθηκη** (^{<288B>}Jeremiah 38:31 (^{<281B>}Jeremiah 31:31)) — which divine promise Christ has made good (^{<808B>}Hebrews 8:8-10; 10:16) — we find in the N.T. two distinct covenants spoken of, **δυο διαθηκαι** (^{<804B>}Galatians 4:24), viz. the Mosaic and the Christian, with the former of which (**τη πρωτη διαθηκη**, ^{<805B>}Hebrews 9:15,18, cf. 8:9) the latter is contrasted, as **καινη διαθηκη**, ^{<405B>}Matthew 26:28; ^{<414B>}Mark 14:24 (in both passages in R G L (in Matthew in Tr also)); ^{<422B>}Luke 22:20 (WH reject the passage); ^{<612B>}1 Corinthians 11:25; ^{<406B>}2 Corinthians 3:6; ^{<808B>}Hebrews 8:8; **κρειττων διαθηκη**, ^{<802B>}Hebrews 7:22; **αιωνιος διαθηκη**, ^{<830B>}Hebrews 13:20; and Christ is called **κρειττονος** or **καινης** or **νεας διαθηκης μεσιτης**: ^{<806B>}Hebrews 8:6; 9:15; 12:24. This new covenant binds men to exercise faith in Christ, and God promises them grace and salvation eternal. This covenant Christ set up and ratified by undergoing death; hence, the phrases **το αιμα της καινης διαθηκης**, **το αιμα της διαθηκης** (see **αιμα** sub at the end) (^{<802B>}Hebrews 10:29); **το αιμα μου της διαθηκης**, my blood by the shedding of which the covenant is established, ^{<405B>}Matthew 26:28 T WH and ^{<414B>}Mark 14:24 T Tr WH (on two genitives after one noun cf. Matthiae, sec. 380, Anm. 1; Kühner, ii., p. 288f; (Jelf, sec. 543, 1, cf sec. 466; Winer's Grammar, sec. 30, 3 Note 3; Buttmann, 155 (136))). By metonymy of the contained for the container **η παλαια διαθηκη** is used in ^{<404B>}2 Corinthians 3:14 of "the sacred books of the O.T." because in them the conditions and principles of the older covenant were recorded. Finally must be noted the amphiboly or twofold use (cf. Philo de mut. nom. sec. 6) by which the writer to the Hebrews, in ^{<806B>}Hebrews 9:16f, substitutes for the meaning "covenant" which **διαθηκη** bears elsewhere in the Epistle that of "testament" (see 1 above), and likens Christ to a testator — not only because the author regards eternal blessedness as an inheritance bequeathed by Christ, but also because he is endeavoring to show, both that the attainment of eternal salvation is made possible for the disciples of Christ by his "death" (^{<805B>}Hebrews 9:15), and that even the Mosaic covenant had been consecrated by blood (^{<808B>}Hebrews 9:18ff). This, apparently, led the Latin Vulgate to render **διαθηκη** wherever it occurs in the Bible (*i.e.* in the New Testament, not always in the Old Testament; see B. D. under the word Covenant, and B. D. American edition under the word Testament) by the word *testamentum*.*

{1243} διαίρεσις, διαίρεσεως, ή (διαίρω, which see);

1. “division, distribution,” (Herodotus, Xenophon, Plato, others).
2. “distinction, difference,” (Plato, Sophocles, p. 267 b. **τινα διαιρεσιν αγνωσιας τε και γνωσεως θησομεν**; others); in particular, “a distinction arising from a different distribution to different persons,” (A.V. “diversity”): ~~<4214>~~ 1 Corinthians 12:4-6, cf. ~~<4211>~~ 1 Corinthians 12:11 **διαιρουν ιδια ἕκαστω καθως βουλεται**.*

{1244} διαιρεω, διαιρω; 2 aorist **δειλον**;

1. “to divide into parts, to part, to tear, cleave or cut asunder,” (Homer and subsequent writings; ~~<1150>~~ Genesis 15:10; ~~<1085>~~ 1 Kings 3:25).
2. “to distribute”: **τι τινι** (Xenophon, Cyril 4, 5, 51; Hell. 3, 2, 10): ~~<2152>~~ Luke 15:12; ~~<4211>~~ 1 Corinthians 12:11; (~~<6885>~~ Joshua 18:5; ~~<3276>~~ 1 Chronicles 23:6, etc.).*

{1245} (**διακαθαρω**: 1 aorist **διεκαθαρα** (un-Attic and later form; cf. Moeris, edition Piers., p. 137; Lob. ad Phryn., p. 25; Veitch, under the word **καθαρω**), infinitive **διακαθαραι**; “to cleanse” (thoroughly, cf. **δια**, C. 2 *i.e.*) “thoroughly”: ~~<4487>~~ Luke 3:17 T WH L marginal reading Tr marginal reading; for R G **διακαθαριζω**. (From Aristophanes and Plato down.)*)

{1245} **διακαθαριζω**: future **διακαθαριω** (Buttmann, 37 (32); Winer’s Grammar, sec. 13, 1 c.; WH’s Appendix, p. 163); “to cleanse thoroughly,” (Vulgate *permundo*): **την ἄλωνα**, ~~<4182>~~ Matthew 3:12; ~~<4487>~~ Luke 3:17 (T WH etc. **διακαθαραι**, which see). (Not found in secular authors, who use **διακαθαρω**, as **την ἄλω**, Alciphron, epistles 3, 26.)*

{1246} **διακατελεγχομαι**: imperfect **διακατηλεγχομην**; “to confute with rivalry and effort” or “in a contest” (on this use of the preposition **δια** in compos. cf. Herm. ad Vig., p. 854; (others give it here the sense of completeness; see **δια**, C. 2)): with the dative of person (Winer’s Grammar, sec. 31, 1 f.; Buttmann, 177 (154)); not found except in ~~<4188>~~ Acts 18:28 (R. V. “powerfully confuted”).*

{1247} **διακονεω**, **διακονω**; imperfect **διηκονουν** (as if the verb were compounded of **δια** and **ακονεω**, for the rarer and earlier form **εδιακονουν**, cf. Buttmann, 35 (31); Ph. Alexander Buttmann (1873) Ausf. Spr. sec. 86 Anm. 6; Krüger, sec. 28, 14, 13); (future **διακονησω**);

1 aorist **δηκονησα** (for the earlier **εδιακονησα**); passive, present participle **διακονουμενος**; 1 aorist infinitive **διακονηθηναι**, participle **διακονηθεις**; (**διακονος**, which see); in Greek writings from (Sophocles), Herodotus down; “to be a servant, attendant, domestic; to serve, wait upon”;

1. universally: (absolutely **ὁ διακωνων**, ^{<226>}Luke 22:26); with the dative of person “to minister to” one; “render ministering offices to”: ^{<126>}John 12:26; ^{<492>}Acts 19:22; ^{<513>}Philemon 1:13; passive “to be served, ministered unto” (Winer’s Grammar, sec. 39, 1; (Buttmann, 188 (163))): ^{<408>}Matthew 20:28; ^{<406>}Mark 10:45.

2. Like the Latin *ministrare*, “to wait at table and offer food and drink to the guests,” (cf. Winer’s Grammar, 593 (552)): with the dative of person, ^{<401>}Matthew 4:11; 8:15; ^{<4013>}Mark 1:13, 31; ^{<409>}Luke 4:39; 12:37; 17:8; absolutely **ὁ διακωνων**, ^{<227>}Luke 22:27; so also of women preparing food, ^{<204>}Luke 10:40; ^{<612>}John 12:2; (Menander quoted in Athen. 6 c. 46, p. 245 c.; Anacreon (530 B. C.) 4, 6; others; passive **διακονεισθαι ὑπο τινος**, Diodorus 5, 28; Philo, vit. contempl. sec. 9).

3. “to minister,” *i.e.* “supply food and the necessaries of life”: with the dative of person, ^{<254>}Matthew 25:44; 27:55; ^{<4154>}Mark 15:41; **δηκονου αυτοις εκ**: (Rec. **απο**) **των ὑπαρχοντων αυταις**, ^{<408>}Luke 8:3; “to relieve one’s necessities” (*e.g.* by collecting alms): ^{<615>}Romans 15:25; ^{<860>}Hebrews 6:10 **τραπεζαις**, to provide, take care of, distribute, the things necessary to sustain life, ^{<402>}Acts 6:2. absolutely, those are said **διακονειν**, *i.e.* to take care of the poor and the sick, who administer the office of “deacon” (see **διακονος**, 2) in the Christian churches, “to serve as deacons”: ^{<5480>}1 Timothy 3:10,13; ^{<4041>}1 Peter 4:11 (many take this last example in a general rather than an official sense).

4. with the accusative of the thing, “to minister,” *i.e.* “attend to, anything,” that may serve another’s interests: **χαρις διακονουμενη ὑφ’ ἡμων**, ^{<4089>}2 Corinthians 8:19; (**ἀδροτης**, *ibid.* 20); **ὄσα δηκονησε**, how many things I owe to his ministration, ^{<5018>}2 Timothy 1:18; **επιστολη διακονηθειςα ὑφ’ ἡμων**, an epistle written, as it were, by our serving as amanuenses, ^{<4088>}2 Corinthians 3:3. with the accusative of the thing and the dative of person, “to minister a thing unto one, to serve one with or by supplying anything”: ^{<4012>}1 Peter 1:12; **τι εις ἑαυτους**, *i.e.* **εις αλληλους**, “to one another,” for mutual use, ^{<4040>}1 Peter 4:10.*

{1248} διακονια, διακονιας, ἡ (διακονος) (from Thucydides, Plato down), “service, ministering,” especially of those who execute the commands of others;

1. universally: <5041>2 Timothy 4:11; <5014> Hebrews 1:14.

2. of those who by the command of God proclaim and promote religion among men;

a. of the office of Moses: ἡ διακονια του θανατου, concisely for the ministration by which the law is promulgated that threatens and brings death, <4036>2 Corinthians 3:7; της κατακρισεως, the ministration by which condemnation is announced, *ibid.* 9.

b. of the office of the apostles and its administration: <4017> Acts 1:17,25; 20:24; 21:19; <5113> Romans 11:13; <4001>2 Corinthians 4:1; 6:3; <5012>1 Timothy 1:12; του λογου, <4004> Acts 6:4; του πνευματος, the ministry whose office it is to cause men to obtain and be governed by the Holy Spirit, <4008>2 Corinthians 3:8; της δικαιοσυνης, by which men are taught how they may become righteous with God, *ibid.* 9; της καταλλαγης, the ministry whose work it is to induce men to embrace the offered reconciliation with God, <4058>2 Corinthians 5:18; προς την υμων διακονιαν, that by preaching the gospel I might minister unto you, <4018>2 Corinthians 11:8.

c. of the ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc.: <4026>1 Corinthians 12:5; <4042> Ephesians 4:12; <5046>2 Timothy 4:5. What ministry is referred to in <5047> Colossians 4:17 is not clear.

3. “the ministration of those who render to others the offices of Christian affection”: <4065>1 Corinthians 16:15; <4029> Revelation 2:19, especially of those who succor need by either collecting or bestowing benefactions (<4425> Acts 12:25); the care of the poor, the supplying or distributing of charities (Luther uses Handreichung): <4001> Acts 6:1; <4093>2 Corinthians 9:13; ἡ διακονια ἡ εις τους αγιους, <4004>2 Corinthians 8:4; 9:1; ἡ διακονια της λειτουργιας, the ministration rendered through this λειτουργια, <4092>2 Corinthians 9:12; πεμπειν εις διακονιαν τινη, to send a thing to one for the relief of his want (A.V. “to send relief unto”), <4412> Acts 11:29 (κομιζειν χρηματα πολλα εις διακονιαν των ηηρων, Acta Thomae

sec. 56, p. 233, Tdf. edition); ἡ διακονία μου ἡ εἰς Ἱερουσαλημ. “my ministration in bringing the money collected by me, a ministration intended for Jerusalem” (Fritzsche), ^{<6153>}Romans 15:31 (here L Tr marginal reading read ἡ δωροφορία ... εν, etc.).

4. the office of deacon in the primitive church (see διακονος, 2):
^{<6107>}Romans 12:7.

5. the service of those who prepare and present food: ^{<400>}Luke 10:40 (as in Xenophon, oec. 7, 41).*

{1249} διακονος, διακονου, ὁ, ἡ (of uncertain origin, but by no means, as was formerly thought, compounded of δια and κονις, so as to mean, properly, ‘raising dust by hastening’; cf. εγκονειν; for the alpha in the preposition δια is short, in διακονος, long. Alexander Buttman (1873) Lexil. i., p. 218ff (English translation, p. 231f) thinks it is derived from the obsolete διακω equivalent to διηκω (allied with διωκω; cf. Vanicek, p. 363)); “one who executes the commands of another, especially of a master; a sergeant, attendant, minister”;

1. universally: of the servant of a king, ^{<4213>}Matthew 22:13; with the genitive of the person served, ^{<4005>}Matthew 20:26; 23:11; ^{<4005>}Mark 9:35; 10:43 (in which passage it is used figuratively of those who advance others’ interests even at the sacrifice of their own); της εκκλησιας, of one who does what promotes the welfare and prosperity of the church, ^{<5025>}Colossians 1:25; διακονοι του Θεου, those through whom God carries on his administration on earth, as magistrates, ^{<6104>}Romans 13:4; teachers of the Christian religion, ^{<4005>}1 Corinthians 3:5; ^{<4004>}2 Corinthians 6:4; ^{<5000>}1 Thessalonians 3:2 R T Tr WH text L marginal reading; the same are called διακονοι (του) Χριστου, ^{<47123>}2 Corinthians 11:23; ^{<5007>}Colossians 1:7; ^{<5006>}1 Timothy 4:6; εν κυριω, in the cause of the Lord, ^{<5047>}Colossians 4:7; (^{<4062>}Ephesians 6:21); ὁ διακονος μου, my follower, ^{<6126>}John 12:26; του ατανα, whom Satan uses as a servant, ^{<47115>}2 Corinthians 11:15; (ἀμαρτιας, ^{<4017>}Galatians 2:17); διακονος περιτομης (abstract for concrete), of Christ, who labored for the salvation of the circumcised, i.e. the Jews, ^{<6158>}Romans 15:8; with the genitive of the thing to which service is rendered, i.e. to which one is devoted: καινης διαθηκης, ^{<4006>}2 Corinthians 3:6; του ευαγγελιου, ^{<4007>}Ephesians 3:7; ^{<5023>}Colossians 1:23; δικαιοσυνης, ^{<47115>}2 Corinthians 11:15.

2. “a deacon,” one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use (cf. BB. DD., Dict. of Christ. Antiq., Schaff-Herzog under the word Deacon; Lightfoot’s Commentary on Philippians, dissert. i. sec. i.; Julius Muller, Dogmatische Abhandlungen, p. 560ff): ^{<3000>}Philippians 1:1; ^{<4008>}1 Timothy 3:8,12, cf. ^{<4008>}Acts 6:3ff; ἡ διακονος, “a deaconess” (*ministra*, Pliny, epistles 10, 97), a woman to whom the care of either poor or sick women was entrusted, ^{<5101>}Romans 16:1 (cf. Dictionaries as above, under the word Deaconess; Lightfoot as above, p. 191; B. D. under the word Phoebe).

3. “a waiter, one who serves food and drink”: ^{<4008>}John 2:5,9, as in Xenophon, mem. 1, 5, 2; Hier. 3, 11 (4, 2); Polybius 31, 4, 5; Lucian, de merced. cond. sec. 26; Athen. 7, p. 291 a.; 10, 420 e.; see διακονεω, 2 and διακονια, 5; (also Wetstein (1752) on ^{<4001>}Matthew 4:11).*

(Synonyms: διακονος, δουλος, θεραπων, ὑπηρετης; “διακονος represents the servant in his activity for the work; not in his relation, either servile, as that of the δουλος, or more voluntary, as in the case of the θεραπων, to a person” Trench; yet cf. e.g. ^{<5134>}Romans 13:4; ^{<4004>}2 Corinthians 6:4 etc.). δουλος opposed to ελευθερος, and correlate to δεσποτης or κυριος, denotes a “bondman,” one who sustains a permanent servile relation to another. θεραπων is the voluntary performer of services, whether as a freeman or a slave; it is a nobler, tenderer word than δουλος. ὑπηρετης according to its etymol. suggests subordination. Cf. Trench, sec. ix.; B. D. under the word Minister; Meyer on ^{<4007>}Ephesians 3:7; Schmidt, chapter 164.)

{1250} διακοσιοι, διακοσιαι, διακοσια, “two hundred”: ^{<4057>}Mark 6:37; ^{<4008>}John 6:7, etc.

{1251} διακουω: future διακουσομαι; properly, “to hear one through, hear to the end, hear with care, hear fully,” (cf. δια, C. 2) (Xenophon, Plato, and following): of a judge trying a cause, ^{<4235>}Acts 23:35; so in ^{<4016>}Deuteronomy 1:16; Dio Cass. 36, 53 (36).*

{1252} διακρινω; imperfect διεκρινον; 1 aorist διεκρινα; middle (present διακρινομαι); imperfect διεκρινομην; 1 aorist διεκριθην (in secular authors in a passive sense, “to be separated”; cf. Winer’s Grammar,

sec. 39, 2; (Buttmann, 52 (45))); in Greek writings from Homer down; in the Septuagint chiefly for **φραε**, also for **γδῆαι**.

1. “to separate, make a distinction, discriminate (cf. **δια**, C. 4): **ουδεν διεκρινε μεταξυ ἡμων τε και αυτων**, ^{<415D>}Acts 15:9; **μηδεν διακριναντα**, making no difference, namely, between Jews and Gentiles, ^{<411D>}Acts 11:12 L T Tr WH; like the Latin *distinguo*, used emphatically: to distinguish or separate a person or thing from the rest, in effect equivalent to “to prefer,” yield to him the preference or honor: **τινα**, ^{<410D>}1 Corinthians 4:7 (cf. Winer’s Grammar, 452 (421)); **το σωμα (του κυριου)**, ^{<412D>}1 Corinthians 11:29.

2. “to learn by discrimination, to try, decide”: ^{<016B>}Matthew 16:3 (T brackets WH reject the passage); ^{<414D>}1 Corinthians 14:29; **ἑαυτον**, ^{<413B>}1 Corinthians 11:31; “to determine, give judgment, decide a dispute”: ^{<405B>}1 Corinthians 6:5.

Passive and middle “to be parted, to separate oneself from”;

1. “to withdraw from one, desert him” (Thucydides 1, 105; 3, 9); of heretics withdrawing from the society of true Christians (Sozom. 7, 2 (p. 705, Vales. edition) **εκ τουτου οἱ μεν διακριθεντες ἰδια εκκλησιαζον**): ^{<412D>}Jude 1:22 according to the (preferable) reading of L T Tr text **ελεγχετε διακρινομενους**, “those who separate themselves” from you, *i.e.* “who apostatize”; instead of the Rec. **ελητε διακρινομενοι**, which is to be rendered, “making for yourselves a selection”; cf. Huther at the passage; (others though adopting the reading preferred above, refer **διακρινω** to the following head and translate it “while they dispute” with you; but WH (see their Appendix) Tr marginal reading follow manuscripts **a B** and a few other authorities in reading **ελεατε διακρινομενους**, according to which **διακρινω** is probably to be referred to signification 3: R. V. text “on some have mercy, who are in doubt”).

2. to separate oneself in a hostile spirit, “to oppose, strive with, dispute, contend”: with the dative of person ^{<410D>}Jude 1:9 (Polybius 2, 22,11 (cf. Winer’s Grammar, sec. 31, 1 g.; Buttmann, 177 (154)); **προς τινα**, ^{<411D>}Acts 11:2 (Herodotus 9, 58).

3. in a sense not found in secular authors, “to be at variance with oneself, hesitate, doubt”: ^{<422D>}Matthew 21:21; ^{<412D>}Romans 14:23; ^{<500B>}James 1:6; **εν**

τη καρδια αυτου, ^{<1123>}Mark 11:23; εν εαυτω (i.e., εαυτοις), ^{<5004>}James 2:4 (others refer this to 1: “do ye not make distinctions among yourselves”); μηδεν διακρινομενος, nothing doubting, i.e. wholly free from doubt, ^{<5006>}James 1:6; without any hesitation as to whether it be lawful or not, ^{<4102>}Acts 10:20 and according to R G in 11:12; ου διεκριθη τη απιστια, he did not hesitate through lack of faith, ^{<6002>}Romans 4:20.*

{1253} διακρισις, διακρισεως, ή (διακρινω), “a distinguishing, discerning, judging”: πνευματων, ^{<620>}1 Corinthians 12:10; καλου τε και κακου, ^{<5054>}Hebrews 5:14; μη εις διακρισεις διαλογισμων, not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct, ^{<640>}Romans 14:1 (see διαλοσμος, 1). (Xenophon, Plato, others.)*

{1254} διακωλω: imperfect διεκωλων; (δια in this compound does not denote effort as is commonly said, but separation, Latin *dis*, cf. German *verhindern*, Latin *prohibere*; cf. διακλειω, to separate by shutting, shut out; cf. Winer’s Deuteronomy verb. comp. etc. Part v., p. 17f); “to hinder, prevent”: τινα, ^{<4084>}Matthew 3:14 (on the tense cf. Winer’s Grammar, sec. 40, 3 c.; Buttman, 205 (178)). (From Sophocles and Thucydides down.)*

{1255} διαλαλεω: imperfect διελαλουν; imperfect passive διελαλουμην; “to converse together, to talk with,” (δια denoting by turns, or one with another; see διακατελεγομαι), τι, passive (were talked of), ^{<4065>}Luke 1:65; προς αλληλους (as Polybius 23, 9, 6), τι αν ποιησειαν (ποιησαιεν, others), of the conference of men deliberating, ^{<4061>}Luke 6:11. (Euripides, Cycl. 175.)*

{1256} διαλεγομαι; imperfect διελεγομην; (1 aorist 3 person singular διελεξατο (L T Tr WH in ^{<417>}Acts 17:2; 18:19)); 1 aorist διελεχθην; (middle of διαλεγω, to select, distinguish);

1. “to think different things with oneself, mingle thought with thought” (cf. διαλογιζομαι); “to ponder, revolve in mind”; so in Homer.

2. as very frequent in Attic, “to converse, discourse with one, argue, discuss”: absolutely, Acts (18:4); 19:8f; (20:9); περι τινος, ^{<4025>}Acts 24:25; τινι, with one, ^{<4177>}Acts 17:17; 18:19; 20:7; ^{<5015>}Hebrews 12:5; απο των γραφων, drawing arguments from the Scriptures, ^{<4172>}Acts 17:2; προς τινα, ^{<4171>}Acts 17:11; 24:12; with the idea of “disputing” prominent: προς

αλληλους, followed by the interrogative τις, ^{<408>}Mark 9:34; περι τινος, ^{<609>}Jude 1:9.*

{1257} διαλειπω: (2 aorist διελιπον); “to interpose a delay, to intermit, leave off for a time something already begun”: ου διελιπε (T WH mrg, διελειπεν) καταφιλουσα (on the participle cf. Winer’s Grammar, sec. 45, 4 a.; (Buttmann, 300 (257))), she has not ceased kissing, has continually kissed, ^{<075>}Luke 7:45. (^{<264>}Isaiah 5:14; ^{<478>}Jeremiah 17:8; often in Greek writings from Herodotus down.)*

{1258} διαλεκτος, διαλεκτου, ή (διαλεγω);

1. “conversation, speech, discourse, language (Plato, Demosthenes, others).

2. from Polybius (cf. Aristotle, probl. 10, 38 του ανθρωπου μια φωνη, αλλα διαλεκτοι πολλαι) down, “the tongue” or “language peculiar to any people”: ^{<419>}Acts 1:19; 2:6,8; 21:40; 22:2; 26:14. (Polybius 1, 80, 6; 3, 22, 3; 40, 6, 3f; μεθερμηνευειν εις την Ἑλληνων διαλεκτον, Diodorus 1, 37; πασα μεν διαλεκτος, ή δ’ ἑλληνικη διαφεροντως ονοματων πλουτει, Philo, vit. Moys. ii. sec. 7; (cf. Muller on Josephus, contra Apion 1, 22, 4 at the end).)*

(διαλιμπανω (or διαλυμπανω): imperfect διελιμπανον; “to intermit, cease”: κλαιων ου διελιμπανεν, ^{<483>}Acts 8:24 WH (rejected) marginal reading; cf. Winer’s Grammar, 345f (323f); Buttmann, 300 (257). (Tobit 10:7; Galen in Hipp. Epid. 1, 3; cf. Bornem. on Acts, the passage cited; Veitch, under the word λιμπανω.)*)

{1259} διαλλασσω: 2 aorist passive διηλλαγην; (see δια, C. 6);

1. “to change”: τι αντι τινος (cf. Winer’s Grammar, 206 (194)).

2. “to change the mind of anyone, to reconcile” (so from (Aeschylus) Thucydides down): τινα τινι. Passive “to be reconciled,” τινι, “to renew friendship with one”: ^{<024>}Matthew 5:24; (^{<020>}1 Samuel 29:4; 1 Esdr. 4:31). See Fritzsche’s learned discussion of this word in his Commentary on Romans, vol. i., p. 276ff (in opposed to Tittmann’s view that it implies mutual enmity; see καταλλασσω, at the end); cf. Winer’s Deuteronomy verb. comp. etc. Part v., pp. 7, 10; (Tholuck, Bergrede Christi, p. 171 (on ^{<024>}Matthew 5:24)).*

{1260} διαλογιζομαι; deponent middle; imperfect διελογιζομην; (1 aorist διελογισαμην, ^{<014>}Luke 20:14 Lachmann); (δια as in διαλεγομαι); “to bring together different reasons, to reckon up the reasons, to reason, revolve in one’s mind, deliberate”: simply, ^{<019>}Luke 1:29; 5:21; εν τη καρδια, ^{<016>}Mark 2:6,8; ^{<022>}Luke 5:22; with addition of περι τινος, ^{<015>}Luke 3:15; εν εαυτω (or εαυτοις), within himself, etc., ^{<008>}Mark 2:8; ^{<017>}Luke 12:17; εν εαυτοις equivalent to εν αλληλοις among themselves, ^{<017>}Matthew 16:7f; προς εαυτους equivalent to προς αλληλους, one turned toward another, one with another, ^{<003>}Mark 9:33 Rec.; 11:31 L T Tr WH; ^{<014>}Luke 20:14; προς αλληλους, ^{<016>}Mark 8:16; παρ’ εαυτοις (see παρα, II. c.), ^{<025>}Matthew 21:25 (L Tr WH text εν εαυτοις); οτι, ^{<010>}John 11:50 Rec.; οτι equivalent to περι τουτου οτι, ^{<017>}Mark 8:17. (For *bnjæ* several times in the Psalms; 2 Macc. 12:43; in Greek writings from Plato and Xenophon down.)*

{1261} διαλογισμος, διαλογισμου, ο (διαλογιζομαι), the Septuagint for *hbnj ma* and Chaldean *ʾwq ʾra* in Greek writings from Plato down, “the thinking of a man deliberating with himself”; hence,

1. “a thought, inward reasoning”: ^{<025>}Luke 2:35; 5:22; 6:8; 9:46f; ^{<010>}Romans 14:1 (yet some bring this under 2); “the reasoning” of those who think themselves to be wise, ^{<012>}Romans 1:21; ^{<010>}1 Corinthians 3:20; “an opinion”: κριται διαλογισμων πονηρων, judges with evil thoughts, i.e. who follow perverse opinions, reprehensible principles, ^{<014>}James 2:4 (cf. Winer’s Grammar, 187 (176)); “purpose, design”: ^{<019>}Matthew 15:19; ^{<021>}Mark 7:21.

2. “a deliberating, questioning,” about what is true: ^{<018>}Luke 24:38; when in reference to what ought to be done, “hesitation, doubting”: χωρις γογγυσμων και διαλογισμων, ^{<014>}Philippians 2:14 (‘γογγυσμων is the moral, διαλογισμων the intellectual rebellion against God’ Lightfoot); χωρις οργης και διαλογισμου, ^{<018>}1 Timothy 2:8; (in the last two passages others still advocate the rendering “disputing”; yet cf. Meyer on Philippians the passage cited).*

{1262} διαλυω: 1 aorist passive διελυθην; “to dissolve” (cf. δια C. 4): in ^{<016>}Acts 5:36 of a body of men broken up and dispersed, as often in Greek writings.*

{1263} διαμαρτυρομαι; deponent middle; imperfect διεμαρτυρομην (^{<40B1>}Acts 2:40 Rec.); 1 aorist διεμαρτυραμην; in the Septuagint mostly for *dy[h]* often in Greek writings from Xenophon down; see a multitude of examples from them in Winer's Deuteronomy verb. comp. etc. Part v., p. 20ff; "to call gods and men to witness" (δια, with the interposition of gods and men; cf. Ellicott (after Winer's) on ^{<40E1>}1 Timothy 5:21);

1. "to testify," *i.e.* "earnestly, religiously to charge": followed by an imperative ^{<40B1>}Acts 2:40; ενωπιον του Θεου και Χριστου Ιησου, ^{<50D1>}2 Timothy 4:1 (^{<2173>}2 Kings 17:13; Xenophon, Cyril 7, 1, 17 συ μη προτερον εμβαλλε τοις πολεμοις, διαμαρτυρομαι, πριν, etc.); also with ενωπιον του Θεου κ.τ.λ. followed by ινα (cf. Buttman, 237 (204)), ^{<40E1>}1 Timothy 5:21 (followed by μη, ^{<21E1>}Exodus 19:21); followed by the infinitive ^{<5124>}2 Timothy 2:14 (not Lachmann) (^{<40B5>}Nehemiah 9:26).

2. "to attest, testify to, solemnly affirm": ^{<40B3>}Acts 20:23; ^{<50A16>}1 Thessalonians 4:6; ^{<8016>}Hebrews 2:6; followed by οτι, ^{<40D2>}Acts 10:42; with the dative of person "to give solemn testimony to one," ^{<21G3>}Luke 16:28; with the accusative of the object "to confirm a thing by" (the interposition of) "testimony, to testify, cause it to be believed": τον λογον του κυριου, ^{<40E5>}Acts 8:25; τον ευαγγελιον, ^{<40B1>}Acts 20:24; την βασιλειαν του Θεου, ^{<40E3>}Acts 28:23; for all the apostolic instruction came back finally to testimony respecting things which they themselves had seen or heard, or which had been disclosed to them by divine revelation (^{<40D1>}Acts 1:21f; 5:32; 10:41; 22:18); with the addition of εις and an accusative of the place unto which the testimony is borne: τα περι εμου εις Ιερουσαλημ, ^{<40E1>}Acts 23:11; with the addition of a dative of the person to whom the testimony is given: τοις Ιουδαιοις τον Χριστον Ιησουν, the Messianic dignity of Jesus, ^{<40E5>}Acts 18:5; Ιουδαιοις ... την ... μετανοιαν και πιστιν, the necessity of repentance and faith, ^{<40D1>}Acts 20:21 (τη Ιερουσαλημ τας ανομιας, into what sins she has fallen, ^{<30K1>}Ezekiel 16:2).*

{1264} διαμαχομαι; imperfect διεμαχομην; "to fight it out; contend fiercely": of disputants, ^{<40E1>}Acts 23:9. (Sir. 8:1,3; very frequent in Attic writings.)*

{1265} διαμενω; (imperfect διεμενον); 2 person singular future διαμενεις (^{<3011>}Hebrews 1:11 Knapp, Bleek, others, for Rec. (G L T Tr WH others) διαμενεις); 1 aorist διεμεινα; perfect διαμεμενηκα; "to

stay permanently, remain permanently, continue,” (cf. “perdure”; **δια**, C. 2) (Philo de gigant. sec. 7 **πνευμα θειον μενειν δυνατον εν ψυχη, διαμενειν δε αδυνατον**): ^{<4015>}Galatians 2:5; opposed to **απολλυμαι**, ^{<3011>}Hebrews 1:11 from ^{<3911D>}Psalms 101:27 (^{<39A27>}Psalms 102:27); with an adjective or adverb added denoting the condition: **διεμεινε κωφος**, ^{<4012>}Luke 1:22; **ουτω**, as they are, ^{<6104>}2 Peter 3:4; “to persevere”: **εν τινι**, ^{<4228>}Luke 22:28. (Xenophon, Plato, and subsequent writings.)*

{1266} **διαμεριζω**: imperfect **διεμεριζον**; 1 aorist imperative 2 person plural **διαμερισατε**; passive (present **διαμεριζομαι**); perfect participle **διαμεμερισμενος**; 1 aorist **διεμερισθην**; future **διαμερισθησομαι**; (middle, present **διαμεριζομαι**; 1 aorist **διεμερισαμην**); “to divide”;

1. “to cleave asunder, cut in pieces”: **ζωα διαμερισθена** namely, by the butcher, Plato, legg. 8, p. 849 d.; according to a use peculiar to Luke in the passive, “to be divided into opposing parts, to be at variance, in dissension”: **επι τινα**, against one, ^{<4217>}Luke 11:17f; **επι τινι**, 12:52f.

2. “to distribute” (Plato, polit., p. 289 c.; in the Septuagint chiefly for **q1 jē**): **τι**, ^{<4153>}Mark 15:24 Rec.; **τι τινι**, ^{<4227>}Luke 22:17 (where L T Tr WH **εις εαυτους** for R G **εαυτοις**); ^{<4125>}Acts 2:45; passive ^{<4113>}Acts 2:3; middle “to distribute among themselves”: **τι**, ^{<4275>}Matthew 27:35; ^{<4154>}Mark 15:24 G L T Tr WH; ^{<4234>}Luke 23:34; with **εαυτοις** added (^{<4275>}Matthew 27:35 Rec.); ^{<4524>}John 19:24 from Pa. 21:19 (^{<4229>}Psalms 22:19).*

{1267} **διαμερισμος, διαμερισμου, ο (διαμεριζω)**, “division”;

1. “a parting, distribution”: Plato, legg. 6, p. 771 d.; Diodorus 11, 47; Josephus, Antiquities 10, 11, 7; the Septuagint ^{<3689>}Ezekiel 48:29; ^{<3772>}Micah 7:12.

2. “disunion, dissension”: opposite **ειρηνη**, ^{<4251>}Luke 12:51; see **διαμεριζω**, 1.*

{1268} **διανεμο**: 1 aorist passive **διενεμεσθην**; “to distribute, divide,” (Aristophanes, Xenophon, Plato, and following): passive **εις τον λαον**, to be disseminated, spread, among the people, ^{<4417>}Acts 4:17.*

{1269} **διανευω**; “to express one’s meaning by a sign, nod to, beckon to, wink at,” (**δια**, because “the sign is conceived of as passing through the intervening space to him to whom it is made” Winer’s Deuteronomy verb.

comp. etc. Part v., p. 4): <1012> Luke 1:22. (<19819> Psalm 34:19 (<19519> Psalm 35:19); Sir. 27:22; Diodorus 3, 18; 17, 37; Lucian, ver. hist. 2, 44; Icarom. 15; (others).)*

{1270} διανοημα, διανοηματος, το (διανοεω, to think), “a thought”: <12117> Luke 11:17 (the Septuagint; Sirach (circa 132 B. C.?); often in Plato.)*

{1271} διανοια, διανοιας, ἡ (δια and νος), the Septuagint for bl æ and bbj æ very frequent in Greek writings from (Aeschylus) Herodotus down;

1. “the mind as the faculty of understanding, feeling, desiring”: <12257> Matthew 22:37; <11270> Mark 12:30 (Tr marginal reading brackets); <12127> Luke 10:27; <10118> Ephesians 1:18 Rec.; 4:18; <38110> Hebrews 8:10; 10:16; <10113> 1 Peter 1:13.

2. “understanding”: <11511> 1 John 5:20.

3. “mind,” *i.e.* “spirit” (Latin *animus*), “way of thinking and feeling”: <10121> Colossians 1:21; <10151> Luke 1:51; <10101> 2 Peter 3:1.

4. “thought”; plural contextually in a bad sense, evil thoughts: <10118> Ephesians 2:3, as in <10159> Numbers 15:39 μνησθησεσθε πασων των εντολων κυριου ... και ου διαστραφησεσθε οπισω των διανοιων υμων.*

{1272} διανοιγω; imperfect διηνοιγον; 1 aorist διηνοιξα; passive, 1 aorist διηνοιχθην; (2 aorist διηνοιγην); perfect participle διηνοιγμενος (<10175> Acts 7:56 L T Tr WH); (on variations of augment see references under the word αμπογππ); the Septuagint chiefly for j qæ and j tæ; occasionally in secular authors from Plato, Lysias, p. 210 a. down; “to open by dividing or drawing asunder” (δια), “to open thoroughly” (what had been closed);

1. properly: αρσεν διανοιγον μητραν, a male opening the womb (the closed matrix), *i.e.* the first-born, <10123> Luke 2:23 (<11312> Exodus 13:2, etc.); ουρανους, passive, <10175> Acts 7:56 L T Tr WH; “the ears, the eyes,” *i.e.* to restore or to give hearing, sight: <10174> Mark 7:34,35 R G; <12311> Luke 24:31 (<10115> Genesis 3:5,7; <23115> Isaiah 35:5; <11617> 2 Kings 6:17, etc.).

2. tropically: τας γραφας, to open the sense of the Scriptures, explain them, <12312> Luke 24:32; τον νουν τινος, to open the mind of one, *i.e.* cause him to understand a thing, <12345> Luke 24:45; την καρδιαν, to open one’s

soul, *i.e.* to rouse in one the faculty of understanding or the desire of learning, ^{<4464>}Acts 16:14 (2 Macc. 1:4; Themistius, orat. 2 de Constantio imp. (p. 29, Harduin edition) **διανοιγεται μου ἡ καρδια και διαυγεστερα γινεται ἡ ψυχη**); absolutely, followed by **ὅτι**, “to explain, expound” namely, **αυτας**, *i.e.* **τας γραφας**, ^{<4473>}Acts 17:3. Cf. Winer’s Deuteronomy verb. comp. etc. Part v., p. 19f.*

{1273} διανυκτερευω; (opposed to **διημερευω**); “to spend the night, to pass the whole night,” (cf. **δια** C. 1): **εν τινι**, in any employment, ^{<4482>}Luke 6:12. (Diodorus 13, 62; Antoninus 7, 66; Plutarch, mor., p. 950 b.; Herodian, 1, 16, 12 (5 Bekker); Josephus, Antiquities 6, 13, 9; b. j. 2, 14, 7 (^{<4483>}Job 2:9; Philippians incorr. mund. sec. 2; in Flac. sec. 6); with **την νυκτα** added, Xenophon, Hell. 5, 4, 3.)*

{1274} διανυω: 1 aorist participle **διανυσας**; “to accomplish fully, bring quite to an end, finish”: **τον πλουν**, ^{<4492>}Acts 21:7. (2 Macc. 12:17; from Homer down.) (Cf. Field, Otium Norv. iii., p. 85f.)*

{1275} διαπαντος, see **δια**, A. II. 1. a.

διαπατριβη, διαπατριβης, ἡ, “constant contention, incessant wrangling” or “strife,” (**πατριβη**, attrition; contention, wrangling); a word justly adopted in ^{<5045>}1 Timothy 6:5 by G L T Tr WH (for Rec. **παρδιατριβαι**, which see); not found elsewhere (except Clement of Alexandria, etc.); cf. Winer’s Grammar, 102 (96). Cf. the double compounds **διαπαρατηρειν**, ^{<1033>}2 Samuel 3:30; also (doubtful, it must be confessed), **διαπαρακυπτομαι**, ^{<1034>}1 Kings 6:4 Aldine LXX; **διαπαροξυνω**, Josephus, Antiquities 10, 7, 5. (Stephanus’ Thesaurus also gives **διαπαραγω**, Gregory of Nyssa, ii. 177 b.; **διαπαραλαμβανω**; **διαπαρασιωπαω**, Josephus, Genes., p. 9 a.; **διαπαρασυρω**, Schol. Lucian. ii. 796 Hemst.)*

{1276} διαπεραω, διαπερω; 1 aorist **διεπερασα**; “to pass over, cross over,” *e.g.* a river, a lake: ^{<4192>}Matthew 9:1; 14:34; ^{<4193>}Mark 6:53 (here T WH follow with **επι την γην**, “for (to) the land” (cf. R. V. marginal reading)); followed by **εις** with the accusative of place, ^{<4194>}Mark 5:21; ^{<4195>}Acts 21:2; **προς** with the accusative of person ^{<4196>}Luke 16:26. ((Euripides), Aristophanes, Xenophon, subsequent writings; the Septuagint for **rb̄e**)*

{1277} διαπλεω: 1 aorist participle διαπλευσας; (Pliny, *pernavigo*), “to sail across”: πελαγος (as often in Greek writings), ^{<4275>}Acts 27:5 (Winer’s Grammar, sec. 52, 4, 8).*

{1278} διαπονεω: “to work out laboriously, make complete by labor”. Middle (present διαπονουμαι); with 1 aorist passive διεπονηθην (for which Attic writings διεπονησαμην); a. “to exert oneself, strive”; b. “to manage with pains, accomplish with great labor”; in secular authors in both senses (from Aeschylus down). c. “to be troubled, displeased, offended, pained,” (cf. colloquial English to be “worked up”; Winer’s Grammar, 23 (22)): ^{<404D>}Acts 4:2; 16:18. (Aquila in ^{<0035>}Genesis 6:6; ^{<020>}1 Samuel 20:30; the Septuagint in ^{<210B>}Ecclesiastes 10:9 for βχϕθ; Hesychius διαπονηθεις; λυπηθεις.)*

{1273} διαπορευω: “to cause one to pass through a place; to carry across”; Pass (present διαπορευομαι; imperfect διεπορευομην); with future middle ((not found in N.T.); from Herodotus down); “to journey through a place, go through”: as in Greek writings followed by δια with the genitive of place, ^{<1023>}Mark 2:23 L Tr WH text; ^{<0101>}Luke 6:1; followed by an accusative (Winer’s Grammar, sec. 52, 4, 8) “to travel through”: ^{<4101>}Acts 16:4; absolutely: ^{<0235>}Luke 18:36; ^{<5124>}Romans 15:24; with the addition κατα πολεις και κωμας, ^{<0122>}Luke 13:22. (Synonym: see ερχομαι.)*

{1280} διαπορευω: διαπορω imperfect διηπορουν; middle (present infinitive διαπορεισθαι (^{<0240>}Luke 24:4 R G)); imperfect διηπορουμην (^{<4112>}Acts 2:12 T Tr WH); in the Greek Bible only in (^{<2018>}Daniel 2:3 Symmachus and) Luke; properly, “thoroughly” ((δια)απορευω (which see), “to be entirely at a loss, to be in perplexity”: absolutely ^{<4112>}Acts 2:12; followed by δια το with an infinitive ^{<0107>}Luke 9:7; περι τινος, ^{<0240>}Luke 24:4 (here the middle is to be at a loss “with oneself,” for which L T Tr WH read the simple απορεισθαι); ^{<4124>}Acts 5:24; εν εαυτω followed by indirect discourse, ^{<4107>}Acts 10:17. (Plato, Aristotle, Polybius, Diodorus, Philo, Plutarch, others).*

{1281} διαπραγματευομαι: 1 aorist διεπραγματευσαμην; “thoroughly, earnestly (δια) to undertake a business,” Dionysius Halicarnassus 3, 72; contextually, “to undertake a business for the sake of

gain”: ^{<2915>}Luke 19:15. (In Plato, Phaedo, p. 77 d. 95 e. “to examine thoroughly.”)*

{1282} διαπριω: imperfect passive διεπριομην; “to saw asunder” or “in twain, to divide by a saw”: ^{<1318>}1 Chronicles 20:3; Plato, conv., p. 193 a.; Aristophanes eqq. 768, and elsewhere. Passive tropically, “to be sawn through mentally,” *i.e.* to be rent with vexation (A.V. “cut to the heart”), ^{<483>}Acts 5:33; with the addition ταις καρδιαις αυτων, ^{<475>}Acts 7:54 (cf. ^{<425>}Luke 2:35); μεγαλως εχαλειπαινον και διεπριοντο καθ’ ημων, Eusebius, h. e. 5, 1, 6 (15, Heinich. edition; cf. Gataker, Advers. misc. col. 916 g.).*

{1283} διαρπαζω: future διαρπασω; 1 aorist (subjunctive 3 person singular διαρπαση), infinitive διαρπασαι; “to plunder”: ^{<422>}Matthew 12:29{a} (where L T Tr WH αρπασαι), 29^b (R T Tr WH); Mark. 3:27. (From Homer down.)*

{1284} διαρρηγνυμι and διαρρησσω (^{<489>}Luke 8:29 (R G; see below)); 1 aorist διερρηξα; imperfect passive 3 person singular διερρηγνυτο (^{<486>}Luke 5:6, where Lachmann text διερηγνυτο and T Tr WH διερησσετο (L marginal reading διερρησσετο), also L T Tr WH διαρησσω in ^{<489>}Luke 8:29; (WH have διερηξεν in ^{<486>}Matthew 26:65, and διαρηξας in ^{<4146>}Mark 14:68; see their Appendix, p. 163. and under the word P, π)); “to break asunder, burst through, rend asunder”: τα δεσμα, ^{<489>}Luke 8:29; το δικτυον, passive, ^{<486>}Luke 5:6; τα ιματια, χιτωνας, “to rend,” which was done by the Jews in extreme indignation or in deep grief (cf. B. D. under the word Dress, 4): ^{<486>}Matthew 26:65; ^{<4146>}Mark 14:63; ^{<4144>}Acts 14:14, cf. ^{<1372>}Genesis 37:29,34, etc.; 1 Macc. 11:71; Josephus, b. j. 2, 15, 4. (the Septuagint (Homer), Sophocles, Xenophon, subsequent writings.)*

{1285} διασαφω, διασαφω: 1 aorist διεσαφησα; (σαφης clear);

1. “to make clear or plain, to explain, unfold, declare”: την παραβολην, ^{<436>}Matthew 13:36 L Tr text WH; (Euripides, Phoen. 398; Plato, legg. 6, 754 a.; others; Polybius 2, 1, 1; 3, 52, 5).

2. of things done, to declare, *i.e.* “to tell, announce, narrate”: ^{<489>}Matthew 18:31; (2 Macc. 1, 18; Polybius 1, 46, 4; 2, 27, 3). Cf. Fischer, Deuteronomy vitiiis lexamples N.T., p. 622ff; Winer’s Deuteronomy verb. comp. etc. Part v., p. 11.*

{1286} διασειω: 1 aorist **διεσεισα**; in Greek writings from Herodotus down; “to shake thoroughly”; tropically, “to make to tremble, to terrify” (^{<1304>}Job 4:14 for **ryj p̄h**) “to agitate”; like *concurio* in juridical Latin, “to extort” from one “by intimidation” money or other property: **τινα**, ^{<1314>}Luke 3:14 (A.V. “do violence to”); 3 Macc. 7:21; the Basilica; (Heinichen on Eusebius, h. e. 7, 30, 7).*

{1287} διασκορπιζω; 1 aorist **διεσκορπισα**; passive, perfect participle **διεσκορπισμενος**; 1 aorist **διεσκορπισθην**; 1 future **διεσκορπισθησομαι**; often in the Septuagint, more rarely in Greek writings from Polybius 1, 47, 4; 27, 2, 10 on (cf. Lob. ad Phryn., p. 218; (Winer’s Grammar, 25)); “to scatter abroad, disperse”: ^{<1315>}John 11:52 (opposed to **συναγω**); of the enemy, ^{<1315>}Luke 1:51; ^{<1315>}Acts 5:37 (^{<1315>}Numbers 10:35, etc. Josephus, Antiquities 8, 15, 4; Aelian v. h. 13, 46 (1, 6) **ὁ δρακων τους μεν διεσκορπισε, τους δε απεκτεινε**). Of a flock of sheep: ^{<1315>}Matthew 26:31 (from ^{<1317>}Zechariah 13:7); ^{<1317>}Mark 14:27; of property, “to squander, waste”: ^{<1313>}Luke 15:13; 16:1 (like **διασπειρω** in Sophocles El. 1291). like the Hebrew **hrz**; (the Septuagint ^{<1312>}Ezekiel 5:2,10,12 (Aldine LXX), etc.) of grain, to scatter, *i.e.* “to winnow” (*i.e.*, to throw the grain a considerable distance, or up into the air, that it may be separated from the chaff; opposed to **συναγω**, to gather the wheat, freed from the chaff, into the granary (cf. BB. DD. under the word Agriculture)): ^{<1324>}Matthew 25:24,26.*

{1288} διασπαω: Passive (perfect infinitive **διεσπασθαι**); 1 aorist **διεσπασθην**; “to rend asunder, break asunder”: **τας αλυσεις**, ^{<1304>}Mark 5:4 (**τας νευρας**, ^{<1313>}Judges 16:9); of a man, “to tear in pieces”: ^{<1310>}Acts 23:10 (**τους ανδρας κρεουρηγδον**, Herodotus 3, 13).*

{1289} διασπειρω: 2 aorist passive **διεσπαρην**; “to scatter abroad, disperse”; passive of those who are driven to different places, ^{<1310>}Acts 8:1,4; 11:19. (In Greek writings from (Sophocles and) Herodotus down; very often in the Septuagint.)*

{1290} διασπορα, διασπορας, ἡ (διασπειρω, cf. such words as **αγορα**, **διαφορα**) (Vulgate *dispersio*), “a scattering, dispersion”: **ατομων**, opposed to **συμμιξις και παραζευξις**, Plutarch, mor., p. 1105 a.; in the Septuagint used of the Israelites dispersed among foreign nations, ^{<1325>}Deuteronomy 28:25; 30:4; especially of their Babylonian exile,

^{<2417>}Jeremiah 41:17 (^{<2347>}Jeremiah 34:17); ^{<2346>}Isaiah 49:6; Judith 5:19; abstract for concrete of the exiles themselves, ^{<4842>}Psalms 146:2 (^{<4870>}Psalms 147:2) (equivalent to (μῦν ἄλλοι expelled, outcasts); 2 Macc. 1:27; εἰς τὴν διασπορὰν τῶν Ἑλλήνων, unto those dispersed among the Greeks (Winer's Grammar, sec. 30, 2 a.), ^{<4375>}John 7:35. Transferred to "Christians" (*i.e.* "Jewish" Christians (?)) scattered abroad among the Gentiles: ^{<5000>}James 1:1 (ἐν τῇ διασπορᾷ, namely, οὐσί); παρεπιδημοὶ διασποράς Ποντοῦ, sojourners far away from home, in Pontus, ^{<4001>}1 Peter 1:1 (see παρεπιδημος). (BB. DD. under the word Dispersion; especially Schürer, N.T. Zeitgesch. sec. 31).*

{1291} διαστελλω: "to draw asunder, divide, distinguish, dispose, order," (Plato, Polybius, Diodorus, Strabo, Plutarch; often in the Septuagint); passive το διαστελλομενον, "the injunction": ^{<3822>}Hebrews 12:20 (2 Macc. 14:28). Middle, (present διαστελλομαι); imperfect διεστελλομην; 1 aorist διεστειλαμην; "to open oneself," *i.e.* "one's mind, to set forth distinctly," (Aristotle, Polybius); hence, in the N.T. (so ^{<4185>}Ezekiel 3:18,19; Judith 11:12) "to admonish, order, charge": τινι, ^{<4085>}Mark 8:15; ^{<4452>}Acts 15:24; followed by (ἵνα (cf. Buttmann, 237 (204)), ^{<4162>}Matthew 16:20 R T Tr WH marginal reading; ^{<4075>}Mark 7:36; 9:9; διεστειλατο πολλὰ, ἵνα etc. ^{<4053>}Mark 5:43.*

{1292} διαστημα, διαστηματος, το ((διαστηναι)), "an interval, distance; space" of time: ὡς ὥρων τριῶν διαστημα, ^{<4437>}Acts 5:7 ((ἐκ πολλοῦ διαστηματος, Aristotle, de audib., p. 800{b}, 5 etc.); τετραετες δδιαστημα Polybius 9, 1, 1; (συμπας ὁ χρόνος ἡμερῶν καὶ νυκτῶν ἐστι διαστημα, Philo, alleg. leg. i. sec. 2 etc., see Siegfried under the word, p. 66)).*

{1293} διαστολη, διαστολης, ἡ (διαστελλω, cf. ανατολη), "a distinction, difference": ^{<4182>}Romans 3:22; 10:12; of the difference of the sounds made by musical instruments, ^{<4347>}1 Corinthians 14:7. ((Aristotle, Theophrastus), Polybius, Plutarch, others).*

{1294} διαστρεφω; 1 aorist infinitive διαστρεψαι; passive participle διεστραμμενος (cf. WH's Appendix, p. 170f); from Aeschylus down; a. "to distort, turn aside": τὰς ὁδοὺς κυρίου τὰς εὐθείας, figuratively (^{<3000>}Proverbs 10:10), to oppose, plot against, the saving purposes and plans of God, ^{<4450>}Acts 13:10. Hence, b. "to turn aside from the right path, to pervert, corrupt": το εθνος, ^{<4272>}Luke 23:2 (Polybius 5, 41, 1; 8, 24, 3);

τινα απο τινος, to corrupt and so turn one aside from, etc. <413B> Acts 13:8 (<407B> Exodus 5:4; *voluptates animum detorquent a virtute*, Cicero); **διστραμμενος**, “perverse, corrupt, wicked”: <4077> Matthew 17:17; <4094> Luke 9:41; <4097> Acts 20:30; <4045> Philippians 2:15.*

{1295} διασωζω: 1 aorist **δισωσα**; 1 aorist passive **δισωθην**; in Greek writings from Herodotus down; often in the Septuagint, especially for **ϕλῶθαι** and **[γρῶθαι]**; “to preserve through” danger, “to bring safe through; to save,” *i.e.* “cure” one who is sick (cf. our colloquial, “bring him through”): <407B> Luke 7:3; passive <4046> Matthew 14:36; “to save” *i.e.* “keep safe, keep from perishing”: <427B> Acts 27:43; “to save out of danger, rescue”: <420> Acts 28:1; **εκ της θαλασσης**, *ibid.* 4; — as very often in Greek writings (see examples in Winer’s Deuteronomy verb. comp. etc. Part v., p. 9f) with specification of the person to whom or of the place to which one is brought safe through: **προς ηλικά**, <4224> Acts 23:24; **επι την γην**, <4274> Acts 27:44; **εις τι**, <4093> 1 Peter 3:20.*

{1296} διαταγη, διαταγης, ή (διατασσω), a purely Biblical (2 Esdr. 4:11) and ecclesiastical word (for which the Greeks use **διαταξις**), “a disposition, arrangement, ordinance”: <517D> Romans 13:2; **ελαβετε τον νομον εις διαταγας αγγελων**, <4075> Acts 7:53, ye received the law, influenced by the authority of the ordaining angels, or because ye thought it your duty to receive what was enjoined by angels (“at the ministration of angels” (nearly equivalent to as being the ordinances etc.), similar to **εις ονομα δεχεσθαι**, <4004> Matthew 10:41; see **εις**, B. II 2 d.; (Winer’s Grammar, 398 (372), cf. 228 (214), also Buttman, 151 (131))). On the Jewish opinion that angels were employed as God’s assistants in the solemn proclamation of the Mosaic law, cf. <433D> Deuteronomy 33:2 the Septuagint; <4078> Acts 7:38; <4069> Galatians 3:19; <400D> Hebrews 2:2; Josephus, Antiquities 15, 5, 3; (Philo de somn. i. sec. 22; Lightfoot’s Commentary on Galatians, the passage cited).*

{1296} διαταγμα, διαταγματος, το (διατασσω), “an injunction, mandate”: <40123> Hebrews 11:23 (Lachmann **δογμα**). (2 Esdr. 7:11; Additions to <40814> Esther 3:14 (in Tdf., chapter iii. at the end, line 14); Sap. 11:8; Philo, decal. sec. 4; Diodorus 18, 64; Plutarch, Marcell. c. 24 at the end; (others).)*

{1298} διαταρασσω, or διαταραπτω: 1 aorist passive διεταραχθην; “to agitate greatly, trouble greatly,” (Latin *perturbare*): <4012> Luke 1:29. (Plato, Xenophon, others.)*

{1299} διατασσω; 1 aorist διεταξα; perfect infinitive διατεταχεναι (<488> Acts 18:2 (not Tdf.)); passive, perfect preposition διατεταχεναι; 1 aorist participle διατεταγμενος; 2 aorist participle διαταχθεις; middle, present διατασσομαι; future διαταξομαι; 1 aorist διεταξαμην; (on the force of δια cf. German *verordnen*, (Latin *disponere*, Winer’s Deuteronomy verb. comp. etc. Part v., p. 7f)); “to arrange, appoint, ordain, prescribe, give order”: τινι, <4100> Matthew 11:1; <4641> 1 Corinthians 16:1; followed by an accusative with an infinitive, <485> Luke 8:55; <4880> Acts 18:2 (here T τεταχεναι Tr marginal reading brackets δια-; τινι followed by an infinitive <4194> 1 Corinthians 9:14); τι, passive, ὁ νομος διαταγεις δι’ αγγελων (see διαταγη): <4889> Galatians 3:19 (Hesiod, Works, 274); τινι τι, passive: <4088> Luke 3:18; 17:9 (Rec.), 10; <4231> Acts 23:31. Middle: <4077> 1 Corinthians 7:17; ὄτω ην διατεταγμενος (cf. Winer’s Grammar, 262 (246); (Buttmann, 193 (167))), <4013> Acts 20:13; τινι, <4005> Titus 1:5; τι, <4134> 1 Corinthians 11:34; τινι, followed by an infinitive: <4074> Acts 7:44; 24:23. (Compare: επιδιατασσομαι.)*

{1300} διατελεω, διατελω; “to bring thoroughly to an end, accomplish,” (cf. δια, C. 2); with the addition of τον βιον, τον χρονον, etc., it is joined to participles or adjectives and denotes the continuousness of the act or state expressed by the prcp. or adjective (as in Herodotus 6, 117; 7, 111; Plato, Apology, p. 31 a.); oftener, however, without the accusative it is joined with the same force simply to the participles or adjectives: thus, ασιτοι διατελειτε, “ye continue fasting, constantly fast,” <4273> Acts 27:33 (so ασφαλεστερος (others, ασφαλεστατος) διατελει, Thucydides 1, 34; often in Xenophon; Winer’s Grammar, 348 (326); (Buttmann, 304 (261))).*

{1301} διατηρεω, διατηρω; 3 person singular imperfect διετηρει; “to keep continually” or “carefully” (see δια, C. 2): <4025> Luke 2:51 (<01571> Genesis 37:11); εμαυτον εκ τινος (cf. τηρειν εκ τινος, <4175> John 17:15), to keep oneself (pure) from a thing, <4153> Acts 15:29; απο τινος for r mæ followed by ἡμι Psalm 11:8 (<9018> Psalm 12:8). (Plato, Demosthenes, Polybius, others.)*

{1302} διατι, see δια, B. II. 2 a., p. 134{b}.

{1303} διατιθημι: “to place separately, dispose, arrange, appoint,” (cf. δια, C. 3). In the N.T. only in the middle, present διατιθεμαι; 2 aorist διεθεμην; future διαθησομαι;

1. “to arrange, dispose of, one’s own affairs”;

a. τι, “of something that belongs to one” (often so in secular authors from Xenophon down); with the dative of person added, “in one’s favor, to one’s advantage”; hence, “to assign a thing to another as his possession”: τινι βασιλειαν (to appoint), ^{<4023>}Luke 22:29.

b. “to dispose of by will, make a testament”: ^{<3096>}Hebrews 9:16f; (Plato, legg. 11, p. 924 e.; with διαθηκην added, ibid., p. 923 c., etc.).

2. διατιθεμαι διαθηκην τινι (tr&etylB]ta,p, ^{<2408>}Jeremiah 38:31ff (^{<2613>}Jeremiah 31:31ff)), “to make a covenant, enter into covenant, with one,” (cf. Winer’s Grammar, 225 (211); Buttmann, 148 (129f)): ^{<3880>}Hebrews 8:10, (^{<01518>}Genesis 15:18); προς τινα, ^{<4185>}Acts 3:25; ^{<3806>}Hebrews 10:16 (^{<1802>}Deuteronomy 7:2); μετα τινος, 1 Macc. 1:11. The Greeks said συντιθεμαι προς τινα, αι προς τινα συνθηκαι, Xenophon, Cyril 3, 1, 21. (Compare: αντιδιατιθημι.)*

{1304} διατριβω; imperfect διετριβον; 1 aorist διετριψα; “to rub between, rub hard,” (properly, Homer, Iliad 11, 847, others); “to wear away, consume”; χρονον or ημερας, “to spend, pass time”: ^{<4148>}Acts 14:3,28; 16:12; 20:6; 25:6,14 (^{<1848>}Leviticus 14:8; Aristophanes, Xenophon, Plato, others); simply “to stay, tarry,” (cf. Buttmann, 145 (127); Winer’s Grammar, 593 (552)): ^{<4182>}John 3:22; 11:54 (WH Tr text εμεινεν); ^{<4129>}Acts 12:19; 14:18 (Lachmann edition min.); 15:35; (Judith 10:2; 2 Macc. 14:23, and often in secular authors from Homer, Iliad 19, 150 down).*

{1305} διατροφη, διατροφης η̄ (διατρεφω, to support), “sustenance”: ^{<408>}1 Timothy 6:8. (Xenophon, vect. 4, 49; Menander quoted in Stobaeus, floril. 61, 1 (vol. ii. 386, Gaisf. edition); Diodorus 19, 32; Epictetus ench. 12; Josephus, Antiquities 2, 5, 7; 4, 8, 21; often in Plutarch; 1 Macc. 6:49.)*

{1306} διαυγαζω: 1 aorist διηυγασα; “to shine through,” (Vulgate *elucesco*), “to dawn”; of daylight breaking through the darkness of night (Polybius 3, 104, 5 (cf. Act. Andr. 8, p. 116, Tdf. edition)): <6019>2 Peter 1:19. (Plutarch, de plac. philos. 3, 3, 2; others (see Sophocles’ Lexicon, under the word).)*

διαυγης, διαυγες (αυγη), “translucent, transparent”: <6221> Revelation 21:21, for the Rec. διαφανης. ((Aristotle) Philo, Apoll. Rh., Lucian, Plutarch, Themistius; often in the Anthol.)*

{1307} διαφανης, διαφανες (διαφαινω, to show through), “transparent, translucent”: <6221> Revelation 21:21 Rec.; see διαυγης. (Herodotus, Aristophanes, Plato, others.)*

{1308} διαφερω; 2 aorist διηνεγκον (but the subjunctive 3 person singular διενεγκη (<4116> Mark 11:16), the only aorist form which occurs, can come as well from 1 aorist διηνεγκα; cf Veitch, under the word φερω, at the end); passive (present διαφερομαι); imperfect διεφερομην; (from Homer (h. Merc. 255), Pindar down);

1. “to bear or carry through” any place: σκευος δια του ιερου, <4116> Mark 11:16.

2. “to carry different ways,” *i.e.*,

a. transitive, “to carry in different directions, to different places”: thus, persons are said διαφερεσθαι, who are carried hither and thither in a ship, driven to and fro, <4277> Acts 27:27 (Strabo 3, 2, 7, p. 144; σκαφος υπ’ εναντιων πνευματων διαφερομενον, Philo, migr. Abr. sec. 27; Lucian, Hermot. 28; often in Plutarch) metaphorically, “to spread abroad”: διεφερετο ο λογος του κυριου δι’ ολης της χωρας, <4434> Acts 13:49 (αγγελιας, Lucian, dial. deor. 24, 1; φημη διαφερεται, Plutarch, mor., p. 163 d.).

b. intransitive (like the Latin *differo*) “to differ”: δοκιμαζειν τα διαφεροντα, to test, prove, the things that differ, *i.e.* to distinguish between good and evil, lawful and unlawful, <4218> Romans 2:18; <3010> Philippians 1:10 (διακρισις καλου τε και κακου, <3854> Hebrews 5:14); cf. Thol. Commentary on Romans, p. 111 edition 5.; Theoph. Ant. ad Autol., p. 6, Otto edition δοκιμαζοντες τα διαφεροντα, ητοι φως, η σκοτος, η λευκον, η μελαν κ.τ.λ.); (others, adopting a secondary sense

of each verb in the above passages, translate (cf. A.V.) “to approve the things that excel”; see Meyer (yet, cf. Weiss edition) on Romans, the passage cited; Ellicott on Philippians, the passage cited). **διαφερω τινος**, “to differ from one,” *i.e.* “to excel, surpass one”: ^{<1016>}Matthew 6:26; 10:31; 12:12; ^{<1017>}Luke 12:7,24 (often so in Attic authors); **τινος εν τινι**, ^{<1654>}1 Corinthians 15:41; (**τινος ουδεν**, ^{<801>}Galatians 4:1).

c. impersonally, **διαφερει**, “it makes a difference, it matters, is of importance”: **ουδεν μοι διαφερει**, it matters nothing to me, ^{<816>}Galatians 2:6 (Plato, Prot., p. 316 b. **ἡμιν ουδεν διαφερει**, p. 358 e.; de rep. 1, p. 340 c.; Demosthenes 124, 3 (in Philippians 3, 50); Polybius 3, 21, 9; Aelian v. h. 1, 25; others; (cf. Lob. ad Phryn., p. 394; Wetstein (1752) on Galatians, the passage cited)).*

{1309} **διαφευγω**: (2 aorist **διεφυγον**; from Herodotus down; “to flee through” danger, “to escape”: ^{<472>}Acts 27:42 (^{<1016>}Proverbs 19:5; ^{<1682>}Joshua 8:22)).*

{1310} **διαφημιζω**; 1 aorist **διεφημισα**; 1 aorist passive **διεφημισθην**; “to spread abroad, blaze abroad”: **τον λογον**, ^{<1016>}Mark 1:45; ^{<1016>}Matthew 28:15 (T WH marginal reading **εφημισθη**); **τινα**, to spread abroad his fame, verbally diffuse his renown, ^{<1016>}Matthew 9:31; in Latin *difffamare aliquem*, but in a bad sense. (Rarely in Greek writings, as Aratus, phaen. 221; Dionysius Halicarnassus 11, 46; Palaeph. incred. 14, 4; (cf. Winer’s Deuteronomy verb. comp. etc. Part v., p. 14f).)*

{1311} **διαφθειρω**; 1 aorist **διεφθειρα**; passive (present **διαφθειρομαι**); perfect participle **διεφθαρμενος**; 2 aorist **διεφθαρην**; the Septuagint very often for **τj θj** occasionally for **l Bβj** in Greek writings from Homer down;

1. “to change for the worse, to corrupt”: minds, morals; **την γην**, *i.e.* the men that inhabit the earth, ^{<6118>}Revelation 11:18; **διεφθαρμενοι τον νουν**, ^{<5016>}1 Timothy 6:5 (**την διανοιαν**, Plato, legg. 10, p. 888 a.; **τον γνωμην**, Dionysius Halicarnassus Antiquities 5, 21; **τους οφθαλμους**, Xenophon, an. 4, 5, 12).

2. “to destroy, ruin,” (Latin *perdere*);

a. “to consume,” of bodily vigor and strength: ὁ ἐξω ἡμῶν ἀνθρώπος διαφθειρεται (“is decaying”), ^{<4046>}2 Corinthians 4:16; of the worm or moth that eats provisions, clothing, etc. ^{<4123>}Luke 12:33.

b. “to destroy” (Latin *delere*): ^{<4100>}Revelation 8:9; “to kill,” διαφθειρεῖν τοὺς, etc. ^{<4118>}Revelation 11:18.*

{1312} διαφθορα, διαφθορας, ἡ (διαφθειρω), “corruption, destruction”; in the N.T. that destruction which is effected by the decay of the body after death: ^{<4127>}Acts 2:27,31; 13:34-37 (cf. Winer’s Grammar, sec. 65, 10), see εἶδω, I 5 and ὑποστρεφω, 2. (the Septuagint for **fj æ** in Greek writings from Aeschylus down.)*

{1313} διαφορος, διαφορον (διαφερω);

1. “different, varying in kind,” (Herodotus and following): ^{<4516>}Romans 12:6; ^{<4890>}Hebrews 9:10.

2. “excellent, surpassing,” ((Diodorus), Polybius, Plutarch, others): comparative διαφορωτερος, ^{<4806>}Hebrews 1:4; 8:6.*

{1314} διαφυλασσω: 1 aorist infinitive διαφυλαξαι; from Herodotus down; “to guard carefully”: τινα, ^{<4040>}Luke 4:10 from ^{<4901>}Psalms 90:11 (^{<4911>}Psalms 91:11). “The seventy chose to employ this term especially of God’s providential care; cf. ^{<1025>}Genesis 28:15; ^{<1647>}Joshua 24:17; ^{<4903>}Psalms 40:3 (^{<4903>}Psalms 41:3). Hence, it came to pass that the later writers at the close of their letters used to write διαφυλαττοι, διαφυλαξοι ὑμας ὁ Θεος, cf. Theodoret. iii., pp. 800, 818, 826 (editions Schulze, Nosselt, etc. Hal.).” Winer’s Deuteronomy verb. comp. etc. Part v., p. 16.*

{1315} διαχειριζω: 1 aorist middle διεχειρισαμην; “to move by the use of the hands, take in hand, manage, administer, govern (from (Andocides (405 B. C.), Lysias), Xenophon, and Plato down). Middle “to lay hands on, slay, kill” (with one’s own hand): τινα (Polybius 8, 23, 8; Diodorus 18, 46; Josephus, Dionysius Halicarnassus, Plutarch, Herodian), ^{<4453>}Acts 5:30; 26:21.*

διαχλευαζω; “to deride, scoff, mock (“*deridere i.e. ridendo exagitare*” Winer’s): ^{<4013>}Acts 2:13 G L T Tr WH. (Plato, Ax., p. 364 b.; Demosthenes, p. 1221, 26 (adverb Polycl. 49); Aeschines dial. 3, 2;

Polybius 17, 4, 4; others; ecclesiastical writings) Cf. Winer's Deuteronomy verb. comp. etc, Part v., p. 17.*

{1316} διαχωρίζω: “to separate thoroughly” or “wholly” (cf. δια, C. 2) (Aristophanes, Xenophon, Plato, others; the Septuagint). Passive present διαχωρίζομαι ((in a reflexive sense) cf. αποχωρίζω) “to separate oneself, depart,” (^{<0130>}Genesis 13:9,11,14; Diodorus 4, 53): αποτινος, ^{<0133>}Luke 9:33.*

{1317} διδακτικός, διδακτική, διδακτικόν (equivalent to διδασκαλικός in Greek writings), “apt and skillful in teaching”: ^{<5402>}1 Timothy 3:2; ^{<5024>}2 Timothy 2:24. (διδασκαλική αρετή, the virtue which renders one teachable, docility, Philo, praem. et poen. sec. 4; (*de congressu erud.* sec. 7).)*

{1318} διδακτός, διδακτῆ, διδακτόν (διδασκω);

1. “that can be taught” (Pindar, Xenophon, Plato, others).

2. “taught, instructed,” followed by a genitive “by” one (cf. Winer's Grammar, 189 (178); 194 (182); Buttman, 169 (147)): του Θεο, by God, ^{<0165>}John 6:45 from ^{<2543>}Isaiah 54:13; πνευματος ἁγίου (G L T Tr WH omit ἁγίου), by the (Holy) Spirit, ^{<4013>}1 Corinthians 2:13. (νουθετηματα κεινα διδακτα, Sophocles El. 344).*

{1319} διδασκαλία, διδασκαλίας, ἡ (διδασκαλος) (from Pindar down);

1. “teaching, instruction”: ^{<5107>}Romans 12:7; 15:4 (εις την ἡμετεραν διδασκαλιαν, that we might be taught (A.V. “for our learning”)); ^{<5013>}1 Timothy 4:13,16; 5:17; ^{<5180>}2 Timothy 3:10,16; ^{<5007>}Titus 2:7.

2. “teaching,” i.e. “that which is taught, doctrine”: ^{<0044>}Ephesians 4:14; ^{<5010>}1 Timothy 1:10; 4:6; 6:1,3; ^{<5048>}2 Timothy 4:3; ^{<5009>}Titus 1:9; 2:1,10; plural διδασκαλῖαι, “teachings,” precepts (from ^{<2913>}Isaiah 29:13), ^{<0159>}Matthew 15:9; ^{<4008>}Mark 7:7; ανθρωπων, ^{<5122>}Colossians 2:22; δαίμωνιον, ^{<5041>}1 Timothy 4:1.*

{1320} διδασκαλος, διδασκαλου, ὁ (διδασκω), “a teacher”; in the N.T. one who teaches concerning the things of God, and the duties of man:

1. of one who is fitted to teach, or thinks himself so: ^{<862>}Hebrews 5:12; ^{<822>}Romans 2:20.
2. of the teachers of the Jewish religion: ^{<826>}Luke 2:46; ^{<810>}John 3:10; hence, the Hebrew **brās** rendered in Greek **διδασκαλος**: ^{<813>}John 1:38 (39); 20:16; cf. below, under **ραββι**, and Pressel in Herzog xii., p. 471f; (Campbell, Dissert. on the Gospels, diss. vii. part 2).
3. of those who by their great power as teachers drew crowds about them;
 - a. of John the Baptist: ^{<812>}Luke 3:12.
 - b. of Jesus: ^{<813>}John 1:38 (39); 3:2; 8:4; 11:28; 13:13f; 20:16; often in the first three Gospels.
4. by preeminence used of Jesus by himself, as the one who showed men the way of salvation: ^{<828>}Matthew 23:8 L T Tr WH.
5. of the apostles: **ὁ διδασκαλος των εθνων**, of Paul, ^{<407>}1 Timothy 2:7; ^{<511>}2 Timothy 1:11.
6. of those who in the religious assemblies of Christians undertake the work of teaching, with the special assistance of the Holy Spirit: ^{<628>}1 Corinthians 12:28f; ^{<411>}Ephesians 4:11; Acts. 13:1, cf. ^{<301>}James 3:1.
7. of false teachers among Christians: ^{<543>}2 Timothy 4:3. (Homer (h. Merc. 556), Aeschylus, others)

{1321} διδασκω; imperfect **εδιδασκον**; future **διδαξω**; 1 aorist **εδιδαξα**; 1 aorist passive **εδιδαχθην**; (**ΔΑΩ** (cf. Vanicek, p. 327)); (from Homer down); the Septuagint for **[yeliθ, hrwθ]**, and especially for **dMēā** “to teach”;

1. absolutely,
 - a. “to hold discourse with others in order to instruct them, deliver didactic discourses”: ^{<403>}Matthew 4:23; 21:23; ^{<412>}Mark 1:21; 6:6; 14:49; ^{<415>}Luke 4:15; 5:17; 6:6; ^{<816>}John 6:59; 7:14; 18:20, and often in the Gospels; ^{<542>}1 Timothy 2:12.
 - b. “to be a teacher” (see **διδασκαλος**, 6): ^{<517>}Romans 12:7.
 - c. “to discharge the office of teacher, conduct oneself as a teacher”: ^{<417>}1 Corinthians 4:17.

2. in construction;

a. either in imitation of the Hebrew דַּבְּרָהִי לְךָ ($\langle 8012 \rangle$ Job 21:22) or by an irregular use of the later Greeks (of which no well-attested example remains except one in Plutarch, Marcell. c. 12), with the dative of person: $\tau\omega$ Βαλακ, $\langle 4124 \rangle$ Revelation 2:14 (according to the reading now generally accepted for the Rec. ^{bez elz} $\tau\omicron\nu$ Βαλακ); cf. Buttman, 149 (130); Winer's Grammar, 223 (209), cf. 227 (213).

b. according to the regular use, with the accusative of person, "to teach one": used of Jesus and the apostles uttering in public what they wished their hearers to know and remember, $\langle 4182 \rangle$ Matthew 5:2; $\langle 4102 \rangle$ Mark 1:22; 2:13; 4:2; $\langle 4083 \rangle$ Luke 5:3; $\langle 4082 \rangle$ John 8:2; $\langle 4042 \rangle$ Acts 4:2; 5:25; 20:20; $\tau\omicron\upsilon\varsigma$ Ἕλληνας, to act the part of a teacher among the Greeks, $\langle 4075 \rangle$ John 7:35; used of those who enjoin upon others to observe some ordinance, to embrace some opinion, or to obey some precept: $\langle 4059 \rangle$ Matthew 5:19; $\langle 4151 \rangle$ Acts 15:1; $\langle 3881 \rangle$ Hebrews 8:11; with especially reference to the addition which the teacher makes to the knowledge of the one he teaches, "to impart instruction, instill doctrine into one": $\langle 4115 \rangle$ Acts 11:26; 21:28; $\langle 4084 \rangle$ John 9:34; $\langle 4821 \rangle$ Romans 2:21; $\langle 5086 \rangle$ Colossians 3:16; $\langle 6127 \rangle$ 1 John 2:27; $\langle 6121 \rangle$ Revelation 2:20.

c. the thing taught or enjoined is indicated by a following $\acute{\omicron}\tau\iota$: $\langle 4083 \rangle$ Mark 8:31; $\langle 6114 \rangle$ 1 Corinthians 11:14; by a following infinitive, $\langle 4100 \rangle$ Luke 11:1; $\langle 4081 \rangle$ Matthew 28:20; $\langle 6124 \rangle$ Revelation 2:14; περι τινος , $\langle 6127 \rangle$ 1 John 2:27; $\text{εν Χριστω διδαχθηναι}$, to be taught in the fellowship of Christ, $\langle 4021 \rangle$ Ephesians 4:21; followed by an accusative of the thing, to teach *i.e.* "prescribe a thing": $\text{διδασκαλιας, ενταλματα ανθρωπων}$, precepts which are commandments of men (from $\langle 3393 \rangle$ Isaiah 29:13), $\langle 4159 \rangle$ Matthew 15:9; $\langle 4005 \rangle$ Mark 7:7 (Buttman, 148 (129)); την οδον του Θεου , $\langle 4126 \rangle$ Matthew 22:16; $\langle 4124 \rangle$ Mark 12:14; $\langle 4701 \rangle$ Luke 20:21; ταυτα , $\langle 5041 \rangle$ 1 Timothy 4:11; $\acute{\alpha}$ μη δει, $\langle 5011 \rangle$ Titus 1:11; "to explain, expound," a thing: $\langle 4481 \rangle$ Acts 18:11,25; 28:31; $\text{αποστασιαν απο Μωυσεως}$, the necessity of forsaking Moses, $\langle 4021 \rangle$ Acts 21:21. **d.** with the accusative of person and of thing, "to teach one something" (Winer's Grammar, 226f (212); Buttman, 149 (130)): ($\text{εκεινος υμας διδαξει παντα}$, $\langle 6145 \rangle$ John 14:26); $\text{του διδασκειν υμας τινα τα στοιχεια}$, $\langle 3652 \rangle$ Hebrews 5:12 (where R G T Tr and others read — not so well — τινα ; (but cf. Buttman, 260 (224) note, 268 (230) note)); ετερους διδαξαι , namely, αυτα , $\langle 5102 \rangle$ 2 Timothy 2:2; hence, passive διδαχθηναι τι (Buttman, 188 (163); Winer's Grammar, 229

(215)): <8012>Galatians 1:12 (εδιδαχθην, namely, αυτο), <5025>2 Thessalonians 2:15.

{1322} διδαχη, διδαχης ἢ (διδασκω) (from Herodotus down);

1. “teaching,” viz. “that which is taught”: <4027>Mark 1:27; <8376>John 7:16; <4479>Acts 17:19; Romans (6:17); 16:17; <6010>2 John 1:10; <6024>Revelation 2:24; ἡ διδαχη τινος, one’s doctrine, *i.e.* what he teaches: <4028>Matthew 7:28; 16:12; 22:33; <4022>Mark 1:22; 11:18; <4043>Luke 4:32; <6189>John 18:19; <4458>Acts 5:28; <6024>Revelation 2:14f; ἡ διδαχη of God, του κυριου, του Χριστου, the doctrine which has God, Christ, the Lord, for its author and supporter: <8377>John 7:17; <4432>Acts 13:12; <6009>2 John 1:9; with the genitive of the object, “doctrine, teaching, concerning something”: <8062>Hebrews 6:2 (Winer’s Grammar, 187 (176); 192 (181); 551 (513)); plural <8130>Hebrews 13:9.

2. (the act of) “teaching, instruction,” (cf. διδασκαλια (on the supposed distinction between the two words and their use in the N.T. see Ellicott on <5042>2 Timothy 4:2; they are associated in <5042>2 Timothy 4:2,3; <5009>Titus 1:9)): <4482>Acts 2:42; <5042>2 Timothy 4:2; εν τη διδαχη, “while he was teaching,” a phrase by which the Evangelist indicates that he is about to cite some of the many words which Jesus spoke at that time, <4002>Mark 4:2; 12:38; του κατα την διδαχην πιστου λογου, the faithful word which is in accordance with the received (<5044>2 Timothy 3:14) instruction, <5009>Titus 1:9; in particular, the teaching of the διδασκαλος (which see 6) in the religious assemblies of Christians: λαλειν εν διδαχη, to speak in the way of “teaching,” in distinction from other modes of speaking in public, <6146>1 Corinthians 14:6; εχω διδαχην, to have something to teach, <6146>1 Corinthians 14:26.*

{1323} διδραχμον, διδραχμου, το (neuter of the adjective διδραχμος, διδραχμων, namely, νομισμα; from δις and δραχη), “a didrachmon” or “double-drachma,” a silver coin equal to two Attic drachmas or one Alexandrian, or half a shekel (about one third of a dollar) (see in αργυριον, 3): <4074>Matthew 17:24. (the Septuagint often for Ι qv; (Pollux, Galen).)*

{1324} διδυμος, διδυμη, διδυμον and Διδυμος, Διδυμον, “twofold, twain,” (double, Homer, Odyssey 19, 227; as τριδυμος, triple; τετραδυμος, quadruple, ἑπταδυμος); hence, “twin” (namely, παις, as

τριδυμοι παιδες, υιοι, German *Drillinge*, three born at a birth), Hebrew **מאִתּוֹ**] a surname of the apostle Thomas (cf. Luthardt on the first of the following passages; B. D. under the word, Thomas): ^{<6116>}John 11:16; 20:24; 21:2. (Homer *Iliad* 23, 641.)*

{1325} **διδωμι** (**διδω**, ^{<668>}Revelation 3:9 L T WH; (**διδω** Tr, yet see WH Appendix, p. 167)), 3 person plural **διδουασι** (^{<673>}Revelation 17:13 (not Rec.)), imperative **διδου** (^{<1152>}Matthew 5:42 R G); imperfect 3 person singular **εδιδου**, 3 person plural **εδιδουν** (**εδιδουσαν**, ^{<693>}John 19:3 L T Tr WH (see **εχω**)); future **δωσω**; 1 aorist **εδωκα** (2 person singular **εδωκες**, ^{<670>}John 17:7 Tr marginal reading, 8 Tr marginal reading; cf. references under the word **κοπιω**), subjunctive **δωση** (and **δωσωμεν**) from an imaginary indicative form **εδωσα** (^{<1157>}Mark 6:37 T Tr marginal reading); ^{<670>}John 17:2 (Tr marginal reading WH **δωσει**); ^{<68>}Revelation 8:3 (L T Tr WH **δωσει**; cf. Lob. ad Phryn., p. 720f; Buttmann, 36 (31); Winer's Grammar, 79 (76); (Veitch, under the word **διδωμι** at the end, also Sophocles' Lexicon, under the word, and especially the Introduction, p. 40; WH's Appendix, p. 172)); perfect **δεδωκα** (on the interchange between the forms of the pf and of the aorist in this verb cf. Buttmann, 199 (172)); pluperfect **εδεδωκειν** and without augment (Winer's Grammar, sec. 12, 9; Buttmann, 33 (29)) **δεδωκειν**, ^{<1144>}Mark 14:44; and L text T Tr WH in ^{<295>}Luke 19:15; 3 person plural **δεδωκεισαν**, ^{<6157>}John 11:57; 2 aorist subjunctive 3 person singular **δω** (**δωη**, ^{<6156>}John 15:16 Tr marginal reading; ^{<617>}Ephesians 1:17 WH marginal reading; ^{<325>}2 Timothy 2:25 L WH marginal reading; **δωι**, ^{<1087>}Mark 8:37 T Tr WH; cf. Buttmann, 46 (40); WH's Appendix, p. 168; Kuenen and Cobet, praef., p. lxi.), plural **δωμεν**, **δωτε**, **δωσιν**, optative 3 person singular **δωη** for **δωηη**, ^{<6155>}Romans 15:5; (^{<316>}2 Thessalonians 3:16); ^{<116>}2 Timothy 1:16,18; (2:25 T Tr WH text; ^{<617>}Ephesians 1:17 R G; 3:16 R G) and elsewhere among the variants ((cf. Winer's Grammar, sec. 14, 1 g.; Buttmann, 46 (40), cf. sec. 139, 37 and 62); see (WH's Appendix, as above; Tdf. Proleg., p. 122); Lob. ad Phryn., p. 346; (Kühner, sec. 282 Anm. 2; Veitch, under the word **διδωμι** at the end)), imperative **δος**, **δοτε**, infinitive **δουναι**, participle **δους**; passive, perfect **δεδομαι**; 1 aorist **εδοθην**; 1 future **δοθησομαι**; cf. Buttmann, 45f (39f); (WH as above): In the Septuagint times without number for **τρε**; sometimes for **μωε**; and for Chaldean **ܒܗܝܬ** (from Homer down); "to give";

A. absolutely and generally: μακαριον εστι μαλλον διδοναι, ή λαμβανειν, <4015> Acts 20:35.

B. In construction;

I. τινι τι, “to give something to some one — in various senses”;

1. “of one’s own accord to give one something,” to his advantage; “to bestow, give as a gift”: <4049> Matthew 4:9; <4013> Luke 1:32; 12:32, and often δοματα (cf. Buttman, 148 (129)), <4071> Matthew 7:11; <4113> Luke 11:13; <4008> Ephesians 4:8 (<4501> Psalm 67:19 (<4689> Psalm 68:19)); τα ύπαρχοντα what thou hast τοις πτωχοις, <4021> Matthew 19:21; χρηματα, <4025> Acts 24:26.

2. “to grant, give to one asking, let have”: <4029> Matthew 12:39; 14:7f; 16:4; 20:23; <4062> Mark 6:22,25; 8:12; 10:40; <4129> Luke 11:29; 15:16; <4122> John 11:22; 14:16; 15:16; 16:23; <4016> Acts 3:6; <5005> James 1:5; (noteworthy is <4161> 1 John 5:16 δωσει (namely, probably ό Θεος) αυτω ζωνη τοις άμαρτανουσιν, etc., where αυτω seems to be an ethical dative and τοις άμαρτανουσιν dependent on the verb; see Buttman, 133 (116) note, cf. 179 (156); Winer’s Grammar, 523 (487), cf. 530 (494)); in contradistinction from what one claims: <4027> John 3:27; 19:11.

3. “to supply, furnish,” necessary things: as αρτον τινι, <4061> Matthew 6:11; <4103> Luke 11:3; <4162> John 6:32,51; τροφην, <4045> Matthew 24:45; βρωσιν, <4167> John 6:27; besides in <4155> Matthew 25:15,28f; <4025> Mark 2:26; 4:25; <4004> Luke 6:4; 8:18; 12:42; 19:24,26; <4000> John 4:10,14,15; <4069> Ephesians 6:19.

4. “to give over, deliver,” *i.e.*,

a. “to reach out, extend, present”: as <4049> Matthew 14:19; 17:27; <4064> Mark 6:41; 14:22f; <4096> Luke 9:16; 22:19; το ψωμιον, <4133> John 13:26; το ποτηριον, <4181> John 18:11; <4169> Revelation 16:19; τας χειρας διδοναι, to give one the hand, <4094> Acts 9:41; <4000> Galatians 2:9.

b. of a writing: αποστασιον, <4051> Matthew 5:31.

c. “to give to one’s care, intrust, commit”;

aa. something to be administered; universally: παντι ώ εδοθη πολυ, <4128> Luke 12:48; property, money, <4155> Matthew 25:15; <4093> Luke

19:13,15; **αμπελωνα**, a vineyard to be cultivated, ^{<4129>}Mark 12:9; ^{<4276>}Luke 20:16; **τας κλεις (κλειδας) τεσς βασιλειας**, ^{<4169>}Matthew 16:19; **την κρισιν**, ^{<4322>}John 5:22; **κριμα**, ^{<6104>}Revelation 20:4; **την εξουσιαν εαυτων**, ^{<6713>}Revelation 17:13 (not Rec.); **τα εργα, ινα τελειωσω αυτα**, ^{<4356>}John 5:36; **το εργον, ινα ποιησω**, ^{<4370>}John 17:4; **το ονομα του Θεου**, to be declared, ^{<4371>}John 17:11 (not Rec.), ^{<4372>}John 17:12 T Tr WH).

bb. “to give” or “commit to some one something to be religiously observed”: **διαθηκην περιτομης**, ^{<4478>}Acts 7:8; **την περιτομην**, the ordinance of circumcision, ^{<4372>}John 7:22; **τον νομον**, ^{<4379>}John 7:19; **λογια ζωντα**, ^{<4478>}Acts 7:38.

5. “to give what is due or obligatory, to pay”: wages or reward, ^{<4104>}Matthew 20:4,14; 26:15; ^{<6118>}Revelation 11:18; **αργυριον**, as a reward, ^{<4141>}Mark 14:11; ^{<4275>}Luke 22:5; taxes, tribute, tithes, etc.: ^{<4077>}Matthew 17:27; 22:17; ^{<4124>}Mark 12:14 (15); ^{<4272>}Luke 20:22; 23:2; ^{<3870>}Hebrews 7:4; **θυσιαν** namely, **τω κυριω**, ^{<4024>}Luke 2:24 (**θυσιαν αποδουναι τω Θεω**, Josephus, Antiquities 7, 9, 1); **λογον**, “render account,” ^{<4342>}Romans 14:12 (L text Tr text **αποδουναι**).

6. διδωμι is joined with nouns denoting an act or an effect; and

a. the act or effect of him who gives, in such a sense that what he is said **διδοναι** (either absolutely or with the dative of person) he is conceived of as effecting, or as becoming its author. Hence, **διδωμι** joined with a noun can often be changed into an active verb expressing the effecting of that which the noun denotes. Thus, **διδοναι αινον τω Θεω** is equivalent to **αινειν τον Θεον**, ^{<4283>}Luke 18:43; **αποκρισιν τινι** equivalent to **αποκρινεσθαι**, ^{<4312>}John 1:22; 19:9; **εγκοπην δουναι τω ευαγγελιω** equivalent to **ενκοπτειν το ευαγγελιον**, to hinder (the progress of) the gospel, ^{<4392>}1 Corinthians 9:12; **εντολην τινι** equivalent to **εντελλεσθαι τινι** ^{<4315>}John 11:57; 12:49; 13:34; ^{<4323>}1 John 3:23; **δοξαν τινι** equivalent to **δοξαζειν τινι** (see **δοξα**, II.); **εργασιαν**, after the Latin *operam dare*, “take pains,” (A.V. “give diligence”), equivalent to **εργαζεσθαι**, ^{<4258>}Luke 12:58 (**συμβουλιον**, cf. the Latin *consilium dare*, equivalent to **συμβουλευεσθαι**, ^{<4386>}Mark 3:6 Tr text WH text); **διαστολην τινι** i. q. **διαστελλειν τι**, ^{<4347>}1 Corinthians 14:7; **παραγγελιαν**, ^{<4012>}1 Thessalonians 4:2 **παρακλησιν**, ^{<5126>}2 Thessalonians 2:16; **ελεος** equivalent to **ελην**, ^{<5116>}2 Timothy 1:16,18 **αγαπην**, show (A.V.

“bestow”), ^{<681>}1 John 3:1; **εκδικησιν** ^{<5008>}2 Thessalonians 1:8; **βασανισμον**, ^{<687>}Revelation 18:7; **ραπισμα** equivalent to **ραπιζειν τινα**, ^{<682>}John 18:22; 19:3; **φιλημα** equivalent to **φιλειν τινα**, ^{<475>}Luke 7:45. or

b. the noun denotes something to be done by him to whom it is said to be given: **διδοναι τινη μετανοιαν**, to cause him to repent, ^{<453>}Acts 5:31; 11:18; **γνωσιν σωτηριας**, ^{<477>}Luke 1:77; **ελπιδα τινη**, ^{<5216>}2 Thessalonians 2:16.

7. Joined with nouns denoting strength, faculty, power, virtue, **διδωμι (τινη τι)** is equivalent to: “to furnish, endue,” (one with a thing): ^{<215>}Luke 21:15 (**δωσω υμιν στομα και σοφιαν**); ^{<470>}Acts 7:10; **εξουσιαν**, ^{<108>}Matthew 9:8; 10:1; ^{<209>}Luke 10:19; ^{<872>}John 17:2; ^{<625>}Revelation 2:26; 6:8; 13:7; **διανοιαν**, ^{<651>}1 John 5:20; **συνεσιν**, ^{<5017>}2 Timothy 2:7; and in the very common phrase **διδοναι το πνευμα**. (I’ **διδοναι τινη τινος** “to give to one” (a part) of etc.: ^{<627>}Revelation 2:17 (G L T Tr WH) **δωσω αυτω του μαννα**, cf. Winer’s Grammar, 198 (186); Buttmann, 159 (139).)

II. διδωμι τι without a dative, and **διδωμι τινα**.

1. διδωμι τι;

a. with the force of “to cause, produce, give forth from oneself”: **υετον**, from heaven, ^{<5058>}James 5:18; **καρπον**, ^{<1038>}Matthew 13:8; ^{<4047>}Mark 4:7,8f (^{<659>}Deuteronomy 25:19; Sir. 23:25); **σημεια**, ^{<1024>}Matthew 24:24; ^{<1132>}Mark 13:22 (not Tdf.); ^{<429>}Acts 2:19 (^{<1070>}Exodus 7:9; ^{<630>}Deuteronomy 13:1, etc.); **υποδειγμα**, ^{<6135>}John 13:15; **φεγγος**, ^{<1029>}Matthew 24:29; ^{<1134>}Mark 13:24 (**φως**, ^{<2330>}Isaiah 13:10); **φωνην**, ^{<6447>}1 Corinthians 14:7f; **δια της γλωσσης λογον**, ^{<6449>}1 Corinthians 14:9; **γνωμην**, to give one’s opinion, to give advice, ^{<6175>}1 Corinthians 7:25; ^{<6700>}2 Corinthians 8:10.

b. διδοναι κληρους (^{<6168>}ταει ρηθ ^{<6168>}Leviticus 16:8), “to give,” *i.e.* “hand out lots,” namely, to be cast into the urn (see **κληρος**, 1), ^{<4025>}Acts 1:26.

c. διδωμι τι with the predicate accusative: ^{<1118>}Matthew 20:28; ^{<4105>}Mark 10:45 (to give up as a **λυτρον**); ^{<1665>}Matthew 16:26; ^{<4087>}Mark 8:37 (to pay as an equivalent).

2. διδωμι τινα;

a. where the noun refers to the office one bears, “to appoint”: κριτας, ^{<413>}Acts 13:20.

b. “to cause to come forth”: διδωμι εκ της συναγωγης του Σατανα των λεγοντων (namely, τινας (cf. Buttman, 158 (138); Winer’s Grammar, sec. 59, 4 b.)), ^{<418>}Revelation 3:9; so also the sea, death, Hades, are said to “give (up)” the dead who have been engulfed or received by them, ^{<413>}Revelation 20:13.

3. διδωμι τινα τινι;

a. “to give one to some one as his own”: as the object of his saving care, ^{<413>}Hebrews 2:13; “to give one to someone,” to follow him as a leader and master, ^{<415>}John 6:37,39; 10:29; 17:6,9, 12 (but see B. I. 4. c. aa. above), 24; 18:9; in these passages God is said to have given certain men to Christ, *i.e.* to have disposed them to acknowledge Christ as the author and medium of their salvation, and to enter into intimate relations with him, hence Christ calls them ‘his own’ (τα εμα, ^{<414>}John 10:14).

b. “to give one to some one to care for his interests”: ^{<416>}John 3:16 (εδωκεν namely, αυτω, *i.e.* τω κοσμο); ^{<412>}Acts 13:21.

c. “to give one to some one to whom he already belonged, to return”: ^{<415>}Luke 7:15 (9:42 απεδωκε (so L marginal reading in ^{<415>}Luke 7:15)). d. διδωμι εμαυτον τινι, to one demanding of me something, “I give myself up” as it were; an hyperbole for “disregarding entirely my private interests, I give as much as ever I can”: ^{<415>}2 Corinthians 8:5.

4. διδωμι τινα with a predicate accusative: εαυτον τυπον, to render or set forth oneself as an example, ^{<419>}2 Thessalonians 3:9; with a predicate of dignity, office, function, and a dative of the person added “for whose benefit” some one invested with said dignity or office “is given,” that is, “is bestowed”: αυτον εδωκεν κεφαλην υπερ παντα τη εκκλησια, head over all things to the church, ^{<412>}Ephesians 1:22; εδωκεν τους μεν αποστολους κ.τ.λ., namely, τη εκκλησια, ^{<411>}Ephesians 4:11. For in neither of these passages are we obliged, with many interpreters, to translate the word “appointed, made,” after the use of the Hebrew ^ˆתא especially since in the second Paul seems wish to confirm the words quoted in ^{<418>}Ephesians 4:8, εδωκε δοματα τοις ανθρωποις. Those in the church whom Christ has endued with gifts and functions for the common

advantage the apostle reckons among the **δοματα** given by him after his ascension to heaven.

III. Phrases in which to the verb **διδωμι**, either standing alone or joined to cases, there is added:

1. an infinitive, either alone or with an accusative; **διδωμι τινι** followed by an infinitive denoting the object: **διδωμι τινι φαγειν**, give, supply, something to eat, give food (Buttmann, 261 (224); Winer's Grammar, 318f (299)), ^{<048>}Matthew 14:18; 25:35,42; ^{<067>}Mark 6:37; 5:43; ^{<085>}Luke 8:55; 9:13; ^{<107>}Revelation 2:7; **πειν**, ^{<007>}John 4:7,10; with the addition of an object accusative depending on the **φαγειν** or **πειν**: ^{<073>}Matthew 27:34; ^{<153>}Mark 15:23 (R G L); with an accusative added depending on the verb **διδωμι**: ^{<031>}John 6:31 ^{<016>}Revelation 16:6; followed by an infinitive indicating design (cf. Buttmann, as above), "to grant" or "permit one" to etc.: ^{<073>}Luke 1:73f (**δουναι ἡμιν αφοβως λατρευειν αυτω**); ^{<085>}John 5:26; ^{<049>}Acts 4:29; ^{<595>}Romans 15:5; ^{<016>}Ephesians 3:16; ^{<102>}Revelation 3:21; 6:4; 7:2; (followed by **εις**, with the infinitive: ^{<516>}Romans 15:16, cf. Buttmann, 265 (228)); by a construction borrowed from the Hebrew, **και δωσω τοις ... και προφητευσουσι**, ^{<018>}Revelation 11:3; in the passive, ^{<032>}Matthew 13:12; ^{<041>}Mark 4:11 (**ὑμιν δεδοται γνωνα** (G L T Tr WH omit **γνωνα**) to you it has been granted etc.); followed by the accusative and the infinitive: **δωη** (L T Tr WH **δω**) **ὑμιν ... κατοικησαι τον Χριστον εν ταις καρδιαις ὑμων**, ^{<016>}Ephesians 3:16f; **εδωκεν αυτον εμφανη γενεσθαι**, ^{<040>}Acts 10:40; **ου δωσεις τον ὄσιον σου ιδειν διαφθοραν** (from ^{<050>}Psalms 15:10 (^{<060>}Psalms 16:10), ^{<127>}Acts 2:27; 13:35).

2. **διδωμι τινι**, followed by **ἵνα**, "to grant" or "permit," that, etc. (Buttmann, 238 (205) Winer's Grammar, 337 (316), cf. 545 (507)): ^{<087>}Mark 10:37; ^{<088>}Revelation 19:8. "to commission," ^{<095>}Revelation 9:5.

IV. **διδωμι τι**, or **τινι τι**, or **τινι** or **τινα**, followed by a preposition with a noun (or pronoun);

1. **τινι εκ τινος** (cf. Winer's Grammar, sec. 28, 1; Buttmann, 159 (139)): **δοτε ἡμιν (a part) εκ του ελαιου ὑμων**, ^{<028>}Matthew 25:8; **εκ των αρτων**, easily to be supplied from the context, ^{<126>}Mark 2:26; ^{<004>}Luke 6:4; **εκ του πνευματος αυτου εδωκεν ἡμιν**, ^{<043>}1 John 4:13; otherwise in ^{<083>}John 3:34 **ὁ θεος ου διδωσι το πνευμα εκ μετρου**, by measure, *i.e.* according to measure, moderately (cf. Winer's Grammar, sec. 51, 1 d.);

otherwise in ^{<611>}Revelation 3:9 **διδωμι εκ της συναγωγης** (see II. 2 b. above). **τινι απο τινος**: ^{<4210>}Luke 20:10 **ἵνα απο τι καρπου του αμπελωνος δωσιν** (L T Tr WH **δωσουσιν**) **αυτω**, namely, the portion due. **Τι** followed by **εις** with a noun, “to give something” to put “into,” ^{<468>}Luke 6:38 **μετρον δωσουσιν εις τον κολπον ὑμων** (shall they give, *i.e.* pour into your bosom), or “upon,” ^{<2152>}Luke 15:22 **δοτε δακτυλιον εις την χειρα αυτου** (put a ring on his hand); **εις τον αγρον**, “for the field,” to pay its price, ^{<4271>}Matthew 27:10; **τινι τι εις τας χειρας**, “to commit a thing to one, deliver it into one’s power”: ^{<313>}John 13:3 (Hebrew **תָּעִדְיָבֵךְ**, ^{<4002>}Genesis 9:2; 14:20; ^{<1021>}Exodus 4:21); **εις την διανοιαν**, or **επι τας καρδιας** (^{<2493>}Jeremiah 38:33 (^{<2493>}Jeremiah 31:33)), put into the mind, fasten upon the heart, ^{<3810>}Hebrews 8:10; 10:16; or **εις της καρδιας** with an infinitive of the thing, ^{<677>}Revelation 17:17; (Xenophon, Cyril 8, 2, 20 **διδοναι τινι τι εις την ψυχην**). **Ἐαυτον διδοναι εις** with the accusative of place, to betake oneself somewhere, to go into some place: ^{<4481>}Acts 19:31 (**εις τοπους παραβολους**, Polybius 5, 14, 9; **εις τοπους τραχεις**, Diodorus 14, 81; **εις τας ερημιας**, Diodorus 5, 59; Josephus, Antiquities 15, 7, 7; **εις κωμην τινα**, Josephus, Antiquities 7, 9, 7).

2. διδωμι τι εν τινι, *i.e.* to be or remain in, so that it is in (cf. Winer’s Grammar, 414 (386); Buttmann, 329 (283)): **εν τη χειρι τινος**, ^{<485>}John 3:35; **εν ταις καρδιας**, ^{<4022>}2 Corinthians 1:22; **εν τη καρδια τινος**, ^{<486>}2 Corinthians 8:16 (cf. ^{<1104>}1 Kings 10:24); **ειρηνην δουναι εν τη γη** to bring peace to be on earth, ^{<225>}Luke 12:51.

3. διδωμι τι ὑπερ τινος, “give up for” etc. (cf. Winer’s Grammar, 383f (358f)): ^{<4161>}John 6:51; **ἑαυτον ὑπερ τινος**, ^{<3124>}Titus 2:14; **ἑαυτον αντιλυτρον ὑπερ τινος**, ^{<5116>}1 Timothy 2:6; **ἑαυτον περι** (R WH text **ὑπερ**; cf. **περι**, the passage cited [δ].) **των ἁμαρτιων**, for sins, *i.e.* to expiate them, ^{<804>}Galatians 1:4.

4. διδοναι τινι κατα τα εργα, την πραξιν, to give one according to his works, to render to one the reward of his deeds: ^{<6123>}Revelation 2:23 (^{<4274>}Psalms 27:4 (^{<4284>}Psalms 28:4)); (cf. **αποδωσει** ^{<4162>}Matthew 16:27; ^{<816>}Romans 2:6).

5. Hebraistically, δεδωκα ενωπιον σου θυραν ανεωγμενην I have set before thee a door opened, *i.e.* have caused the door to be open to thee, ^{<618>}Revelation 3:8.

(Synonyms: **διδοναι**, **δωρεισθαι**: **διδοναι**, “to give” in general, antithetic to **λαμβάνειν**; **δωρεισθαι** specific, “to bestow, present”; **διδοναι** might be used even of evils, but **δωρεισθαι** could be used of such things only ironically; see **δομα**, at the end. Compare: **αναδιδωμι**, **αποδιδωμι**, **ανταποδιδωμι**, **διαδιαδωμι**, **εκδιδωμι**, **επιδιδωμι** **μεταδιδωμι**, **παραδιδωμι** **προδιδωμι**).

{1326} **διεγειρω**; 1 aorist **διηγειρα**; passive, imperfect **διηγειρομην** (but Tr WH (T editions 2, 7) **διεγειρετο** in ^{<408>}John 6:18, cf. Buttmann, 34 (30); WH’s Appendix, p. 161); 1 aorist preposition **διεγερθεις**; “to wake up, awaken, arouse” (from repose; differing from the simple **εγειρω**, which has a wider meaning); from sleep: **τινα**, ^{<408>}Mark 4:38 (here T Tr WH **εγειρουσιν**); ^{<408>}Luke 8:24; passive, ^{<408>}Luke 8:24 T Tr text WH; ^{<408>}Mark 4:39; with the addition **απο του ύπνου**, ^{<402>}Matthew 1:24 (L T Tr WH **εγερθεις**); from repose, quiet: in passage of the sea, which begins to be agitated, “to rise,” ^{<408>}John 6:18. Metaphorically, “to arouse the mind”; “stir up, render active”: ^{<403>}2 Peter 1:13; 3:1, as in 2 Macc. 15:10, **τινα τοις θυμοις**. (Several times in the O.T. Apocrypha (cf. Winer’s Grammar, 102 (97)); Hipper. (Aristotle), Herodian; occasionally in Anthol.)*

{1760} **διενθυμεομαι**, **διενθυμουμαι**; “to weigh in the mind, consider”: **περι τινος**, ^{<409>}Acts 10:19, for Rec. **ενθυμεομαι**. (Besides, only in ecclesiastical writings.)*

διεξερχομαι: (2 aorist **διεξηλθον**); “to go out through something”: **διεξελθουσα**, namely, **δια φρυγανων**, ^{<408>}Acts 28:3 Tdf editions 2, 7. (the Septuagint; in Greek writings from (Sophicles, Herodotus), Euripides down.)*

{1327} **διεξοδος**, **διεξοδου**, **ή**; from Herodotus down; “a way out through, outlet, exit”: **διεξοδοι των όδων**, ^{<421>}Matthew 22:9, literally, “ways through which ways go out,” *i.e.* according to the context and the design of the parable places “before the city where the roads from the country terminate,” therefore “outlets of the country highways,” the same being also their “entrances”; (cf. Obad. 1:14; ^{<421>}Ezekiel 21:21; the R. V. renders it “partings of the highways”). The phrase figuratively represents the territory of heathen nations, into which the apostles were about to go forth (as is well shown by Fischer, Deuteronomy vitiis lexamples N.T., p. 634ff). Used of the boundaries of countries, it is equivalent to the Hebrew

τῶσιν, ^{<604>}Numbers 34:4f,8f, and often in the book of Joshua (cf. Rieder, Die zusammen gesetzten Verba as above with p. 18. Others understand the crossings or thoroughfares here to represent the most frequented spots.)*

διερμηνεῖα, διερμηνείας, ἡ (διερμηνεῶ, which see), “interpretation”: of obscure utterances, ^{<620>}1 Corinthians 12:10 L text (not yet found elsewhere.)*

{1328} διερμηνευτής, διερμηνευτοῦ, ὁ (διερμηνεῶ, which see), “an interpreter”: ^{<648>}1 Corinthians 14:28 (L Tr WH marginal reading ἐρμηνευτής.). (Ecclesiastical writings.)*

{1329} διερμηνεῶ; imperfect διηρμηνεῶν and (without augment cf. Buttman, 34 (30)) διερμηνεῶν (^{<227>}Luke 24:27 L Tr marginal reading); 1 aorist (also without augment; so “all early manuscripts” Hort) διερμηνεῦσα (Luke, the passage cited T Tr text WH); (present passive διερμηνεομαι); “to interpret” (δία intensifying by marking transition (cf. German *verdeutlichen*); Winer’s Deuteronomy verb. comp. etc. Part v., p. 10f);

1. “to unfold the meaning of what is said, explain, expound”: τι, ^{<227>}Luke 24:27; absolutely, ^{<620>}1 Corinthians 12:30; 14:5,13,27.

2. “to translate” into one’s native language: ^{<406>}Acts 9:36 (2 Macc. 1:36; Polybius 3, 22, 3, and several times in Philo (cf. Siegfried, Glossar. Philippians under the word)).*

{1330} διερχομαι; imperfect διηρχομην; future διελυσομαι (^{<425>}Luke 2:35; see Winer’s Grammar, 86 (82); (cf. Buttman, 58 (50))); 2 aorist διηλθον; perfect participle διεληλυθως (^{<804>}Hebrews 4:14); (from Homer down);

1. where δία has the force of “through” (Latin *per*; (cf. δία, C.)): “to go through, pass through (on its constructions cf. Winer’s Grammar, sec. 52, 4, 8);

a. δία τινος, “to go, walk, journey, pass through” a place (German *den Durchweg nehmen*): ^{<428>}Matthew 12:43; 19:24 R L Tr marginal reading WH marginal reading; ^{<405>}Mark 10:25 Rec.st εἰσελθεῖν); ^{<212>}Luke 11:24; 18:25 L Tr marginal reading; ^{<604>}John 4:4; ^{<601>}1 Corinthians 10:1; δία

μεσων αυτων, through the midst of a crowd, <4060> Luke 4:30; <4085> John 8:59 Rec.; (δια μεσου (L T Tr WH δια μεσον, see δια, B. I.) Σαμαρειας, <4071> Luke 17:11); δι' ὑμων, i.e. δια της χωρας ὑμων, <4016> 2 Corinthians 1:16 (where Lachmann text απελθειν); (δια παντων namely, των ἁγιων (see πας, II. 1), <4082> Acts 9:32).

b. with an accusative “to travel the road which leads through a place, go, pass, travel through a region”: <4090> Luke 19:1; <4120> Acts 12:10; 13:6; 14:24; 15:3,41; 16:6; 17:23 (τα σεβασματα); 18:23; 19:1,21; 20:2; <4165> 1 Corinthians 16:5; <4044> Hebrews 4:14; of a thing: την ψυχην διελευσεται ρομφαια, penetrate, pierce, <4025> Luke 2:35 (of a spear, dart, with the genitive Homer, Iliad 20, 263; 23, 876).

c. absolutely: εκεινης namely, ὁδου (δι' before εκεινης in Rec. is spurious) ημελλε διερχεσθαι, for he was to pass that way, <4094> Luke 19:4.

d. with specification of the goal or limit, so that the prefix δια makes reference to the intervening space to be passed through or gone over: ενθαδε, <4045> John 4:15 T WH Tr marginal reading; (εις την Αχαιαν, <4182> Acts 18:27); εις το περαν to go, cross, over to the farther shore, <4065> Mark 4:35; <4082> Luke 8:22; ὁ θανατος διηλθεν εις παντας ανθρωπους, passed through unto all men, so that no one could escape its power, <4162> Romans 5:12; ἕως τινος, go even unto, etc. <4025> Luke 2:15; <4088> Acts 9:38; 11:19,22 R G (Winer's Grammar, 609 (566)).

2. where δια answers to the Latin *dis* (cf. δια, C.); “to go to different places” (<4170> 2 Chronicles 17:9; <3182> Amos 6:2): <4184> Acts 8:4,40; (<4188> Acts 10:38); διελθοντες απο της Περγης having departed from Perga namely, to various places, <4134> Acts 13:14 (others refer this to 1, understanding διελθονες of “passing through” the extent of country); εν οἷς διηλθον, “among whom,” i.e. whose country “I went about,” or visited different places, <4025> Acts 20:25; διηρχοντο κατα τας κωμας, they went about in various directions from one village to another, <4106> Luke 9:6; of a report, “to spread, go abroad”: διερχεται ὁ λογος, <4165> Luke 5:15; Thucydides 6, 46; Xenophon, an. 1, 4, 7. (Synonym: see ερχομαι.)*

{1331} διερωταω: 1 aorist participle διερωτησας; “to ask through” (i.e., ask many, one after another): τι, to find out by asking, to inquire out, <4107> Acts 10:17. (Xenophon, Plato, Demosthenes, Polybius, Dio Cassius, 43, 10; 48, 8.) Cf. Winer's Deuteronomy verb. comp. etc. Part v., p. 15.*

{1332} διετης, διετες (δισ and ετος) (from Herodotus down), “of two years, two years old”: απο διετους namely, παιδος, ^{<4016>}Matthew 2:16, cf. Fritzsche at the passage; (others take διετους here as neuter; see Meyer).*

{1333} διετια, διετιας, ἡ (from διετης, cf. τριετια, τετραετια), “the space of two years”: ^{<4027>}Acts 24:27; 28:30. (Philo in Flacc. sec. 16; (Graecus Venutus, ^{<0400>}Genesis 41:1; 45:5).)*

{1334} διηγεομαι, διηγουμαι (imperative 2 person singular διηγου, participle διηγουμενος); future διηγησομαι; 1 aorist διηγησαμην; “to lead or carry a narration through to the end,” (cf. the figurative use of German *durchfuhren*); set forth, recount, relate in full: absolutely, ^{<813>}Hebrews 11:32; τι, “describe,” ^{<4033>}Acts 8:33 (see γενεα, 3); τινι followed by indirect discourse, πως etc., ^{<4056>}Mark 5:16; ^{<4027>}Acts 9:27; 12:17 (here T omit; Tr brackets the dative); followed by ἄ ειδον, ^{<4009>}Mark 9:9; ὅσα εποιησε or εποιησαν, ^{<0189>}Luke 8:39; 9:10. (Aristophanes, Thucydides, Xenophon, Plato, others; the Septuagint often for γρᾶε) (Compare: εκδιηγεομαι.)*

{1335} διηγησις, διηγησεως, ἡ (διηγεομαι), “a narration, narrative: ^{<800>}Luke 1:1; used of the Gospel narratives also in Eusebius, h. e. 3, 24, 7; 3, 39, 12; cf. Grimm in the Jahrb. f. deutsche Theol. 1871, p. 36. (Plato, Aristotle, Polybius; Sir. 6:35 (34); 9:15, etc.; 2 Macc. ii. 32; 6:17.)*

{1336} διηνεκης, διηνεκες (from διηνεγκα, διαφερω, as the simple ηνεκης from ηνεγκα, φερω), from Homer down, “continuous”: εις το διηνεκες, continually”), ^{<3008>}Hebrews 7:3; 10:1,12,14 (δικτατωρ ες το διηνεκες ἡρεθη, Appendix, b. c. 1, 4).*

{1337} διθαλασσος, διθαλασσον (δισ and θαλασσα)

1. “resembling” (or “forming” two seas”: thus of the Euxine Sea, Strabo 2, 5, 22; Dionysius Periegetes, 156.

2. “lying between two seas,” i.e. washed by the sea on both sides (Dio Chrysostom 5, p. 83): τοπος διθαλασσος, “an isthmus or tongue of land,” the extremity of which is covered by the waves, ^{<4074>}Acts 27:41; others understand here a projecting reef or bar against which the waves dash on both sides; in opposition cf. Meyer at the passage (In Clement, hom., p. 20, Dressel edition (Ep. Petr. ad Jacob. sec. 14), men αλογιστοι

και ενδοιαζοντες περι των της αληθειας επαγγελματων are allegorically styled τοποι διθαλασσοι δε και θηριωδεις.)*

{1338} δικνεομαι (L WH δικνεομαι. (see Iota)), δικνουμαι; “to go through, penetrate, pierce”: ^{<3042>}Hebrews 4:12. (^{<1258>}Exodus 26:28; Thucydides, Theophrastus, Plutarch, others; in Homer transitively, “to go through in narrating”.)*

{1339} διστημι: 1 aorist διστησα; 2 aorist διστην; (from Homer down); “to place separately, put asunder, disjoin”; in the middle (or passive) and the perfect and 2 aorist active “to stand apart, to part, depart”: βραχυ δε διαστησαντες, namely, εαυτους or την ναυν (cf. Buttmann, 47 (41)), when they had gone a little distance, viz. from the place before mentioned, i.e. having gone a little farther, ^{<4728>}Acts 27:28; of time: διαστασης ωρας μιας one hour having intervened, ^{<2259>}Luke 22:59; διστη απ’ αυτων parted, withdrew from them, ^{<2251>}Luke 24:51.*

{1340} δισχυριζομαι (L WH δισχυριζομαι (see Iota)): imperfect δισχυριζομην;

1. “to lean upon.”

2. “to affirm stoutly, to assert confidently”: ^{<2259>}Luke 22:59; ^{<4125>}Acts 12:15. (Lysias, Isaeus, Plato, Demosthenes, Josephus, Antiquities 2, 6, 4; Aelian hist. an. 7, 18; Dio Cassius, 57, 23; others.)*

(δικαζω; 1 aorist passive εδικασθην; from Homer down; “to judge, pass judgment: absolutely, ^{<4157>}Luke 6:37 Tr marginal reading (others, καταδικαζω).*)

{1341} δικαιοκρισια; δικαιοκρισιας, η, “righteous judgment”: ^{<8115>}Romans 2:5. (an uncertain translation in ^{<2115>}Hosea 6:5 (where the Septuagint κριμα) Test. xii. patr. (test. Levi sec. 3), p. 547, and (sec. 15), p. 581, Fabric. edition; Justin Martyr, resp. de resurrect. xi. (15) 28, p. 360 edition tert. Otto; (Hippolytus, p. 801 a. edition Migne); Basil, iii., p. 476 d., Garn. edition or, p. 694, Par. edition alt. 1839. (Cf. Winer’s Grammar, 25; 99 (94)).*)

{1342} δικαιοσ, δικαια, δικαιοον (from δικη right) (fr. Homer down), properly, the Hebrew **qyDkæ** “observant of η δικη, “righteous, observing divine and human laws; one who is such as he ought to be”; (German

rechtbeschaffen; in the earlier language, whence appropriated by Luther, *gerecht* in a broad sense; in Greek writings used even of physical things, as *ἵππος*, Xenophon, mem. 4, 4, 5; *γηδιον δικαιοτατον*, most fertile, Xenophon, Cyril 8, 3, 38; (*ἄρμα δικαιον*, ibid. 2, 2, 26));

1. in a wide sense, “upright, righteous, virtuous, keeping the commands of God”;

a. universally: ^{<4019>}Matthew 1:19 (the meaning is, it was not consistent with his uprightness to expose his betrothed to public reproach); ^{<4004>}Matthew 10:41; 13:43,49; 23:28; 25:37,46; ^{<4006>}Luke 1:6,17; 14:14; 18:9; 20:20; ^{<4017>}Romans 5:7 (cf. Winer’s Grammar, 117 (111)); ^{<5009>}1 Timothy 1:9; ^{<4016>}James 5:6, 16; ^{<4012>}1 Peter 3:12; ^{<4017>}1 John 3:7 (10 Lachmann); ^{<6211>}Revelation 22:11; opposed to *ἁμαρτωλοι και ασεβεις*, ^{<4048>}1 Peter 4:18; *δικαιοι και αδικοι*, ^{<4055>}Matthew 5:45; ^{<4245>}Acts 24:15; used of O.T. characters noted for piety and probity: ^{<4037>}Matthew 13:17; (^{<4129>}Matthew 23:29); ^{<3823>}Hebrews 12:23; thus of Abel, ^{<4135>}Matthew 23:35; ^{<3804>}Hebrews 11:4; of Lot, ^{<6017>}2 Peter 2:7f. (Sap. 10:4f); of those who seem to themselves to be righteous, who pride themselves on their virtues, whether real or imaginary: ^{<4013>}Matthew 9:13; ^{<4027>}Mark 2:17; ^{<4052>}Luke 5:32; 15:7 (^{<2077>}Ecclesiastes 7:17 (16)). Joined with *ευλαβης*, ^{<4025>}Luke 2:25 (*ηθη ευλαβαη και δικαια, το δικαιον και ευλαβες*, Plato, polit., p. 311 a. b.); with *ἅγιος*, ^{<4061>}Mark 6:20; with *αγαθος*, ^{<4251>}Luke 23:50; with *φοβουμενος τον Θεον*, ^{<4402>}Acts 10:22; *εργα δικαια*, opposite *πονηρα*, ^{<4012>}1 John 3:12. Neuter *το δικαιον*, “that which regard for duty demands, what is right”: ^{<6013>}2 Peter 1:13; plural ^{<4008>}Philippians 4:8; *δικαιον εστι*, ^{<4001>}Ephesians 6:1; ^{<5007>}Philippians 1:7; with the addition of *ενωπιον του Θεου*, God being judge, ^{<4049>}Acts 4:19.

b. the negative idea predominating: “innocent, faultless, guiltless,” (for *υγις*; ^{<4011>}Proverbs 1:11; ^{<3023>}Job 9:23, etc.); thus used of Christ in the speech of Gentiles: ^{<4279>}Matthew 27:19,24 R G L brackets Tr brackets WH marginal reading; ^{<4247>}Luke 23:47; *ἄιμα δικαιον*, (^{<4067>}Proverbs 6:17; ^{<4019>}Joel 3:19 (24); ^{<3014>}Jonah 1:14), ^{<4135>}Matthew 23:35; (27:4 Tr marginal reading WH text); *ἡ εντολη ἁγια και δικαια* (having no fellowship with sin (others besides, see the commentaries at the passage)) *και αγαθη*, ^{<4072>}Romans 7:12.

c. preeminently, of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in

heart or life; in this sense Christ alone can be called **δικαιος**: ^{<4075>}Acts 7:52; 22:14; ^{<4088>}1 Peter 3:18; ^{<6100>}1 John 2:1; **ἅγιος και δικαιος**, ^{<4184>}Acts 3:14; among the rest of mankind it is rightly denied that one **δικαιος** can be found, ^{<8180>}Romans 3:10 (^{<21021>}Ecclesiastes 7:21 (20) **ανθρωπος ουκ εστι δικαιος εν τη γη, ὅς ποιησει αγαθον και ουχ ἁμαρτησεται**). of God: “holy,” ^{<8185>}Romans 3:26 (where it is to be closely rendered “just or righteous,” on account of the following **και τον δικαιουντα**, “and the justifier or who pronounces righteous,” but the substantial meaning is “holy,” that quality by virtue of which he hates and punishes sin); ^{<6129>}1 John 2:29.

d. contextually, “approved God, acceptable to God,” (German *gottwohlgefällig*): ^{<8159>}Romans 5:19; with the addition **εκ πιστεως**, acceptable to God by faith (Winer’s Grammar, 136 (129)): ^{<8117>}Romans 1:17; ^{<8181>}Galatians 3:11; ^{<8108>}Hebrews 10:38; **δικαιος παρα τω Θεω**, ^{<8123>}Romans 2:13.

2. In a narrower sense, “rendering to each his due”; and that in a judicial sense, “passing just judgment on others,” whether expressed in words or shown by the manner of dealing with them: ^{<8108>}Titus 1:8; so of God recompensing men impartially according to their deeds, ^{<6605>}Revelation 16:5; in the same sense also in ^{<8175>}John 17:25 (who does not award the same fate to the loving and faithful disciples of Christ and to ‘the world’); ^{<6109>}1 John 1:9 (who executes the laws of his government, and therefore also the law concerning the pardon of sins); **ὁ δικαιος κριτης**, of Christ, ^{<8108>}2 Timothy 4:8; **κρισις δικαια**, ^{<8159>}John 5:30; 7:24; ^{<8105>}2 Thessalonians 1:5; plural, ^{<6607>}Revelation 16:7; 19:2; **ἅι ὁδοι του Θεου δικαια και αληθιναι**, ^{<6607>}Revelation 15:3; neuter **το δικαιον**, what is due to others, ^{<8101>}Colossians 4:1; what is agreeable to justice and law, ^{<8125>}Luke 12:51; **δικαιον** namely, **εστιν**, it is agreeable to justice, ^{<8105>}2 Thessalonians 1:6; accordant with deserts, ^{<8104>}Matthew 20:4, and 7 Rec. (See references under the word **δικαιωω**, at the end; cf. **αγαθος**, at the end.)*

{1343} **δικαιοσυνη, δικαιοσυνης, ἡ (δικαιος)**; most frequently in the Septuagint for **qdx**, and **hqdx]** rarely for **rsj**; “the virtue or quality or state of one who is **δικαιος**;”

1. in the broad sense, “the state of him who is such as he ought to be, righteousness” (German *Rechtbeschaffenheit*); “the condition acceptable to God” (German *Gottwohlgefälligkeit*);

a. universally: *λογος της δικαιοσυνης* (like *λογος της καταλλαγης, λογος του σταυρου*), the doctrine concerning the way in which man may attain to a state approved of God, ^{<485>}Hebrews 5:13; *βασιλευς δικαιοσυνης*, the king who himself has the approbation of God, and who renders his subjects acceptable to God, ^{<307>}Hebrews 7:2; cf. Bleek at the passage

b. “integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting: ^{<485>}Matthew 3:15; 5:6,10,20; 6:1 G L T Tr, WH; ^{<430>}Acts 13:10; 24:25; ^{<613>}Romans 6:13,16,18-20 (opposed to *ἀμαρτια, ανομια, and ακαθαρσια*); ^{<680>}Romans 8:10 (opposed to *ἀμαρτια*); ^{<547>}Romans 14:17 (? (see c.)); ^{<507>}2 Corinthians 6:7,14 (opposed to *ανομια*, as in Xenophon, mem. 1, 2, 24); ^{<415>}2 Corinthians 11:15; ^{<489>}Ephesians 5:9; 6:14; ^{<3011>}Philippians 1:11; ^{<5461>}1 Timothy 6:11; ^{<5122>}2 Timothy 2:22; 3:16; 4:8; ^{<685>}Titus 3:5; ^{<5009>}Hebrews 1:9; 12:11; ^{<5088>}James 3:18; ^{<4184>}1 Peter 3:14; ^{<605>}2 Peter 2:5, 21; 3:13, and very often in the O.T.; *εν ὁδω δικαιοσυνης*, walking in the way of righteousness equivalent to an upright, righteous, man, ^{<218>}Matthew 21:82; *του Θεου*, the righteousness which God demands, ^{<4053>}Matthew 6:33; ^{<3011>}James 1:20; of righteousness which manifests itself in “beneficence: ^{<4099>}2 Corinthians 9:9f (cf. Tobit 14:11; Gesenius, Thesaurus iii., p. 1151; so Chaldean *hqd̄ḫi* ^{<2024>}Daniel 4:24, and in the Talmud and rabbinical writings (Buxtorf. col. 1891 (p. 941, Fischer edition); cf. Winer’s Grammar, 32)); where *δικαιος και ὁσιος* are connected — ^{<4075>}Luke 1:75; ^{<4024>}Ephesians 4:24, (Sap. 9:3; Clement of Rome, 1 Corinthians 48, 4 and occasionally in secular writings) — the former denotes right conduct toward men, the latter piety toward God (cf. Plato, Gorgias, p. 507 b.; Grimm on Sap., p. 181f; cf. Trench, sec. 88, p. 328f; for additional examples see Wetstein (1752) on Ephesians, the passage cited; cf. *ὁσιος*); *ευσεβεια και δικαιοσυνη*, Diodorus 1, 2); *ποιειν την δικαιοσυνην*, to do righteousness, to live uprightly: ^{<619>}1 John 2:29; 3:7; 3:10 (not Lachmann); and in ^{<6211>}Revelation 22:11 according to the text now accepted; in like manner *εργαζεσθαι δικαιοσυνην*, ^{<4105>}Acts 10:35; ^{<813>}Hebrews 11:33; *ζην τη δικαιοσυνη*, to live, devote the life, to righteousness, ^{<1024>}1 Peter 2:24; *πληρουν πασαν δικαιοσυνην*, to perform completely whatever is right, ^{<485>}Matthew 3:15.

When affirmed of Christ, **δικαιοσύνη** denotes his perfect moral purity, integrity, sinlessness: ^{<B18>}John 16:8,10; when used of God, his “holiness”: ^{<B5>}Romans 3:5,25f.

c. in the writings of Paul **ἡ δικαιοσύνη** has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the following facts especially must be kept in view: the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic law, as though by way of merit; and that they would thus attain to eternal salvation. But this law demands perfect obedience to all its precepts, and threatens condemnation to those who do not render such obedience (^{<B10>}Galatians 3:10,12). Obedience of this kind no one has rendered (^{<B10>}Romans 3:10), neither Jews nor Gentiles (^{<B14>}Romans 1:24-2:1) — for with the latter the natural law of right written on their souls takes the place of the Mosaic law (^{<B14>}Romans 2:14f). On this account Paul proclaims the love of God, in that by giving up Christ, his Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and good-will to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith (see **πιστις** (especially 1 b. and d.)), by which a man appropriates that grace of God revealed and pledged in Christ; and this faith is reckoned by God to the man as **δικαιοσύνη**; that is to say, **δικαιοσύνη** denotes “the state acceptable to God which becomes a sinner’s possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ (see **δικαιω**, 3 b.). In this sense **ἡ δικαιοσύνη** is used without an adjunct in ^{<B15>}Romans 4:5f,11; 5:17,21; 9:30f; ^{<B41>}Romans 14:11 (? (see b.)); ^{<B10>}1 Corinthians 1:30; ^{<B5>}Galatians 5:5; **δικαιοσύνη Θεου, ἡ του Θεου δικαιοσύνη**, the righteousness which God ascribes, what God declares to be righteousness (Winer’s Grammar, 186 (175)), ^{<B17>}Romans 1:17; 3:21; 10:3; by a pregnant use, equivalent to that divine arrangement by which God leads men to a state acceptable to him, ^{<B14>}Romans 10:4; as abstract for concrete, equivalent to those whom God accounts righteous, ^{<B2>}2 Corinthians 5:21; **δικαιοσύνη Θεου δια πιστεως**, ^{<B2>}Romans 3:22; **ἡ δικαιοσύνη της πιστεως**, which is acquired by faith, or seen in faith, ^{<B11>}Romans 4:11,13; **ἡ εκ Θεου δικαιοσύνη** which comes from God, *i.e.* is adjudged, imputed, ^{<B9>}Philippians 3:9 (where the addition **επι τη πιστει** depends on **εχων**, having ... founded upon faith (cf. Winer’s

Grammar, 137 (130); 392 (367); yet cf. Ellicott, at the passage)); ἡ ἐκ πίστεως δικαιοσύνη which comes from faith, ^{<408>}Romans 9:30; 10:6; ἡ δια πίστεως Χριστου, ^{<508>}Philippians 3:9; ἡ κατα πιστιν δικαιοσύνη according to, appropriate to, faith, ^{<510>}Hebrews 11:7 (but it should be kept in mind that the conception of ‘faith’ in the Epistle to the Hebrews is broader than in Paul’s writings (cf. e.g. Kurtz, at the passage)); Christ is called δικαιοσύνη, as being the one without whom there is no righteousness, as the author of righteousness, ^{<403>}1 Corinthians 1:30; εἰς δικαιοσύνην, unto righteousness as the result, to obtain righteousness, ^{<504>}Romans 10:4,10; ἡ πιστις λογίζεται τινη εἰς δικαιοσύνην, faith is reckoned to one for righteousness, i.e. is so taken into account, that righteousness is ascribed to it or recognized in it: ^{<505>}Romans 4:3,6,9,22; ^{<406>}Galatians 3:6; ^{<502>}James 2:23; ἡ διακονία της δικαιοσύνης (see διακονία, 2 b.), ^{<409>}2 Corinthians 3:9. Opposed to this δικαιοσύνη, arising from faith, is ἡ ἐκ νομου δικαιοσύνη, a state acceptable to God which is supposed to result from obedience to the law, ^{<505>}Romans 10:5f; ἡ δικαιοσύνη ἐν νομῳ relying on the law, i.e. on imaginary obedience to it, ^{<506>}Philippians 3:6; ἡ ἰδια δικαιοσύνη and ἡ ἐμη ἐδικαιοσύνη, such as one supposes that he has acquired for himself by his own works, ^{<505>}Romans 10:3 ^{<508>}Philippians 3:9, cf. ^{<402>}Galatians 2:21; 3:21.

2. in a closer sense, “justice, or the virtue which gives each one his due”; it is said to belong to God and Christ, as bestowing ἰσοτιμον πιστιν upon all Christians impartially, ^{<600>}2 Peter 1:1; of judicial justice, ^{<505>}Romans 9:28 R G Tr marginal reading in brackets; κρινειν ἐν δικαιοσυνῃ, ^{<473>}Acts 17:31; ^{<651>}Revelation 19:11. (See references under the word δικαιοω at the end.)*

{1344} δικαιοω, δικαιω; future δικαιωσω; 1 aorist ἐδικαιωσα; passive (present δικαιομαι); perfect δεδικαιωμαι; 1 aorist ἐδικαιωθην; future δικαιωθησομαι; (δικαιος); the Septuagint for qDœi and qyDk̄h̄i

1. properly, (according to the analogy of other verbs ending in -ωω, as τυφλωω, δουλωω) “to make” δικαιος; “to render righteous or such as he ought to be”; (Vulgate *justifico*); but this meaning is extremely rare, if not altogether doubtful; ἐδικαιωσα την καρδιαν μου stands for ytyk̄zi ybbj j̄in ^{<472>}Psalm 72:13 (^{<473>}Psalm 73:13) (unless “I have shown my heart to be upright” be preferred as the rendering of the Greek there).

2. **τινα**, “to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered” (^{<256>}Ezekiel 16:51f; **την ψυχην αυτου**, ^{<281>}Jeremiah 3:11, and, probably, **δικαιουν δικαιον**, ^{<2531>}Isaiah 53:11): **ἡ σοφια εδικαιωθη απο των τεκνων αυτης**, the wisdom taught and exemplified by John the Baptist, and by Jesus, gained from its disciples (*i.e.* from their life, character, and deeds) the benefit of being shown to be righteous, *i.e.* true and divine (cf. Buttmann, 322 (277); others interpret, was acknowledged to be righteous on the part of (nearly, equivalent to, by) her children; cf. Buttmann, 325 (280); see **απο**, II. 2 d. bb.), ^{<2075>}Luke 7:35; ^{<2019>}Matthew 11:19 (here T Tr text WH read **εργων**, *i.e.* by her works); passive, of Christ: **εδικαιωθη εν πνευματι**, evinced to be righteous as to his spiritual (divine ((?) cf. *e.g.* Ellicott at the passage or Meyer on ^{<2004>}Romans 1:4)) nature, ^{<2486>}1 Timothy 3:16; of God: **ὅπως δικαιωθης εν τοις λογοις σου**, ^{<2804>}Romans 3:4 from ^{<2506>}Psalms 50:6 (51:6) (**κυριος μονος δικαιωθησεται**, Sir. 18:2); passive used reflexively, “to show oneself righteous”: of men, ^{<2211>}Revelation 22:11 Rec.; (**τι δικαιωθωμεν**; ^{<2446>}Genesis 44:16).

3. **τινα**, “to declare, pronounce, one to be just, righteous, or such as he ought to be,” (cf. **ὁμοιω** to declare to be like, liken, *i.e.* compare; **ὀσιο**, Sap. 6:11; **αξιο**, which never means “to make” worthy, but “to judge” worthy, “to declare” worthy, “to treat” as worthy; see also **κοινο**, 2 b.); a. with the negative idea predominant, “to declare guiltless” one accused or who may be accused, “acquitted of a charge or reproach,” (^{<2251>}Deuteronomy 25:1; Sir. 13:22 (21), etc.; an unjust judge is said **δικαιουν τον ασεβη** in ^{<2207>}Exodus 23:7; ^{<2163>}Isaiah 5:23): **ἑαυτον**, ^{<2029>}Luke 10:29; passive **ου δεδικαιωμα**, namely, with God, ^{<2004>}1 Corinthians 4:4; pregnantly with **απο των ἁμαρτιων** added, to be declared innocent and therefore to be absolved from the charge of sins (cf. Buttmann, 322 (277)), ^{<2433>}Acts 13:38 (39) (so **απο ἁμαρτιας**, Sir. 26:29; simply, “to be absolved,” namely, from the payment of a vow, Sir. 18:22 (21)); hence, figuratively, by a usage not met with elsewhere, “to be freed,” **απο της ἁμαρτιας**, from its “dominion,” ^{<2600>}Romans 6:7, where cf. Fritzsche or ((less fully) Meyer). b. with the positive idea predominant, “to judge, declare, pronounce, righteous and therefore acceptable,” (God is said **δικαιουν δικαιον**, ^{<1082>}1 Kings 8:32): **ἑαυτον**, ^{<2065>}Luke 16:15; **εδικαιωσαν τον θεον**, declared God to be righteous, *i.e.* by receiving the baptism declared that it had been prescribed by God rightly, ^{<2079>}Luke 7:29; passive by God, ^{<2523>}Romans 2:13; **εξ εργων εδικαιωθη**, got his

reputation for righteousness (namely, with his countrymen (but see Meyer (edited by Weiss) at the passage)) by works, ^{<R04>}Romans 4:2; **εκ των λογων**, by thy words, in contrast with **καταδικαζεσθαι**, namely, by God, ^{<M27>}Matthew 12:37. Especially is it so used, in the technical phraseology of Paul, respecting God who judges and declares such men as put faith in Christ to be righteous and acceptable to him, and accordingly fit to receive the pardon of their sins and eternal life (see **δικαιοσυνη**, 1 c.): thus absolutely, **δικαιουν τινα**, ^{<R05>}Romans 3:26; 4:5; 8:30,33 (namely, **ημας**, opposed to **εγκαλειν**); with the addition of **εκ** (“in consequence of”) **πιστεως**, ^{<R01>}Romans 3:30; ^{<R08>}Galatians 3:8; of **δια της πιστεως**, ^{<R01>}Romans 3:30; men are said **δικαιουσθαι**, **δικαιωθηναι**, **τη χαριτι του Θεου**, ^{<R07>}Titus 3:7; **δωρεαν τη χαριτι του Θεου**, ^{<R04>}Romans 3:24 **πιστει**, ^{<R03>}Romans 3:28; **εκ πιστεως**, by means of faith, ^{<R01>}Romans 5:1; ^{<R06>}Galatians 2:16; 3:24; **εν τω αιματι του Χριστου** (as the meritorious cause of their acceptance, as the old theologians say, “faith” being the apprehending or subjective cause), ^{<R01>}Romans 5:9; **εν τω ονοματι του κυριου Ιησου και εν τω πνευματι του Θεου ημων**, by confessing the name of the Lord (which implies faith in him, ^{<R00>}Romans 10:10, cf. ^{<R04B>}2 Corinthians 4:13), and by the Spirit of God (which has awakened faith in the soul), ^{<R01>}1 Corinthians 6:11; **εν Χριστω** through Christ, ^{<R07>}Galatians 2:17; ^{<R03>}Acts 13:39; it is vehemently denied by Paul, that a man **δικαιουται εξ εργαων νομου**, ^{<R06>}Galatians 2:16 — with the addition **ενωπιον αυτου**, *i.e.* of God, ^{<R01>}Romans 3:20, cf. ^{<R03>}Romans 3:28; 4:2, (see **δικαιοσυνη**, 1 c. under the end) — a statement which is affirmed by James in 2:21, 24f (though he says simply **εξ εργαων δικαιουται**, significantly omitting **νομου**); to the same purport Paul denies that a man **δικαιουται εν νομω**, in obeying the law, or by keeping it, ^{<R04>}Galatians 5:4; with the addition, **παρα τω Θεω**, in the sight of God, ^{<R01>}Galatians 3:11. ^{<R04>}Luke 18:14 teaches that a man **δικαιουται** by deep sorrow for his sins, which so humbles him that he hopes for salvation only from divine grace.

The Pauline conceptions of **δικαιος**, **δικαιοσυνη**, **δικαιοω**, are elucidated especially by Winzer, Deuteronomy vocabulis **δικαιος**, etc., in Ep. ad Rom., Lipsius 1831; Usteri, Paulin. Lehrbegriff, p. 86f edition 4 etc.; Neander, Gesch. der Pflanzung as above with ii., p. 567ff et passim, edition 3 (Robinson’s translation of edition 4, pp. 382ff, 417ff); Baur, Paulus, p. 572ff ((Zeller’s) edition 2, vol. ii 145-183; English translation, vol. ii, p. 134ff); Rauwenhoff Disquisitio etc., Lugd. Bat. 1852; Lipsius,

Die paulin. Rechtfertigungslehre, Lpz. 1853; Schmid, Biblical Theologie des N.T., p. 562ff edition 2 (p. 558ff edition 4; English translation, p. 495f); Ernesti, Vom Ursprung der Sunde as above with i., p. 152ff; Messner, Lehre der Apostel, p. 256ff (summary by S. R. Asbury in Bib. Sacr. for 1870, p. 140f); Jul. Kostlin in the Jahrb. fur deutsche Theol. 1856 fasc. 1, p. 85ff; Wieseler, Commentar u. d. Br. an d. Galater, pp. 176ff (see in Schaff's Lange's Rom., p. 122f); Kahnis, Lutherische Dogmatik, Bd. i., p. 592ff; Philippi, Dogmatik, v. 1, p. 208ff; Weiss, Biblical Theol. des N.T. sec. 65; Ritschl, Die christl. Lehre v. d. Versohnung u. Rechtf. ii. 318ff; Pfeleiderer, Paulinismus, p. 172ff (English translation, vol. i., p. 171ff; but especially Dr. James Morison, Critical Exposition of the Third Chapter of the Epistle to the Romans, pp. 163-198. On the patristic usage see Reithmayr, Galaterbrief, p. 177f; Cremer, Worterbuch, 4te Aufl., p. 285; Suicer, Thesaurus under the word).

In classic Greek **δικαιωω** (Ionic **δικαιεω**, Herodotus) is:

1. equivalent to **δικαιον νομιζω**, “to deem right” or “fair”: **τι**, often followed by the infinitive; “to choose” what is “right and fair,” hence, universally, “to choose, desire, decide”: Herodotus, Sophocles, Thucydides, others.

2. with the accusative of person, **το δικαιον ποιω τινα** “to do one justice,” in a bad sense, viz. “to condemn, punish,” one: Herodotus, Thucydides, Plato, others; hence, **δικαιουσθαι**, “to have justice done oneself, to suffer justice, be treated rightly,” opposed to **αδικεισθαι**, Aristotle, eth. Nic. 5, 9, 11, p. 1136{a}, 18ff (In like manner the German rechtfertigen in its early forensic use bore a bad sense, viz. to try judicially (so for **ανακρινειν**, ^{<4429>}Acts 12:19 Luther), then “condemn; execute judgment,” especially “put to death.”)*

{1345} **δικαιωμα, δικαιωματος, το** (from **δικαιωω**; **ο δεδικαιωται** or **το δεδικαιωμενον**), the Septuagint very often for **qj ρηqj μ** and **φρνῆι** for **hwχῆι** ^{<606>}Deuteronomy 30:16; ^{<1028>}1 Kings 2:3; plural occasionally for **μydlQpi**

1. “that which has been deemed right so as to have the force of law”;

a. “what has been established and ordained by law, an ordinance”: universally, of an appointment of God having the force of law, ^{<802>}Romans 1:32; plural used of the divine precepts of the Mosaic law: **του κυριου**,

^{<006>}Luke 1:6; του νομου, ^{<026>}Romans 2:26; το δικαίωμα του νομου, collectively, of the (moral) precepts of the same law, ^{<084>}Romans 8:4; δικαίωματα λατρειας, precepts concerning the public worship of God, ^{<091>}Hebrews 9:1; δικαίωματα σαρκος, laws respecting bodily purity ((?) cf. ^{<076>}Hebrews 7:16), ^{<090>}Hebrews 9:10.

b. “a judicial decision, sentence”; “of God” — either the favorable judgment by which he acquits men and declares them acceptable to him, ^{<066>}Romans 5:16; or unfavorable: “sentence of condemnation,” ^{<094>}Revelation 15:4, (“punishment,” Plato, legg. 9, 864 e.).

2. “a righteous act or deed”: τα δικαίωματα των άγιων, ^{<098>}Revelation 19:8 (των πατερων, Baruch 2:19); ένος δικαίωμα, the righteous act of one (Christ) in his giving himself up to death, opposed to the first sin of Adam, ^{<068>}Romans 5:18 (Aristotle, eth. Nic. 5, 7, 7, p. 1135{a}, 12f καλειται δε μαλλον δικαιοπραγμα το κοινον, δικαίωμα δε το επανορθωμα του αδικηματος (cf. rhet. 1, 13, 1 and Cope’s note on 1, 3, 9)). (Cf. references in δικαιοω.)*

{1346} δικαιοω, adverb (from Homer down);

1. “justly, agreeably to right”: κρινειν (see δικαιοω, 2), ^{<023>}1 Peter 2:23; to suffer, ^{<034>}Luke 23:41.

2. “properly, as is right”: 1 Corinthians 15:

3. “uprightly, agreeably to the law of rectitude”: ^{<020>}1 Thessalonians 2:10 (όσιωω και δικαιοω, as Plato, rep. 1, p. 331 a. (cf. Trench, sec. 88, p. 328)); ^{<012>}Titus 2:12.*

{1347} δικαιοωωω, δικαιοωωωω, ή (from δικαιοω, equivalent to το δικαιοωω, the act του δικαιοωωωω; in extra-biblical writings from Thucydides on, the justification or defense of a cause; sentence of condemnation; judgment in reference to what is just), “the act of God’s declaring men free from guilt and acceptable to him”; “adjudging” to be “righteous,” (A.V. “justification”): δια την δικαιοωωωω ήμωω, because God wished to declare us righteous ^{<025>}Romans 4:25; ειωω δικαιοωωωω ζωωω, unto acquittal, which brings with it the bestowment of life, ^{<068>}Romans 5:18. (Cf. references in δικαιοω.)*

{1348} δικαιοωωω, δικαιοωωωω, ό (δικαιοωωω), “a judge, arbitrator, umpire”: ^{<014>}Luke 12:14 (here critical texts κριτην); ^{<077>}Acts 7:27 (from ^{<014>}Exodus

2:14); ^{<4075>}Acts 7:35. (the Septuagint for **ἄρρωσιν** in Greek writings (Aeschylus and) Herodotus on.)*

(Synonyms: **δικαστής**, **κριτής**; according to etymol. and classic usage **δικαστής** is the more dignified and official term; **κριτής** gives prominence to the mental process, whether the ‘judge’ be a magistrate or not. Schmidt, chapter 18, 6.)

{1349} **δικη**, **δικης**, **ἡ** (allied with **δεικνυμι**, Curtius, sec. 14), from Homer down;

1. “custom, usage,” (cf. Schmidt, chapter 18, 4 cf. 3).

2. “right, justice.”

3. “a suit at law.”

4. “a judicial hearing, judicial decision, especially a sentence of condemnation”; so in ^{<4255>}Acts 25:15 (L T Tr WH **καταδικην**).

5. “execution of the sentence, punishment,” (Sap. 18:11; 2 Macc. 8:11): **δικην ὑπεχειν**, ^{<6107>}Jude 1:7; **δικην** (Sophocles El. 298; Aj. 113; Euripides, Or. 7), “to suffer punishment,” ^{<5009>}2 Thessalonians 1:9.

6. “the goddess Justice, avenging justice”: ^{<4304>}Acts 28:4, as in Greek writings often from Hesiod theolog. 902 on; (of the avenging justice of God, personified, Sap. 1:8, etc.; cf. Grimm at the passage and commentary on 4 Macc., p. 318, (he cites 4 Macc. 4:13,21; 8:13,21 9:9; 11:3; 12:12; 18:22; Philo adv. Flacc. sec. 18; Eusebius, h. e. 2, 6, 8)).*

{1350} **δικτυον**, **δικτυου**, **το** (perhaps from **ΔΙΚΕΙΝ** to cast, cf. Etymologicum Magnum col. 275, 21), “a net”: ^{<4004>}Matthew 4:20f; ^{<4008>}Mark 1:18f; ^{<4002>}Luke 5:2,4-6; ^{<4206>}John 21:6,8,11. (Homer and following.)*

(Synonyms: **δικτυον**, **αμφιβληστρον**, **σαγηνη**: **δικτυον** seems to be the general name for nets of all kinds; whereas **αμφιβληστρον** and **σαγηνη** designate specifically nets for fishing: — the former a casting-net, generally pear-shaped; the latter “a seine” or drag-net. Cf. Trench, sec. lxiv.; B. D. under the word Net.)

{1351} **διλογος**, **διλογον** (**δεις** and **λεγω**);

1. “saying the same thing twice, repeating”: Pollux 2, 118, p. 212, Hemst. edition; whence **διλογειν** and **διλογια**, Xenophon, de re equ. 8, 2.

2. “double-tongued, double in speech, saying one thing with one person, another with another” (with intent to deceive): ^{<408B>}1 Timothy 3:8.*

{1352} **διο**, conjunction equivalent to **δι’ ὅ** (from Thucydides and Plato down), “wherefore, on which account”: ^{<427B>}Matthew 27:8; ^{<401B>}Luke 1:35; ^{<410B>}Acts 10:29; ^{<4012A>}Romans 1:24; 2:1; ^{<412B>}1 Corinthians 12:3; ^{<4067>}2 Corinthians 6:17; ^{<3807>}Hebrews 3:7; ^{<5012>}James 1:21; ^{<4013>}1 Peter 1:13, and often. (Cf. Winer’s Grammar, 445 (414); Buttmann, 233 (200); on Paul’s use, see Ellicott on ^{<406B>}Galatians 4:31.)

{1353} **διοδευω**: imperfect **διωδευον**; (1 aorist **διωδευσα**);

1. “to pass” or “travel through”: **τοπον τινα**, ^{<4170>}Acts 17:1; (the Septuagint, Polybius, Plutarch, others).

2. “to travel hither and thither, go about”: with **κατα πολιν και κωμην** added, through city and village, ^{<4001>}Luke 8:1.*

{1354} **Διονυσιος**, **Διονυσιου**, **ὁ**, Dionysius, an Athenian, a member of the Areopagus, converted to Christianity by Paul’s instrumentality: ^{<4173>}Acts 17:34. (Cf. B. D., under the word.)*

{1355} **διοπερ**, conjunction (from **διο** and the enclitic particle **περ** (which see)) (from Thucydides down); “on which very account” (A.V. “wherefore”): ^{<4013>}1 Corinthians 8:13 (Treg. **διο περ**); 10:14; 14:13 where L T Tr WH **διο**.*

{1356} **διοπετης**, **διοπετες** (from **Διος** of Zeus, and **πετω** for **πιπτω**; in secular writings also **διιπετης**), “fallen from Zeus,” *i.e.* “from heaven”: **το διοπετες**, namely, **αγαλμα** (which is expressed in Euripides, Iph. T. 977; Herodian, 1, 11, 2 (1, Bekker edition; cf. Winer’s Grammar, 234 (219); 592 (551)), an image of the Ephesian Artemis which was supposed to have fallen from heaven, ^{<408B>}Acts 19:35; (cf. Meyer at the passage; Farrar, St. Paul, 2:13f).*

{1357} **διορθωμα**, **διορθωματος**, **το** (from **διορθωω**, to set right); “correction, amendment, reform”: ^{<4012>}Acts 24:2 (3) L T Tr WH for R G **κατορθωματος**. (Hippocrates, Aristotle, Polybius 3, 13; Plutarch, Numbers 17; Diogenes Laërtius 10, 121; (cf. Lob. ad Phryn., p. 250f).)*

{1357} διορθωσις, διορθωσεως, ἡ (from διορθωω);

1. properly, in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as (in Hippocrates) broken or misshapen limbs.

2. of acts and institutions, “reformation”: καιρος διορθωσεως a season of reformation, or the perfecting of things, referring to the times of the Messiah, ^{<8090>}Hebrews 9:10. (Aristotle, Pol. 3, 1, 4 (p. 1275{b}, 13); νομου, de mund. 6, p. 400{b}, 29; (cf. Josephus, contra Apion 2, 20, 2); Polybius 3, 118, 12 των πολιτευματων, Diodorus 1, 75 των ἄμαρτηματων, Josephus, Antiquities 2, 4, 4; b. j. 1, 20, 1; others; (cf. Lob. ad Phryn., p. 250f).)*

{1358} διορυσσω; passive, 1 aorist infinitive διορυχθηναι (^{<1248>}Matthew 24:43 T Tr WH; ^{<1239>}Luke 12:39 T WH Tr marginal reading); 2 aorist infinitive διορυγηναι (cf. WH’s Appendix, p. 170; from Homer down); “to dig through”: a house (Xenophon, symp. 4, 30; ^{<8246>}Job 24:16 the Septuagint), ^{<1248>}Matthew 24:43; ^{<1239>}Luke 12:39; absolutely, ^{<106>}Matthew 6:19f (Winer’s Grammar, 594 (552); Buttmann, 146 (127)).*

{2203} (Διος, see Δις.)

{1359} Διοσκουροι (Phrynichus prefers the form Διοσκοροι; in earlier Attic the dual τω Διοσκορω was more usual, cf. Lob. ad Phryn., p. 235), Διοσκορων, ὄι (from Διος of Zeus, and κουρος; or κορος, boy, as κορη, girl), Dioscuri, the name given to Castor and ((Polydeuces, the Roman)) Pollux, the twin sons of Zeus and Leda, tutelary deities of sailors: ^{<481>}Acts 28:11 (R. V. “The Twin Brothers”; cf. B. D. under the word Castor and Pollux).*

{1360} διοτι, conjunction, equivalent to δια τουτο, οτι;

1. “on this account that, because,” (cf. Winer’s Grammar, 445 (415)): ^{<1217>}Luke 2:7; 21:28; Acts (xiii. 35, where RG διο); 17:31 Rec.; 20:26 T WH Tr marginal reading; 22:18; ^{<659>}1 Corinthians 15:9; ^{<816>}Galatians 2:16 (L T Tr WH οτι); ^{<1725>}Philippians 2:26; ^{<318>}1 Thessalonians 2:8; 4:6; ^{<815>}Hebrews 11:5,23; ^{<3018>}James 4:3; ^{<1116>}1 Peter 1:16,24; 2:6 (Rec. δια κει).

2. “for” (cf. Fritzsche on ^{<819>}Romans 1:19, vol. i., p. 57f; (per contra Meyer at the passage; Ellicott on ^{<826>}Galatians 2:16; (cf. Jebb in Vincent and Dickson, Modern Greek etc. edition 2, Appendix, sec. 80, 3))): ^{<813>}Luke 1:13; ^{<401>}Acts 10:20 Rec.; 18:10; ^{<819>}Romans 1:19, 21; 3:20; 8:7; (^{<528>}1 Thessalonians 2:18 L T Tr WH for R G **διο**); (^{<6016>}1 Peter 1:16{b} Tdf. From Herodotus down.)*

{1361} Διοτρεφης (L WH Διοτρεφης; cf. Chandler sections 634, 637), **ὁ** (from **Διος** and **τρεφω**, nourished by Zeus, or foster-child of Zeus), “Diotrephes,” a Christian man, but proud and arrogant: ^{<600>}3 John 1:9f (Cf. B. D. (especially American edition) under the word.)*

{1362} διπλως (διπλους), διπλοη (διπλη, διπλων, διπλων (from Homer down), “twofold, double”: ^{<567>}1 Timothy 5:17; ^{<6816>}Revelation 18:6; διπλοτερος (a comparative found also in Appian. hist. praef. sec. 10, from the positive form **διπλος** (Buttmann, 27 (24)) **ὕμων**, “twofold more than yourselves,” ^{<4235>}Matthew 23:15 ((cf. Justin Martyr, dialog contra Trypho, 122)).)*

{1363} διπλωω, διπλω: (1 aorist **εδιπλωσα**); (**διπλως**); “to double”: **διπλωσατε αυτη** (only R G) **διπλα** (**τα διπλα** T Tr WH brackets), *i.e.* return to her double, repay in double measure the evils she has brought upon you, ^{<6816>}Revelation 18:6 (R. V. “double” unto her “the double”). (Xenophon, Hell. 6, 5, 19; Plutarch, Cam. 41; Diogenes Laërtius 6, 22.)*

{1364} δις, adverb (Curtius, sec. 277; from Homer down), “twice”: ^{<4143>}Mark 14:30,72; **δις του σαββατου** twice in the week, ^{<282>}Luke 18:12; **και απαξ και δις** (see **απαξ**, c.), ^{<5046>}Philippians 4:16; ^{<528>}1 Thessalonians 2:18. In the phrase **δις αποθανοντα**, ^{<6012>}Jude 1:12, **δις** is not equivalent to “completely, absolutely”; but the figure is so adjusted to the fact, that men are represented as twice dead in a moral sense, first as not having yet been regenerated, and secondly as having fallen from a state of grace; see **αποθνησκω**, I. 4; (but compare the various interpretations as given in (Meyer) Huther or in Schaff’s Lange (Fronm.) at the passage In the Babylonian Talmud (Ber. 10 a.) we read, ‘Thou art dead here below, and thou shalt have no part in the life to come’].)*

{2203} Δις, an unused nominative for **Ζευς**, genitive **Διος**, accusative **Δια** (**Διαν**, ^{<4412>}Acts 14:12 Tdf. edition 7; see in **αρρηνη**. and Buttmann, 14 (373)), “Zeus, Jupiter,” the supreme divinity in the belief of Greeks and

Romans; the father of gods and men: ^{<41412>}Acts 14:12f. (2 Macc. 6:2.) (Cf. Ζευς.)*

δισμυριας, δισμυριαδος, ἡ, “twice ten thousand, two myriads”:

^{<41416>}Revelation 9:16 L T (WH δις μυριαδες), for R G δυο μυριαδες.*

{1365} δισταζω: 1 aorist εδιστασα (δισ); “to doubt, waver”:

^{<41416>}Matthew 14:31; 28:17. (Plato (Sophocles), Aristotle, Plutarch, others.)*

{1366} διστομος, διστομον (δισ and στομα), “having a double mouth,” as a river, Polybius 34, 10, 5; (ὄδοι *i.e.* branching, Sophocles O. C. 900).

As στομα is used of the edge of a sword and of other weapons, so

διστομος has the meaning “two-edged”: used of a sword in ^{<30412>}Hebrews

4:12; ^{<41416>}Revelation 1:16; 2:12, and according to Schott in 19:15; also

^{<41416>}Judges 3:16; ^{<41414>}Proverbs 5:4; ^{<41416>}Psalms 149:6; Sir. 21:3; ξιφος,

Euripides, Hel. 983.*

{1367} δισχιλιοι, δισχιλιαι, δισχιλια, “two thousand”: ^{<41413>}Mark 5:13. (From Herodotus down.)*

{1368} δυλιζω (R G T Tr δυλιζω (see Upsilon)); (ὕλιζω “to defecate,” cleanse from dregs or filth); “to filter through, strain thoroughly, pour through a filter”:

τον κωνωπα, to rid wine of a gnat by filtering, “strain out,” ^{<41424>}Matthew 23:24. (^{<31016>}Amos 6:6 δυλισμενος οινος,

Artemidorus Daldianus, oneir. 4, 48 εδοξαν δυλιζειν προτερον [ton] οινον, Diosor. 2, 86 δια ρακους λινου δυλισθεν (et passim; Plutarch,

quaest. conviv. 6, 7, 1, 5); Archyt. quoted in Stab. floril. i., p. 13, 40

metaphorically, Θεος ειλικρινη και δυλισμεναν εχει την αρεταν.)*

{1369} διχαζω: 1 aorist infinitive διχασαι; (διχα); “to cut into two

parts, cleave asunder, dissever”: Plato, polit., p. 264 d.; metaphorically,

διχαζω τινα κατα τινος, “to set one at variance with (literally, against)

another”: ^{<41415>}Matthew 10:35. (Cf. Fischer, Deuteronomy vitis lexamples etc., p. 334f.)*

{1370} διχοστασια, διχοστασιας, ἡ (διχοστατεω to stand apart),

“dissension, division”; plural: ^{<51617>}Romans 16:17; ^{<41418>}1 Corinthians 3:3

(Rec.); ^{<41419>}Galatians 5:20. (Occasionally in Greek writings from Solon in

Demosthenes, p. 423, 4 and Herodotus 5, 75 on; (1 Macc. 3:29).)*

{1371} διχοτομεω, διχοτομω: future διχοτομησω; (διχοτομος cutting in two); “to cut into two parts” (^{<1297>}Exodus 29:17); ^{<1151>}Matthew 24:51; ^{<1216>}Luke 12:46 — in these passages many suppose reference to be made to that most cruel mode of punishment, in use among the Hebrews (^{<153>}1 Samuel 15:33) and other ancient nations (see Winer’s RWB under the word Lebensstrafen; (B. D. under the word Punishments, III. b. 3; especially Wetstein on Matthew, the passage cited)), by which criminals and captives were cut in two. But in the text the words which follow, and which imply that the one thus ‘cut asunder’ is still surviving, oppose this interpretation; so that here the word is more fitly translated “cut up by scourging, scourge severely,” (but see Meyer on Matthew, the passage cited). (Occasionally in Greek writings from Plato down.)*

{1372} διψαω, διψω, subjunctive present 3 person singular διψα (^{<1137>}John 7:37 ^{<1220>}Romans 12:20; often so from the Maced. age on for the Attic διψη, cf. Winer’s Grammar, sec. 13, 3 b.; (Buttmann, 44 (38)); Lob. ad Phryn., p. 61); future διψησω; 1 aorist εδιψησα; (διψα, thirst); (from Homer down); “to thirst”;

1. absolutely, “to suffer thirst; suffer from thirst”: properly, ^{<1255>}Matthew 25:35,37, 42,44; ^{<1045>}John 4:15; 19:28; ^{<1220>}Romans 12:20; ^{<1041>}1 Corinthians 4:11; figuratively, those are said “to thirst” who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened: ^{<1043>}John 4:13f; 6:35; 7:37; ^{<11715>}Revelation 7:16; 21:6; 22:17; (Sir. 24:21 (20); 51:21).

2. with an accusative of the thing desired: την δικαιοσυνην, ^{<1156>}Matthew 5:6, (^{<1612>}Psalms 62:2 (^{<1612>}Psalms 63:2) in the better Greek writings with the genitive; cf. Winer’s Grammar, sec. 30, 10 b.; (Buttmann, 147 (129)); ελευθεριας, Plato, rep. 8, p. 562 c.; τιμης, Plutarch, Cat. maj. 11; others; cf. Winer’s Grammar, 17).*

διψος, διψηος (διψους), το, “thirst”: ^{<11127>}2 Corinthians 11:27. (From Thucydides down, for the older διψα.)*

{1374} διψυχος, διψυχον (δισ and ψυχη), “double-minded”;

a. wavering, uncertain, doubting: ^{<5103>}James 1:8 (οι διψυχοι και οι δισταζοντες περι της του Θεου δυναμεως, Clement of Rome, 1 Corinthians 11, 2; ταλαιπωροι εισιν οι διψυχοι, οι δισταζοντες τη ψυχη (others τη ψυχη), ibid. 23, 3; μη γινου διψυχος εν προσευχη

σου, ει εσται η ου, Apostolic Constitutions 7, 11; μη γινου διψυχος εν προσευχη σου, μακαριος γαρ ο μη διστασας, Ignatius ad. Heron. 7; (cf. references in Muller’s note on the Epistle of Barnabas, 19, 5)).

b. “divided in interest” namely, between God and the world: ^{<5018>}James 4:8. Not found in secular writings. (Philo, fragment 2:663).*

{1375} διωγμος, διωγμου, ο (διωκω), “persecution”: ^{<4032>}Matthew 13:21; ^{<4047>}Mark 4:17; 10:30; ^{<4481>}Acts 8:1; 13:50; ^{<6185>}Romans 8:35; plural, ^{<4720>}2 Corinthians 12:10; ^{<5004>}2 Thessalonians 1:4; ^{<5811>}2 Timothy 3:11 (from Aeschylus down).*

{1376} διωκτης, διωκτου, ο (διωκω), “a persecutor”: ^{<5013>}1 Timothy 1:13. Not found in secular writings.*

{1377} διωκω; imperfect **εδιωκον**; future **διωξω** (^{<4234>}Matthew 23:34; ^{<2212>}Luke 21:12; ^{<6151>}John 15:20; ^{<1028>}2 Samuel 22:38; Sap. 19:2; a rarer form for the more common Attic **διωξομαι**, cf. Alexander Buttmann (1873) Ausf. Spr: 2:154; Winer’s Grammar, 84 (80); (Buttmann, 53 (46); especially Veitch, under the word; Rutherford, New Phryn., p. 377)); 1 aorist **εδιωξα**; passive (present **διωκομαι**); perfect participle **δεδιωγμενος**; 1 future **διωχθησομαι**; (from **διω**, to flee); the Septuagint commonly for **αδϋε**

1. “to make to run or flee, put to flight, drive away”: **(τινα) απο πολεως εις πολιν**, ^{<4234>}Matthew 23:34, cf. 10:23 Griesbach

2. “to run swiftly in order to catch some person” or “thing, to run after”; absolutely (Homer, Iliad 23, 344; Sophocles El. 738, etc.; **διωκειν δρομω**, Xenophon, an. 6, 5, 25; cf. 7, 2, 20), “to press on”: figuratively, of one who in a race runs swiftly to reach the goal, ^{<5812>}Philippians 3:12 (where distinguished from **καταλαμβανειν** (cf. Herodotus 9, 58; Lucian, Hermot. 77)), ^{<5814>}Philippians 3:14. “to pursue” (in a hostile manner): **τινα**, ^{<4811>}Acts 26:11; ^{<6623>}Revelation 12:13.

3. Hence, in any way whatever “to harass, trouble, molest” one; “to persecute,” (cf. Latin *persequor*, German *verfolgen*): ^{<4150>}Matthew 5:10-12,44; 10:23; ^{<2212>}Luke 21:12; (11:49 WH Tr marginal reading); ^{<6166>}John 5:16; 15:20; ^{<4752>}Acts 7:52; 9:4f; 22:4,7f; 26:14f; ^{<6214>}Romans 12:14; ^{<4042>}1 Corinthians 4:12; 15:9; ^{<4049>}2 Corinthians 4:9; ^{<8013>}Galatians 1:13,23; 4:29; 5:11; ^{<5016>}Philippians 3:6; ^{<5812>}2 Timothy 3:12; passive with a dative denoting

the cause, “to be maltreated, suffer persecution on account of something,” ^{<8162>}Galatians 6:12 (here L marginal reading T read **διωκονται** (others, **διωκονται**), see WH’s Appendix, p. 169; on the dative see Winer’s Grammar, sec. 31, 6 c.; Buttman, 186 (161)).

4. without the idea of hostility, “to run after, follow after”: someone, ^{<2173>}Luke 17:23.

5. metaphorically, with the accusative of thing, to pursue *i.e.* “to seek after eagerly, earnestly endeavor to acquire”: ^{<8180>}Romans 9:30 (distinguished here from **καταλαμβάνειν**); ^{<5161>}1 Timothy 6:11; ^{<5122>}2 Timothy 2:22 (in both passages opposed to **φευγειν**); **νομον δικαιοσύνης**, ^{<8181>}Romans 9:31 (^{<1159>}Proverbs 15:9; **το δικαίον**, ^{<5161>}Deuteronomy 16:20; Sir. 27:8, where distinguished from **καταλαμβάνειν**); **την φιλοξενίαν**, ^{<5123>}Romans 12:13; **τα της ειρήνης**, ^{<5149>}Romans 14:19 (here L marginal reading Tr marginal reading WH marginal reading T read **διωκομεν** (for the **διωκομεν** of others), see (WH’s Appendix, p. 169); **την αγαπην**, ^{<5141>}1 Corinthians 14:1; **το αγαθον**, ^{<5155>}1 Thessalonians 5:15; **ειρήνην**, ^{<5124>}Hebrews 12:14; ^{<8181>}1 Peter 3:11 (here joined with **ζητειν τι**); times without number in Greek writings (from Homer, Iliad 17, 75 **διωκειν ακιχητα** on; as **τιμας, αρετην, τα καλα** (cf. Winer’s Grammar, 30.)). (Compare: **εκδιωκω, καταδιωκω**.)*

{1378} **δογμα, δογματος, το** (from **δοκεω**, and equivalent to **το δεδογμενον**), “an opinion, a judgment” (Plato, others), “doctrine, decree, ordinance”;

1. of public “decrees” (as **της πολεως**, Plato, legg. 1, p. 644 d.; of the Roman Senate (Polybius 6, 13, 2); Herodian, 7, 10, 8 (5, Bekker edition)); of rulers, ^{<8181>}Luke 2:1; ^{<4170>}Acts 17:7; ^{<5123>}Hebrews 11:23 Lachmann (Theodotion in ^{<2123>}Daniel 2:13; 3:10; iv; 3; 6:13, etc. — where the Septuagint uses other words).

2. of the rules and requirements of the law of Moses, 3 Macc. 1:3; **διατηρησις των άγιων δογματων**, Philo, alleg. legg. i., sec. 16; carrying a suggestion of severity, and of threatened punishment, **τον νομον των εντολων εν δογμασι**, the law containing precepts in the form of decrees (A.V. “the law of commandments” contained “in ordinances”), ^{<4125>}Ephesians 2:15; **το καθ’ ήμων χειρογραφον τοις δογμασι** equivalent to **το τοις δογμασι** (dative of instrument) by **ον καθ’ ήμων**, the bond against us by its decrees, ^{<5124>}Colossians 2:14; cf. Winer’s

Grammar, sec. 31, 10 Note 1 (Buttmann, 92 (80); on both passages see Lightfoot on Colossians, the passage cited).

3. of certain decrees of the apostles relative to right living: ^{<4104>}Acts 16:4. (Of all the precepts of the Christian religion: **βεβαιωθῆναι ἐν τοῖς δογμασὶν τοῦ κυρίου καὶ τῶν ἀποστόλων**, Ignatius ad Magnes. 13, 1; of the precepts ('sentences' or tenets) of philosophers, in the later secular writings: Cicero, acad. 2, 9, 27 *de suis decretis, quae philosophi vocant dogmata.*) (On the use of the word in general, see Lightfoot as above; (cf. 'Teaching' etc. 11, 3).)*

{1379} δογματιζω: "to decree, command, enjoin, lay down an ordinance": Diodorus 4, 83, etc.; Esth. 3:9; 2 Macc. 10:8 (etc.); the Septuagint (not Theodotion) ^{<7013>}Daniel 2:13; passive (present **δογματιζομαι**); "ordinances are imposed upon me, I suffer ordinances to be imposed upon me": ^{<5020>}Colossians 2:20 (R. V. "do ye subject yourselves to ordinances"; 150, Winer's Grammar, sec. 39, 1 a.; Buttmann, 188 (163) Meyer or Lightfoot at the passage).*

{1380} δοκεω, δοκω; imperfect **εδοκουν**; 1 aorist **εδοξα**; (akin to **δεχομαι** or **δεκομαι**, whence **δοκος** an assumption, opinion (cf. Latin *decus, decet, dignus*; Curtius, sec. 15; cf. his *Das Verbum*, i., pp. 376, 382)); (from Homer down);

1. "to be of opinion, think, suppose": followed by an accusative with an infinitive, ^{<1069>}Mark 6:49 (R G L Tr); ^{<7116>}2 Corinthians 11:16; ^{<6223>}1 Corinthians 12:23; with an infinitive relating to the same subject as that of **δοκεω** itself, ^{<1188>}Luke 8:18 (**ὃ δοκεῖ εχειν**); ^{<2257>}Luke 24:37 (**εδοκουν πνευμα θεωρειν**); ^{<1359>}John 5:39; 16:2; ^{<4120>}Acts 12:9; 27:13; ^{<1188>}1 Corinthians 3:18; 7:40; 8:2; 10:12; 14:37; ^{<4008>}Galatians 6:3; ^{<5004>}Philippians 3:4; ^{<5025>}James 1:26; **μη δοξητε λεγειν ἐν ἑαυτοις** do not suppose that ye may think, ^{<1089>}Matthew 3:9; cf. Fritzsche at the passage followed by **ὅτι**, ^{<1087>}Matthew 6:7; 26:53; (^{<1069>}Mark 6:49 T WH); ^{<2257>}Luke 12:51; 13:2,4; 19:11; ^{<1055>}John 5:45; 11:13 (31 T Tr WH); 13:29; 20:15; ^{<4008>}1 Corinthians 4:9; ^{<7129>}2 Corinthians 12:19; ^{<5005>}James 4:5, so used that the object is easily understood from the context: ^{<1244>}Matthew 24:44 (**ἡ ὥρα οὐ δοκειτε ὃ ὕιος τοῦ ἀνθρώπου ερχεται**); ^{<2120>}Luke 12:40; 17:9 (R G L brackets Tr marginal reading brackets); forming a parenthesis in the midst of a question: **ποσω, δοκειτε, χειρονος ἀξιωθησεται τιμωριας**; ^{<8109>}Hebrews 10:29; (Aristophanes Aeharn. 12 **πως τουτ' εσεισε μου**,

δοκεις, την καρδιαν; Anacreon (530 B. C.) 40, 15 (*i.e.*, 35 (33), 16) ποσον, δοκεις, πονουσιν, ερωσ, ὄσους συ βαλλεις;). (Synonym: see ἡγεομαι, at the end)

2. intransitive, “to seem, be accounted, reputed”: ^{<406>}Luke 10:36; 22:24; ^{<4178>}Acts 17:18; 25:27; ^{<4122>}1 Corinthians 12:22; ^{<4709>}2 Corinthians 10:9; ^{<3821>}Hebrews 12:11; εδοξα εμαυτω δειν πραξαι, I seemed to myself, *i.e.* I thought, ^{<4010>}Acts 26:9 (cf. Buttman, 111 (97)); ὁι δοκουντες αρχειν those that are accounted to rule, who are recognized as rulers, ^{<4102>}Mark 10:42; ὁι δοκουντες ειναι τι those who are reputed to be somewhat (of importance), and therefore have influence, ^{<4016>}Galatians 2:6 (9) (Plato, Euthyd., p. 303 c.); simply, ὁι δοκουντες those highly esteemed, of repute, looked up to, influential, ^{<4012>}Galatians 2:2 (often in Greek writings as Euripides, Hec. 295, where cf. Schafer; (cf. Winer’s Grammar, sec. 45, 7)). By way of courtesy, things certain are sometimes said δοκειν, as in ^{<3801>}Hebrews 4:1 (cf. Cicero, offic. 3, 2, 6 *ut tute tibi defuisse videare*); ^{<4116>}1 Corinthians 11:16 (but cf. Meyer at the passage); cf. Winer’s Grammar, sec. 65, 7 c.

3. impersonally, δοκει μοι, “it seems to me; *i.e.* a. “I think, judge”: thus in questions, τι σοι (ὑμιν) δοκει; ^{<4075>}Matthew 17:25; 18:12; 21:28; 22:17,42; 26:66; ^{<4156>}John 11:56; κατα το δοκουν αυτοις as seemed good to them, ^{<3820>}Hebrews 12:10 (Lucian, Tim. sec. 25, and παρα το δοκουν ἡμιν, Thucydides 1, 84). b. εδοξε μοι “it seemed good to, pleased, me; I determined”: followed by an infinitive, ^{<4008>}Luke 1:3; ^{<4152>}Acts 15:22,25,28,34 Rec.; also often in Greek writings. Compare: ευδοκεω, συνδοκεω, ευδοκεω.*

(Synonyms: δοκειν 2, φαινεσθαι: φαινεσθαι (primarily of luminous bodies) makes reference to the actual external appearance, generally correct but possibly deceptive; δοκειν refers to the subjective judgment, which may or may not conform to the fact. Hence, such a combination as δοκει φαινεσθαι is no pleonasm. Cf. Trench, sec. lxxx.; Schmidt, chapter 15.)

{1381} δοκιμαζω; (future δοκιμασω); 1 aorist εδοκιμασα; passive, (present δοκιμαζομαι); perfect δεδοκιμασμαι; (δοκιμος); the Septuagint chiefly for $\tilde{\eta}$ β ; as in Greek writings from (Herodotus, Thucydides), Xenophon, and Plato onward, “to try”;

1. “to test, examine, prove, scrutinize” (to see whether a thing be genuine or not), as metals: χρυσιον δια πυρος (Isocrates, p. 240 d. (*i.e.* Panathen. sec. 14); ad Demon., p. 7 b. (here Bekker βασανιζομεν); the Septuagint, ^{<180>}Proverbs 8:10; Sir. 2:5; Sap. 3:6; αργυρον, ^{<178>}Proverbs 17:3 (cf. ^{<313>}Zechariah 13:9)), ^{<107>}1 Peter 1:7; other things: ^{<126>}Luke 12:56; 14:19; ^{<188>}2 Corinthians 8:8; ^{<164>}Galatians 6:4; ^{<104>}1 Thessalonians 2:4; 5:21; τα διαφεροντα, ^{<128>}Romans 2:18; ^{<110>}Philippians 1:10 (others refer these passages to 2; see διαφερω, 2 b.); men, ^{<110>}1 Timothy 3:10 (in the passive); εαυτον, ^{<113>}1 Corinthians 11:28; ^{<115>}2 Corinthians 13:5 (cf. εξεταζειν εαυτον, Xenophon, mem. 2, 5, 1 and 4); Θεον, ^{<109>}Hebrews 3:9 (R G, from ^{<99>}Psalms 94:9 (^{<98>}Psalms 95:9)); on the sense of the phrase see πειραζω, 2 d. [β.]); τα πνευματα, followed by ει “whether” etc. ^{<101>}1 John 4:1; followed by indirect discourse, ^{<112>}Romans 12:2; ^{<113>}1 Corinthians 3:13; ^{<110>}Ephesians 5:10.

2. “to recognize as genuine” after examination, “to approve, deem worthy”: ^{<113>}1 Corinthians 16:3; τινα σπουδαιον οντα, ^{<182>}2 Corinthians 8:22; εν ω δοκιμαζει for εν τουτω, ο δοκιμαζει in that which he approves, deems right, ^{<142>}Romans 14:22; δεδοκιμασμεθα υπο του Θεου πιστευθηναι το ευαγγελιον we have been approved by God to be entrusted with the business of pointing out to men the way of salvation, ^{<104>}1 Thessalonians 2:4; our ουκ εδοκιμασαν τον Θεον εχειν εν επιγνωσει they did not think God worthy to be kept in knowledge, ^{<113>}Romans 1:28. (On δοκιμαζω (as compared with πειραζω) see Trench, sec. lxxiv.; Cremer, under the word πειραζω. Compare: αποδοκιμαζω.)*

δοκιμασια, δοκιμασιας, ἡ, “a proving, putting to the proof”: πειραζειν εν δοκιμασια to tempt by proving, ^{<109>}Hebrews 3:9 L T Tr WH. ((Lysias), Xenophon, Plato, Demosthenes, Polybius, Plutarch, others; λιθος δοκιμασιας, Sir. 6:21.)*

{1382} δοκιμη, δοκιμης, ἡ (dokimos);

1. in an active sense, “a proving, trial”: θλιψεως, through affliction, ^{<102>}2 Corinthians 8:2.

2. “approvedness, tried character”: ^{<114>}Romans 5:4; ^{<113>}2 Corinthians 2:9; ^{<112>}Philippians 2:22; της διακονιας, exhibited in the contribution, ^{<103>}2 Corinthians 9:13.

3. “a proof (objectively), “a specimen of” (Dioscorides (100 A. D.?) 4, 186 (183); occasionally in ecclesiastical writings.)*

{1383} δοκιμιον, δοκιμιου, το δοκιμη;

1. equivalent to το δοκιμαζειν, the proving: της πιστεως, ^{<500B>}James 1:3.

2. “that by which something is tried” or “proved, a test”: Dionysius Halicarnassus ars rhet. 11; γλωσσα γευσεως δοκιμιον, Longinus, de sublima. 32, 5; δοκιμιον δε στρατιωτων καματος, Herodian, 2, 10, 12 (6, Bekker edition); in the Septuagint of a crucible or furnace for smelting: ^{<1072>}Proverbs 27:21; ^{<1910>}Psalms 11:7 (12:7).

3. equivalent to δοκιμη, 2: ὑμων της πιστεως, your proved faith, ^{<100>}1 Peter 1:7. This word is treated of fully by Fritzsche in his Praliminarien as above with, pp. 40, 44.*

{1384} δοκιμος, δοκιμον (δεχομαι); from Herodotus down;

1. properly, “accepted,” particularly of coins and metals, ^{<0236>}Genesis 23:16; ^{<4917>}2 Chronicles 9:17; Lucian, Herm. 68, etc.; hence, universally, “proved, tried”: in the N.T. one who is of tried faith and integrity (R. V. “approved”), ^{<5160>}Romans 16:10 (τον δοκιμον εν Χριστω, the approved servant of Christ); ^{<5119>}1 Corinthians 11:19; ^{<7008>}2 Corinthians 10:18; 13:7; ^{<5015>}2 Timothy 2:15 (παρισταναι εαυτον δοκιμον τω Θεω); ^{<5012>}James 1:12.

2. “accepted,” equivalent to “acceptable, pleasing”: ευαρεστος τω Θεω και δοκιμος (L marginal reading δοκιμοις) τοις ανθρωποις, ^{<5148>}Romans 14:18.*

{1385} δοκος, δοκου, ἡ (from δεκομαι for δεχομαι in so far as it has the idea of bearing (cf. Curtius, sec. 11)); from Homer down; “a beam”: ^{<1078>}Matthew 7:3-5; ^{<1044>}Luke 6:41f.*

{1386} δολιος, δολια, δολιον (δολος); from Homer on, “deceitful”: ^{<7113>}2 Corinthians 11:13.*

{1387} δολιω: (δολιος); “to deceive, use deceit”: in ^{<483>}Romans 3:13, from ^{<1950>}Psalms 5:10, imperfect εδολιουσαν an Alexandrian form for εδολιουν, see Lob. ad Phryn., p. 349; Winer’s Grammar, sec. 13, 2 f.; Mullach, p. 16; Buttmann, 43 (37); (cf. εχω). (Not found in secular

writings; (^{<02518>}Numbers 25:18; ^{<04025>}Psalms 104:25 (105:25). Cf. Winer's Grammar, 26 (25)).*

{1388} δολος, δολου, ό (from δελω, to catch with a bait ((?); Latin *dolus*, cf. Curtius, sec. 271); see δελεαζω above); properly, "bait," Homer, Odyssey 12, 252; a lure, snare; hence, "craft, deceit, guile": ^{<01016>}Matthew 26:4; ^{<01401>}Mark 14:1; 7:22; ^{<01047>}John 1:47 (48); ^{<04130>}Acts 13:10; ^{<07216>}2 Corinthians 12:16; ^{<01019>}Romans 1:29; ^{<03018>}1 Thessalonians 2:3 (ουκ εστι εν δολω, there is no deceit under it); 1 Peter 2:(1), 22, and ^{<04015>}Revelation 14:5 Rec., after ^{<02510>}Isaiah 53:9; λαλειν δολων to speak deceitfully (^{<03014>}Psalms 33:14 (^{<03014>}Psalms 34:14)), ^{<01010>}1 Peter 3:10.*

{1389} δολωω, δολω; (δολος;

1. "to ensnare": Hesiod, Herodotus and succeeding writers.

2. "to corrupt," (βδελλιον and λιβανον, Dioscor. 1, 80. 81); τον οινον, Lucian, Hermot. 59) τον λογον του Θεου, divine truth by mingling with it wrong notions, ^{<04012>}2 Corinthians 4:2. (Cf. Trench, sec. 62, and see καπηλευω.)*

{1390} δομα, δοματος, το (διδωμι), "a gift": ^{<01071>}Matthew 7:11; Luke. 11:13; ^{<04018>}Ephesians 4:8; ^{<01017>}Philippians 4:17. (Plato, def., p. 415 b.; Plutarch; often in the Septuagint, chiefly for ηηΤμ) Cf. Fritzsche on Matthew, p. 291f (who quotes Varro de ling. Latin 1. i., p. 48, Bip. edition "*dos erit pecunia si nuptiarum causa data: haec Graece δωτινη, ita enim hoc Siculi: ab eodem Donum. Nam Graece ut ipsi δωρον, ut alii δομα, et ut Attici δοσις.*").*

(Synonyms: δομα, δοσις, δωρον, δωρεα: δοσις active, a giving; passive, a thing given, cf. medical "dose"; δωρον specific "present," yet not always gratuitous or wholly unsuggestive of recompense; but δωρεα differs from δωρον in denoting a gift which is also a gratuity, hence, of the benefactions of a sovereign; a δοσις Θεου is what God confers as possessor of all things; a δωρεα Θεου is an expression of his favor; a δωρον Θεου is something which becomes the recipient's abiding possession. Philo de cherub. sec. 25, says: πανυ εκδηλως παριστας (^{<04012>}Numbers 28:2), ότι των οντων τα μεν χαριτος μεσης ηξιωται, η καλειται δοσις, τα δε αμεινονος, ης ονομα οικειον δωρεα. Again, de leg. alleg. iii. sec. 70 (on the same Biblical passage), διατηρησεις ότι

δωρα δοματων διαφερουσι. Τα μεν γαρ εμφανισιν μεγαθους τελειων αγαθων δηλουσιν ... τα δε εις βραχυτατον εσταλται κ.τ.λ.. Hence, **δομα**, **δοσος**, “gift”; **δωρεα**, **δωρον**, “benefaction, bounty,” etc.; yet cf. e.g. Test xii. Patr. test. Zab. sec. 1 **εγω ειμι Ζαβουλων, δοσις αγαθη τοις γονεусι μου**, with ^{<B18>}Genesis 30:20 **δεδωρηται ο Θεος μοι δωρον καλον ... και εκαλεσε το ονομα αυτου Ζαβουλων**. Cf. Schmidt, chapter 106.)

{1391} **δοξα**, **δοξης**, **η (δοκεω)** (from Homer down), the Septuagint most frequent for **dwΘK**; several times for **dwΘ**, **rdh**; etc.;

I. “opinion, judgment, view”: in this sense very often in secular writ; but in the Bible only in 4 Macc. 5:17 (18).

II. “opinion, estimate,” whether good or bad, concerning some one; but (like the Latin *existimatio*) in secular writings generally, in the sacred writings always, “good opinion” concerning one, and as resulting from that, “praise, honor, glory”: ^{<B40>}Luke 14:10; ^{<B38>}Hebrews 3:3; ^{<B34>}1 Peter 5:4; opposed to **ατιμια**, ^{<B18>}2 Corinthians 6:8; opposed to **αισχυνη**, ^{<B19>}Philippians 3:19; joined with **τιμη**, ^{<B17>}Romans 2:7,10; ^{<B17>}1 Peter 1:7; ^{<B17>}2 Peter 1:17; **δοξα τινος**, praise or honor coming to someone, ^{<B2>}Luke 2:32; ^{<B13>}Ephesians 3:13; coming from some one, ^{<B54>}John 8:54; 12:43; **των ανθρωπων, του Θεου**, ^{<B23>}John 12:43; ^{<B23>}Romans 3:23; persons whose excellence is to redound to the glory of others are called their **δοξα**: thus, **υμεις εστε η δοξα ημων**, ^{<B21>}1 Thessalonians 2:20; **αδελφοι ημων δοξα Χριστου**, ^{<B23>}2 Corinthians 8:23. **Ζητειν την ιδιαν δοξαν**, or **την δοξαν αυτου**, ^{<B78>}John 7:18; 8:50; of God, to endeavor to promote the glory of God, ^{<B78>}John 7:18; **ζητειν δοξαν εξ ανθρωπων**, ^{<B16>}1 Thessalonians 2:6; **την δοξαν την παρα του Θεου**, ^{<B54>}John 5:44; **λαμβανειν δοξαν** (Latin *captare honorem*) to seek to receive, catch at glory, ^{<B54>}John 5:41,44; to receive glory, ^{<B17>}2 Peter 1:17; ^{<B12>}Revelation 5:12; **την δοξαν**, the glory due (cf. Winer’s Grammar, 105f (100f); Buttman, 88 (77); Ellicott on ^{<B15>}Galatians 1:5, cf. Buttman, 89 (78)), ^{<B41>}Revelation 4:11; **διδοναι δοξαν τω Θεω, μωc dwΘK;hwΘy] αc** (^{<B36>}Jeremiah 13:16) **^tαc** to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one’s gratitude to God for a benefit received, ^{<B78>}Luke 17:18; by not distrusting God’s promises, ^{<B41>}Romans 4:20; by celebrating his praises, ^{<B12>}Revelation 4:9; 11:13; 14:7; (16:9); 19:7 (**την δοξαν**, the glory due); by rendering its

due honor to God's majesty, ^{<4122>}Acts 12:23; **δος δοξαν τω Θεω**, acknowledge that God knows all things, and show that you believe it by the confession you are about to make, ^{<4024>}John 9:24, cf. ^{<0165>}1 Samuel 6:5; ^{<4079>}Joshua 7:19; Ev. Nicod. c. 14 (p. 622, Thilo edition, 296, Tdf. edition); cf. Grimm on 4 Macc. 1:12. **εις δοξαν Θεου**, so as to honor God, to promote his glory (among men): ^{<5137>}Romans 15:7; ^{<4081>}1 Corinthians 10:31; ^{<5011>}Philippians 1:11; 2:11; **εις την δοξαν του Θεου**, ^{<4807>}Romans 3:7; ^{<4045>}2 Corinthians 4:15; **τω Θεω προς δοξαν**, ^{<4021>}2 Corinthians 1:20; **προς την του κυριου δοξαν**, ^{<4089>}2 Corinthians 8:19; **υπερ της δοξης του Θεου**, ^{<6104>}John 11:4; in doxologies: **δοξα εν υψιστοις Θεω**, ^{<4024>}Luke 2:14, cf. ^{<4038>}Luke 19:38; **αυτω η δοξα**, ^{<5136>}Romans 11:36; ^{<4121>}Ephesians 3:21; ^{<4038>}Peter 3:18; **ω η δοξα**, ^{<5137>}Romans 16:27; ^{<4005>}Galatians 1:5; ^{<5048>}2 Timothy 4:18; ^{<5832>}Hebrews 13:21; **τω Θεω η δοξα**, ^{<5041>}Philippians 4:20; **τιμη και δοξα**, ^{<5017>}1 Timothy 1:17. (Even in classic Greek **δοξα** is a word of wide significance, ranging from one's private opinion, fancy, to public opinion, repute, renown (**κλεος**; cf. the relation of (**φημη** to **φαναι**)). Coupled with **τιμη** it denotes rather the splendid condition (evident "glory"), **τιμη**, the estimate and acknowledgment of it (paid "honor").)

III. As a translation of the Hebrew **דְּוֹק**; in a use foreign to Greek writing (Winer's Grammar, 32), "splendor, brightness";

1. properly: **του φωτος**, ^{<4221>}Acts 22:11; of the sun, moon, stars, ^{<4154>}1 Corinthians 15:40f; used of the heavenly brightness, by which God was conceived of as surrounded, ^{<4019>}Luke 2:9 ^{<4075>}Acts 7:55, and by which heavenly beings were surrounded when they appeared on earth, ^{<4038>}Luke 9:31; ^{<6832>}Revelation 18:1; with which the face of Moses was once made luminous, ^{<4007>}2 Corinthians 3:7, and also Christ in his transfiguration, ^{<4032>}Luke 9:32; **δοξα του κυριου**, in the Septuagint equivalent to **דְּוֹק** [**hwḏy**] in the Targum and Talmud **hnykiv**] "Shekinah" or "Shechinah" (see BB. DD. under the word), "the glory of the Lord," and simply **η δοξα**, a bright cloud by which God made manifest to men his presence and power on earth (^{<4247>}Exodus 24:17; 40:28 (34ff), etc.): ^{<4904>}Romans 9:4; ^{<6158>}Revelation 15:8; 21:11,23; hence, **ο Θεος της δοξης** (God to whom belongs **δοξα**) **ωφθη**, ^{<4102>}Acts 7:2; **Χερουβειν δοξης**, on whom the divine glory rests (so **δοξα**, without the article, ^{<4048>}Exodus 40:28 (34); ^{<4022>}1 Samuel 4:22; Sir. 49:8), ^{<5005>}Hebrews 9:5.

2. “magnificence, excellence, preeminence, dignity, grace”: βασιλεια του κοσμου και η δοξα αυτων, *i.e.* their resources, wealth, the magnificence and greatness of their cities, their fertile lands, their thronging population, ^{<4048>}Matthew 4:8; ^{<4046>}Luke 4:6; η δοξα των βασιλειων της γης, Revelation 21:(24; των εθνων, *ibid.*) ^{<626>}Revelation 21:26; used of royal state, splendid apparel, and the like: ^{<4059>}Matthew 6:29; ^{<2127>}Luke 12:27 (Esth. 5:1; Josephus, Antiquities 8, 6, 5); glorious form and appearance: *e.g.* of human bodies restored to life, opposed to η ατιμια which characterized them when they were buried, ^{<4358>}1 Corinthians 15:43; η δοξα της σαρκος “*omne id, quod in rebus humanis magnificum dicitur*” (Calvin), ^{<4024>}1 Peter 1:24; ειναι τινι δοξα, to be a glory, ornament, to one, ^{<4115>}1 Corinthians 11:15; universally, “preeminence, excellence”: ^{<4038>}2 Corinthians 3:8-11.

3. “majesty”;

a. that which belongs to God; and

[α.] the kingly majesty which belongs to him as the supreme ruler; so in passages where it is joined with βασιλεια, δυναμις, κρατος, εξουσια, and the like: ^{<4063>}Matthew 6:13 Rec.; especially in doxologies, ^{<4041>}1 Peter 4:11; 5:11 R G; ^{<6125>}Jude 1:25; ^{<6106>}Revelation 1:6; these passage I have preferred to distinguish from those cited above, II. at the end, and yet in passages similar to each other in form it is not always clear whether δοξα is used to denote praise and honor, or regal majesty, as in ^{<6172>}Revelation 7:12 η ευλογια και η δοκα και η σοφια και η ευχαριστια και η τιμη και η ισχυς, ^{<6801>}Revelation 19:1 η σωτηρια και η δοξα και η τιμη και η δυναμις; likewise in ^{<6152>}Revelation 5:12 (13). of the judicial majesty of God as exhibited at the last day, ^{<6124>}Jude 1:24. ανηρ εικων και δοξα Θεου υπαρχων, whose function of government reflects the majesty of the divine ruler, ^{<4107>}1 Corinthians 11:7; (η) γυνη δοξα ανδρος, because in her the preeminence and authority of her husband are conspicuous, *ibid.*

[β.] “majesty in the sense of the absolute” perfection of the deity: ^{<6123>}Romans 1:23; ^{<6006>}2 Corinthians 4:6; ^{<8008>}Hebrews 1:3; ^{<6017>}2 Peter 1:17; ^{<4044>}1 Peter 4:14; εν δοξη, equivalent to ενδοξως, *i.e.* as accords with his divine perfection, ^{<5049>}Philippians 4:19 (cf. Meyer and Lightfoot at the passage); of the majesty of his saving grace: ^{<6123>}Romans 9:23; ^{<4012>}Ephesians 1:12,14,18; 3:16; ^{<5011>}1 Timothy 1:11; ^{<6008>}2 Peter 1:3

(Winer's Grammar, 381 (356)); more fully **δοξα της χαριτος**.

ⲉⲩⲉⲃⲉⲛⲥⲓⲁⲛⲥ 1:6; **ὁ πατηρ της δοξης**, the Father whose characteristic is majesty, ⲉⲩⲉⲃⲉⲛⲥⲓⲁⲛⲥ 1:17; the majesty of God as exhibited in deeds of power: ⲉⲩⲓⲁⲛⲥ 11:40; ⲉⲩⲣⲟⲙⲁⲛⲥ 6:4 (whence **δοξα** for ζ[Ω]the Septuagint ⲉⲩⲓⲁⲛⲥ 12:2; 45:24); hence, **το κρατος της δοξης αυτου**, the might in which His majesty excels, ⲉⲩⲕⲟⲗⲟⲥⲁⲛⲥ 1:11.

b. majesty which belongs to Christ; and

[α.] the kingly majesty of the Messiah, to which belongs his kingly state, the splendor of His external appearance, the retinue of angels, and the like (see in III. 1): ⲉⲩⲙⲁⲣⲕⲟⲥ 10:37; in this sense it is said that Christ will come hereafter to set up the Messianic kingdom **εν τη δοξη του πατρος**, clothed by the Father in kingly array, ⲉⲩⲙⲁⲗⲁⲥ 16:27; ⲉⲩⲙⲁⲣⲕⲟⲥ 8:38; ⲉⲩⲛⲓⲕⲁⲥ 9:26; **μετα δυναμεως και δοξης πολλης**, ⲉⲩⲙⲁⲗⲁⲥ 24:30; ⲉⲩⲙⲁⲣⲕⲟⲥ 13:26; ⲉⲩⲛⲓⲕⲁⲥ 21:27 cf. ⲉⲩⲙⲁⲗⲁⲥ 25:31; ⲉⲩⲧⲓⲧⲓⲛⲥ 2:13; ⲉⲩⲡⲉⲧⲣⲟⲥ 4:13; also **καθισαι επι θρονου δοξης αυτου**, ⲉⲩⲙⲁⲗⲁⲥ 19:28; 25:31, cf. ⲉⲩⲧⲓⲧⲓⲛⲥ 2:8; **ἡ δοξα της ισχυος αυτου**, the majesty of his Messianic power with which he will punish his adversaries, ⲉⲩⲧⲁⲛⲁⲗⲟⲩⲁⲥ 1:9.

[β.] “the absolutely perfect inward” or “personal excellence of Christ”: ⲉⲩⲛⲓⲕⲁⲥ 2:18; 4:4; in which he excels by virtue of his nature as **ὁ θειος λογος**, ⲉⲩⲓⲁⲛⲥ 1:14; 12:41; of which majesty he gave tokens in the miracles he performed, ⲉⲩⲙⲁⲗⲁⲥ 2:11 cf. ⲉⲩⲓⲁⲛⲥ 11:40; **ὁ κυριος της δοξης**, ⲉⲩⲛⲓⲕⲁⲥ 2:8; ⲉⲩⲃⲓⲛⲁⲥ 2:1.

[γ.] “the majesty (glory) of angels, as apparent in their exterior brightness, ⲉⲩⲛⲓⲕⲁⲥ 9:26; in a wider sense, in which angels are called **δοξαι** as being spiritual beings of preeminent dignity: ⲉⲩⲓⲁⲛⲥ 1:8; ⲉⲩⲡⲉⲧⲣⲟⲥ 2:10.

4. “a most glorious condition, most exalted state”;

a. of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth: ⲉⲩⲛⲓⲕⲁⲥ 24:26; ⲉⲩⲓⲁⲛⲥ 17:5 (where he is said to have been in the same condition before his incarnation, and even before the beginning of the world); ⲉⲩⲙⲁⲗⲁⲥ 17:22,24; ⲉⲩⲛⲓⲕⲁⲥ 2:7,9; ⲉⲩⲡⲉⲧⲣⲟⲥ 1:11,21; **το σωμα της δοξης αυτου**, the body in which his glorious condition is manifested, ⲉⲩⲡⲓⲕⲁⲥ 3:21; **ανεληθη εν δοξη**, was taken up (into heaven) so

that he is now **εν δοξη**, ^{<5016>}1 Timothy 3:16 (cf. Winer's Grammar, 413 (385); Buttmann, 328 (283)).

b. “the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven”: ^{<6088>}Romans 8:18,21; 9:23; ^{<4047>}2 Corinthians 4:17; ^{<5027>}Colossians 1:27 (twice; cf. Meyer at the passage); ^{<5004>}Colossians 3:4; ^{<5010>}2 Timothy 2:10; ^{<5020>}Hebrews 2:10; ^{<4010>}1 Peter 5:1; which condition begins to be enjoyed even now through the devout contemplation of the divine majesty of Christ, and its influence upon those who contemplate it, ^{<4088>}2 Corinthians 3:18; and this condition will include not only the blessedness of the soul, but also the gain of a more excellent body (^{<4548>}1 Corinthians 15:43; ^{<5021>}Philippians 3:21); cf. Lipsius, Paulin. Rechtfertigungslehre, p. 203ff; **ἡ δοξα του Θεου**, which God bestows, ^{<4010>}Romans 5:2; ^{<5020>}1 Thessalonians 2:12; **δοξα του κυριου ἡμων Ιησου Χριστου**, the same in which Christ rejoices, ^{<5024>}2 Thessalonians 2:14 (cf. ^{<4087>}Romans 8:17 etc.); **εις δοξαν ἡμων**, to render us partakers of **δοξα**, ^{<4017>}1 Corinthians 2:7. Cf. Weiss, Biblical Theol. des N.T. sec. 76 d.*

{1392} **δοξαζω**; (imperfect **εδοξαζον**); future **δοξασω**; 1 aorist **εδοξασα**; passive (present **δοξαζομαι**); perfect **δεδοξασμαι**; 1 aorist **εδοξασθην**; (**δοξα**); Vulgate *honorifico, glorifico, clarifico*; the Septuagint chiefly for **δβκξ**; several times for **ραρεῖν** ^{<0309>}Exodus 34:29f,35 **δοξαζεσθαι** stands for **ῥαε** to shine);

1. “to think, suppose, be of opinion,” (Aeschylus, Sophocles, Xenophon, Plato, Thucydides, and following; nowhere in this sense in the sacred writings).

2. from Polybius (6, 53, 10 **δεδοξασμενοι επ' αρετη**) on “to praise, extol, magnify, celebrate”: **τινα**, passive, ^{<4010>}Matthew 6:2; ^{<4045>}Luke 4:15; **ἑαυτον**, to glorify oneself, ^{<4084>}John 8:54; ^{<4087>}Revelation 18:7; **τον λογον του κυριου**, ^{<4038>}Acts 13:48; **το ονομα του κυριου**, ^{<4054>}Revelation 15:4; **τον Θεον**, ^{<4056>}Matthew 5:16; 9:8; 15:31; ^{<4012>}Mark 2:12; ^{<4025>}Luke 5:25f; 7:16; 13:13; 17:15; 18:43; 23:47; ^{<4018>}Acts 11:18; 21:20 (Rec. **κυριον**); ^{<4016>}Romans 15:6, 9 (Winer's Grammar, sec. 44, 3 b.; 332 (311)); ^{<4012>}1 Peter 2:12; 4:14 Rec.; with the addition of **επι τινι**, for something, ^{<4020>}Luke 2:20; ^{<4021>}Acts 4:21; ^{<4013>}2 Corinthians 9:13; **εν εμοι**, on account of me (properly, finding in me matter for giving praise (cf. Winer's

Grammar, 387f (362f)), <8024>Galatians 1:24; εν τω ονοματι τουτω, <1046>1 Peter 4:16 L T Tr WH.

3. “to honor, do honor to, hold in honor”: την διακονιαν μου, by the most devoted administration of it endeavoring to convert as many Gentiles as possible to Christ, <5113>Romans 11:13; a member of the body, <4626>1 Corinthians 12:26; Θεον, “to worship,” <8021>Romans 1:21; with the adjunct εν τω σωματι, by keeping the body pure and sound, <4661>1 Corinthians 6:20; τω θανατω, to undergo death for the honor of God, <8219>John 21:19.

4. By a use not found in secular writings “to make glorious, adorn with lustre, clothe with splendor; a. to impart glory” to something, “render” it “excellent”: perfect passive δεδοξασμαι, to excel, be preminent; δεδοξασμενος, excelling, eminent, glorious, <4860>2 Corinthians 3:10; δεδοξασμενη χαρα, surpassing *i.e.* heavenly, joy (A.V. “full of glory”), <1008>1 Peter 1:8. b. “to make renowned, render illustrious,” *i.e.* “to cause the dignity and worth of some person” or “thing to become manifest and acknowledged”: τον λογον του Θεου, <5386>2 Thessalonians 3:1 Christ, the Son of God, <4854>John 8:54; 11:4; 16:14; 17:10; God the Father, <8331>John 13:31f; 14:13; 15:8; 17:1,4; <1041>1 Peter 4:11; το ονομα του Θεου, <8128>John 12:28. c. “to exalt to a glorious rank” or “condition” (<2423>Isaiah 44:23; 55:5, etc.; joined to υψουν, <2902>Isaiah 4:2; Esth. 3:1): ουχ εαντον εδοξασε did not assume to himself the dignity (equivalent to ουχ εαντω την τιμην ελαβε, <1094>Esther 3:4), the words γενηθηναι αρχιερεα being added epexegetically (Winer’s Grammar, sec. 44, 1), <3816>Hebrews 5:5; of God exalting, or rather restoring, Christ his Son to a state of glory in heaven: <8079>John 7:39; 12:16 (23); 13:31f; 17:1,5; <4813>Acts 3:13; (see δοξα, III. 4 a.); of God bringing Christians to a heavenly dignity and condition (see δοξα, III. 4 b.): <4880>Romans 8:30. (Compare: ενδοξαζω, συνδοξαζω.)*

{1393} Δορκας, Δορκαδος, ή (properly, a wild she-goat a gazelle, “παρα το δερκω, το βλεπω. Οξυδερκες γαρ το ζων και ευομματον” Etymologicum Magnum (284, 6)), “Dorcas,” a certain Christian woman: <4086>Acts 9:36,39; see Ταβιθα.*

{1394} δοσις, δοσεως, ή (διδωμι);

1. “a giving” (from Herodotus down): λογος δοσεως και ληψεως, an account of giving and receiving (*i.e.* debit and credit accounts; cf. λογος II.

3), ^{<3045>}Philippians 4:15; here Paul, by a pleasant euphemism, refers to the pecuniary gifts, which the church bestowing them enters in the account of expenses, but he himself in the account of receipts; cf. Van Hengel at the passage; so **δοσις και ληψις**, of money given and received, Sir. 41:19; 42:7; (Hermas, mand. 5, 2, 2), and plural Epictetus diss. 2, 9, 12.

2. “a gift,” (from Homer down): ^{<3017>}James 1:17. (Synonym: see **δομα**, at the end.)*

{1395} **δοτης, δοτου, ο (διδωμι)**, for the more usual **δοτηρ**, “a giver, bestower”: ^{<4007>}2 Corinthians 9:7 from ^{<2028>}Proverbs 22:8. Not forrodd elsewhere.*

{1396} **δουλαγωγω** (Rec.st **δουλαγαγω**), **δουλαγωγω**; (**δουλαγωγος**, cf. **παιδαγωγος**; “to lead away into slavery, claim as one’s slave,” (Diodorus Siculus 12, 24, and occasionally in other later writings); “to make a slave” and “to treat as a slave, *i.e.* with severity, to subject to stern and rigid discipline”: ^{<4027>}1 Corinthians 9:27. Cf. Fischer, Deuteronomy vitiis lexicorum N.T., p. 472f*
 1. properly, “to lead away into slavery, claim as one’s slave,” (Diodorus Siculus 12, 24, and occasionally in other later writings); “to make a slave” and “to treat as a slave, *i.e.* with severity, to subject to stern and rigid discipline”:

{1397} **δουλεια** (Tdf. **δουλια** (see Iota)), **δουλειας, η, (δουλευω)**; “slavery, bondage, the condition of a slave”: **της φθορας**, the bondage which consists in decay (Winer’s Grammar, sec. 59, 8 a., cf. Buttmann, 78 (68)), equivalent to the law, the necessity, of perishing, ^{<4182>}Romans 8:21; used of the slavish sense of fear, devoid alike of buoyancy of spirit and of trust in God, such as is produced by the thought of death, ^{<4025>}Hebrews 2:15, as well as by the Mosaic law in its votaries, ^{<4185>}Romans 8:15 (**πνευμα δουλειας**); the Mosaic system is said to cause **δουλεια** on account of the grievous burdens its precepts impose upon its adherents: ^{<4024>}Galatians 4:24; 5:1. (From Pindar down.)*

{1398} **δουλευω**; future **δουλευσω**; 1 aorist **εδουλευσα**; perfect **δεδουλευκα**; (**δουλος**); the Septuagint for **dbfē**

1. properly, “to be a slave, serve, do service”: absolutely, ^{<4007>}Ephesians 6:7; ^{<4042>}1 Timothy 6:2; **τινι** ^{<4164>}Matthew 6:24; ^{<4263>}Luke 16:13; ^{<4092>}Romans 9:12; said of nations in subjection to other nations, ^{<4083>}John 8:33; ^{<4007>}Acts 7:7; men are said **δουλευειν** who bear the yoke of the Mosaic law, ^{<4025>}Galatians 4:25 (see **δουλεια**).

2. metaphorically, “to obey, submit to”; a. in a good sense: absolutely, “to yield obedience,” ^{<8076>}Romans 7:6; **τινι**, “to obey one’s commands and render to him the services due,” ^{<2159>}Luke 15:29; God: ^{<1161>}Matthew 6:24; ^{<2163>}Luke 16:13; ^{<5100>}1 Thessalonians 1:9; **κυριω** and **τω κυριω**, ^{<4019>}Acts 20:19; ^{<8121>}Romans 12:11 (not Rec.st, see below); ^{<4007>}Ephesians 6:7; Christ: ^{<8148>}Romans 14:18; ^{<5102>}Colossians 3:24; **νομω Θεου**, according to the context, “feel myself bound to,” ^{<8125>}Romans 7:25; **τοις θεοις**, to worship gods, ^{<8048>}Galatians 4:8; **τω καιρω** (Anth. 9, 441, 6), wisely adapt oneself to, ^{<8121>}Romans 12:11 Rec.st (see above), cf. Fritzsche at the passage; perform services of kindness and Christian love: **αλληλοις**, ^{<8163>}Galatians 5:13; used of those who zealously advance the interests of anything: **ως πατρι τεκνον συν εμοι εδουλευσεν εις το ευαγγελιον** equivalent to **ως πατρι τεκνον δουλευει, εμοι εδουλευσεν και ουτω συν εμοι εδουλευσεν**, etc. ^{<5162>}Philippians 2:22 (Winer’s Grammar, 422 (393); 577 (537)). b. in a bad sense, of those who become slaves to some base power, “to yield to, give oneself up to”: **τη αμαρτια**, ^{<8116>}Romans 6:6; **νομω αμαρτιας**, ^{<8125>}Romans 7:25; **επιθυμιας και ηδοναις**, ^{<8182>}Titus 3:3, (Xenophon, mem. 1, 5, 5; Apology Socrates 16; Plato, Phaedrus, p. 238 e.; Polybius 17, 15, 16; Herodian, 1, 17, 22 (9, Bekker edition)); **τη κοιλια**, ^{<8168>}Romans 16:18, (**γαστρι**, Anthol. 11, 410, 4; Xenophon, mem. 1, 6, 8; *abdomini servire*, Seneca, de benef. 7, 26, 4; *ventri obedire*, Sall. (Cat. 1:1)); **μαμωνα**, to devote oneself to getting wealth: ^{<4164>}Matthew 6:24; ^{<2163>}Luke 16:13. **τοις στοιχειοις του κοσμου**, ^{<8049>}Galatians 4:9.*

{1399} **δουλος, δουλη, δουλον** (derived by most from **δεω**, to tie, bind; by some from **ΔΕΛΩ**, to ensnare, capture ((?) others besides; cf. Vanicek, p. 322)); “serving, subject to”: **παρεστησατε τα μελη υμων δουλα τη ακαθαρσια**, ^{<8169>}Romans 6:19. Then substantively, **η δουλη**, “a female slave, bondmaid, handmaid”: **του Θεου, του κυριου**, one who worships God and submits to him, ^{<4128>}Acts 2:18 (from ^{<2029>}Joel 2:29 (^{<2002>}Joel 3:2)); ^{<8168>}Luke 1:38,48. **ο δουλος**, the Septuagint for **db[**;

1. “a slave, bondman, man of servile condition”;

a. properly: opposed to **ελευθερος**, ^{<4121>}1 Corinthians 7:21; 12:13; ^{<8188>}Galatians 3:28; ^{<8008>}Ephesians 6:8; ^{<5181>}Colossians 3:11; ^{<6165>}Revelation 6:15; 13:16; 19:18; opposed to **κυριος, δεσποτης, οικοδεσποτης**, ^{<1014>}Matthew 10:24; 13:27f; ^{<2126>}Luke 12:46; ^{<8155>}John 15:15 ^{<8015>}Ephesians

6:5; ^{<5182>}Colossians 3:22; 4:1; ^{<5001>}1 Timothy 6:1; ^{<5109>}Titus 2:9, and very often.

b. metaphorically,

[α.] “one who gives himself up wholly to another’s will,” ^{<4023>}1 Corinthians 7:23; or dominion, **της ἀμαρτίας**, ^{<4184>}John 8:34; ^{<4517>}Romans 6:17,20; **της φθορας**, ^{<6029>}2 Peter 2:19, (**των ἡδονων**, Athen. 12, p. 531 c.; **των χρηματων**, Plutarch, Pelop. c. 3; **του πινειν**, Aelian v. h. 2, 41).

[β.] the **δουλοι Χριστου, του Χριστου, Ιησου Χριστου**, are those whose service is used by Christ in extending and advancing his cause among men: used of apostles, ^{<5001>}Romans 1:1; ^{<8110>}Galatians 1:10; ^{<5001>}Philippians 1:1; ^{<5124>}2 Timothy 2:24; ^{<5001>}Titus 1:1; ^{<5001>}James 1:1; ^{<6001>}2 Peter 1:1; of other preachers and teachers of the gospel, ^{<5142>}Colossians 4:12; ^{<5124>}2 Timothy 2:24; ^{<6101>}Jude 1:1; of the true worshippers of Christ (who is **κυριος παντων**, ^{<4106>}Acts 10:36), ^{<4106>}Ephesians 6:6. The **δουλοι του Θεου, ydb[awby]** are those whose agency God employs in executing his purposes: used of apostles, ^{<4029>}Acts 4:29; 16:17; of Moses (^{<6101>}Joshua 1:1), ^{<6518>}Revelation 15:3; of prophets (^{<2125>}Jeremiah 7:25; 25:4), ^{<6101>}Revelation 1:1; 10:7; 11:18; of all who obey God’s commands, his true worshippers, ^{<4129>}Luke 2:29; ^{<6121>}Revelation 2:20; 7:3; 19:2,5; 22:3,6; (^{<4312>}Psalms 33:23 (^{<4312>}Psalms 34:23); ^{<4988>}Psalms 68:37 (^{<4988>}Psalms 69:37); ^{<4984>}Psalms 88:4,21 (^{<4984>}Psalms 89:4,21)).

[γ.] **δουλος τινος**, devoted to another to the disregard of one’s own interests: ^{<4117>}Matthew 20:27; ^{<4104>}Mark 10:44; strenuously laboring for another’s salvation, ^{<4015>}2 Corinthians 4:5.

2. “a servant, attendant,” (of a king): ^{<4182>}Matthew 18:23,26ff. (Synonym: see **διακονος**.)

{1402} **δουλω, δουλω**: future **δουλωσω**; 1 aorist **εδουλωσα**; perfect passive **δεδουλωμαι**; 1 aorist passive **εδουλωθην**; (**δουλος**); (from Aeschylus and Herodotus down); “to make a slave of, reduce to bondage”; a. properly: **τινα**, ^{<4106>}Acts 7:6; **τουτω και** (yet T WH omit; Tr brackets **και**) **δεδουλωται** to him he has also been made a bondman, ^{<6029>}2 Peter 2:19. b. metaphorically: **εμαυτον τινι**, give myself wholly to one’s needs and service, make myself a bondman to him, ^{<4109>}1 Corinthians 9:19; **δουλουσθαι τινι**, to be made subject to the rule of some one, e.g. **τη δικαιοσυνη, τω Θεω**, ^{<4188>}Romans 6:18,22; likewise **υπο τι**, ^{<4104>}Galatians

4:3; δεδουλωμενος οινω, wholly given up to, enslaved to, ^{<4018>}Titus 2:3 (δουλευειν οινω, Libanius, epist. 319); δεδουλωμαι εν τινι, to be under bondage, held by constraint of law or necessity, in some matter, ^{<4075>}1 Corinthians 7:15. (Compare: καταδουλω.)*

{1403} δοχη, δοχης, ἡ (δεχομαι, to receive as a guest), “a feast, banquet,” (cf. our “reception”): δοχην ποιω, ^{<4059>}Luke 5:29; 14:13. (equivalent to ἡΤΥῃῃ Genesis (21:8); 26:30; ^{<4008>}Esther 1:3; 5:4ff; Athen. 8, p. 348 f.; Plutarch, moral., p. 1102 b. (i.e. non posse suav. vivi etc. 21, 9).)*

{1404} δρακων, δρακοντος, ὁ (apparently from δερκομαι, 2 aorist εδρακον; hence, δρακων, properly, equivalent to οξυ βλεπων (Etymologicum Magnum 286, 7; cf. Curtius, sec. 13)); the Septuagint chiefly for ἡΝΙΓᾶ “a dragon,” a great serpent, a fabulous animal (so as early as Homer, Iliad 2, 308f, etc.). From it, after ^{<4001>}Genesis 3:1ff, is derived the figurative description of the devil in ^{<6018>}Revelation 12:3-17; 13:2,4,11; 16:13; 20:2. (Cf. Baudissin, Studien zur semitisch. Religionsgesch. vol. i. (iv. 4), p. 281ff.)*

{5143} δραμω, “to run,” see τρεχω.

{1405} δρασσομαι; “to grasp with the hand, to take”: τινω, ^{<4089>}1 Corinthians 3:19 (Buttmann, 291 (250); Winer’s Grammar, 352 (330)). (In Greek writings from Homer down; the Septuagint.)*

{1406} δραχμη, δραχμης, ἡ (δρασσομαι (hence, properly, a grip, a handful)) (from Herodotus down), “a drachma,” a silver coin of (nearly) the same weight as the Roman “denarius” (see δηναριον): ^{<4058>}Luke 15:8f.*

{1407} δρεπανον, δρεπανου, το (equivalent to δρεπανη, from δρεπω, to pluck, pluck off), “a sickle, a pruning-hook, a hooked vine-knife,” such as reapers and vine-dressers use: ^{<4009>}Mark 4:29; ^{<6044>}Revelation 14:14-19. (Homer and subsequent writings; the Septuagint.)*

{1408} δρομος, δρομου, ὁ (from ΔΡΑΜΩ (which see); cf. νομος, τρομος, and the like), “a course” (Homer and following); in the N.T. figuratively, “the course of life” or “of office”: πληρουσθαι τον δρομον, ^{<4025>}Acts 13:25; τελειουν, ^{<4004>}Acts 20:24; τελειν, ^{<5007>}2 Timothy 4:7.*

{1409} Δρουσιλλα (others Δρουσιλλα, cf. Chandler sec. 120), Δρουσιλλης, ἡ, “Drusilla,” daughter of Agrippa the elder, wife of Felix, the governor of Judaea, a most licentious woman (Josephus, Antiquities 20, 7, 1f): ^{<409>}Acts 24:24; cf. Winer’s RWB (and B. D.) under the word; Schürer, Neutest. Zeitgesch., sec. 19, 4.*

{1410} δυναμαι, deponent verb, present indicative 2 person singular δυνασαι and, according to a rarer form occasional in the poets and from Polybius on to be met with in prose writings also (cf. Lob. ad Phryn., p. 359; (WH’s Appendix, p. 168; Winer’s Grammar, sec. 13, 2 b.; Veitch, under the word)), δυνα (^{<102>}Mark 9:22f L T Tr WH; (^{<262>}Luke 16:2 T WH Tr text); ^{<612>}Revelation 2:2); imperfect εδυναμην and Attic ηδυναμην, between which forms the manuscripts and editions are almost everywhere divided (in ^{<169>}Mark 6:19; 14:5; ^{<189>}Luke 8:19; 19:3; ^{<323>}John 9:33; 12:39 all editions read ηδυναμην, so R G in ^{<189>}Matthew 26:9; ^{<122>}Luke 1:22; ^{<615>}John 11:37; ^{<648>}Revelation 14:3; on the other hand, in ^{<1246>}Matthew 22:46; ^{<122>}Luke 1:22; ^{<615>}John 11:37; ^{<648>}Revelation 14:3, L T Tr WH all read εδυναμην, so T WH in ^{<189>}Matthew 26:9; R G in ^{<1246>}Matthew 22:46. Cf. WH’s Appendix, p. 162; Winer’s Grammar, sec. 12, 1 b.; B, 33 (29)); future δυνασομαι; 1 aorist ηδυνηθην and (in ^{<1024>}Mark 7:24 T WH, after manuscripts a B only; in ^{<176>}Matthew 17:16 manuscript B) ηδυνασθην (cf. (WH as above and p. 169); Kühner, sec. 343, under the word; (Veitch, under the word; Winer’s Grammar, 84 (81); Buttmann, 33 (29); Curtius, Das Verbum, 2:402)); the Septuagint for **Ι ΚΥ** “to be able, have power,” whether by virtue of one’s own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom;

a. followed by an infinitive (Winer’s Grammar, sec. 44, 3) present or aorist (on the distinction between which, cf. Winer’s Grammar, sec. 44, 7).

[α.] followed by a present infinitive: ^{<1624>}Matthew 6:24; 9:15; ^{<107>}Mark 2:7; 3:23; ^{<169>}Luke 6:39; ^{<82>}John 3:2; 5:19; ^{<275>}Acts 27:15; ^{<121>}1 Corinthians 10:21; ^{<812>}Hebrews 5:7; ^{<129>}1 John 3:9; ^{<612>}Revelation 9:20, and often.

[β.] followed by an aorist infinitive: ^{<189>}Matthew 3:9; 5:14; ^{<145>}Mark 1:45; 2:4; 5:3; ^{<189>}Luke 8:19; 13:11; ^{<82>}John 3:3f; 6:52; 7:34,36; ^{<416>}Acts 4:16 (RG); 5:39; 10:47; ^{<839>}Romans 8:39; 16:25; ^{<124>}1 Corinthians 2:14; 3:1; 6:5; ^{<182>}2 Corinthians 3:7; ^{<821>}Galatians 3:21; ^{<181>}Ephesians 3:4,20; ^{<129>}1 Thessalonians 3:9; ^{<487>}1 Timothy 6:7,16; ^{<213>}2 Timothy 2:13; 3:7,15;

^{<8028>}Hebrews 2:18; 3:19; (11:19 Lachmann); ^{<5021>}James 1:21; ^{<6088>}Revelation 3:8; 5:3; 6:17, and very often.

b. with an infinitive omitted, as being easily supplied from the context:

^{<4068>}Matthew 16:3 (here T brackets WH reject the passage); 20:22;

^{<4069>}Mark 6:19; 10:39; ^{<4040>}Luke 9:40; 16:26; 19:3; ^{<6007>}Romans 8:7.

c. joined with an accusative, **δυναμαι τι**, “to be able to do something” (cf. German *ich vermag etwas*): ^{<4022>}Mark 9:22; ^{<4023>}Luke 12:26; ^{<4718>}2 Corinthians 13:8 (and in Greek writings from Homer on).

d. absolutely, like the Latin *possum* (as in Cues. b. gall. 1, 18, 6), equivalent to “to be able, capable, strong, powerful”: ^{<4012>}1 Corinthians 3:2; 10:13. (^{<4423>}2 Chronicles 32:13; 1 Macc. 5:40f; in 2 Macc. 11:13 manuscript Alexandrian LXX, and often in Greek writings as Euripides, Or. 889; Thucydides 4, 105; Xenophon, an. 4, 5, 11f; Isocrates, Demosthenes, Aeschines)

{1411} **δυναμις, δυναμεως, ἡ**; (from Homer down); the Septuagint for **l yj ær v|bg] z [Q] kabx**; (an army, a host); “strength, ability, power”;

a. universally, “inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth”: ^{<4017>}Luke 1:17; ^{<4047>}Acts 4:7; ^{<4041>}1 Corinthians 4:20; ^{<4047>}2 Corinthians 4:7; 12:9 (**ἡ δυναμις εν ασθενεια τελειται** (R G **τελειουται**)); 13:4; ^{<5006>}1 Thessalonians 1:5; ^{<8076>}Hebrews 7:16; 11:34; ^{<6016>}Revelation 1:16; 17:13; **ιδια δυναμει**, ^{<4082>}Acts 3:12; **μεγαλη δυναμει**, ^{<4069>}Acts 4:33; **ἕκαστω κατα την ιδιαν δυναμιν**, ^{<4255>}Matthew 25:15; **ὑπερ δυναμιν**, beyond our power, ^{<4008>}2 Corinthians 1:8; **εν δυναμει** namely, **ων**, endued with power, ^{<4046>}Luke 4:36; ^{<4358>}1 Corinthians 15:43; so in the phrase **ερχεσθαι εν δυναμει**, ^{<4001>}Mark 9:1; “powerfully,” ^{<5029>}Colossians 1:29; ^{<5011>}2 Thessalonians 1:11; contextually, equivalent to “evidently,” ^{<6004>}Romans 1:4; **εν δυναμει σημειων και τερατων**, through the power which I exerted upon their souls by performing miracles, ^{<4359>}Romans 15:19; **δυναμις εις τι**, ^{<8011>}Hebrews 11:11; **δυναμις επι τα δαιμονια και νοσους θεραπευειν**, ^{<4001>}Luke 9:1; **ἡ δυναμις της ἀμαρτιας ὁ νομος**, sin exercises its power (upon the soul) through the law, *i.e.* through the abuse of the law, ^{<4356>}1 Corinthians 15:56; **της αναστασεως του Χριστου**, the power which the resurrection of Christ has, for instructing, reforming, elevating, tranquilizing, the soul, ^{<4080>}Philippians 3:10; **της ευσεβειας**,

inhering in godliness and operating upon souls, ^{<5185>}2 Timothy 3:5; **δυναμεις μελλοντος αιωνος** (see **αιων**, 3), ^{<5885>}Hebrews 6:5; **το πνευμα της δυναμεως** (see **πνευμα**, 5), ^{<4044>}1 Peter 4:14 Lachmann; ^{<5007>}2 Timothy 1:7; **δυναμις** is used of the power of angels: ^{<4021>}Ephesians 1:21 (cf. Meyer at the passage) ^{<6021>}2 Peter 2:11; of the power of the devil and evil spirits, ^{<4654>}1 Corinthians 15:24; **του εχθρου**, *i.e.* of the devil, ^{<2009>}Luke 10:19; **του δρακοντος**, ^{<6432>}Revelation 13:2; angels, as excelling in power, are called **δυναμεις** (cf. (Philo de mutat. nora. sec. 8 **δυναμεις ασωματοι**) Meyer as above; Lightfoot on ^{<5016>}Colossians 1:16; see **αγγελος**): ^{<4888>}Romans 8:38; ^{<4022>}1 Peter 3:22. **ἡ δυναμις του Θεου**, universally, “the power of God”: ^{<4229>}Matthew 22:29; ^{<4124>}Mark 12:24; ^{<4249>}Luke 22:69; ^{<4180>}Acts 8:10; ^{<5011>}Romans 1:20; 9:17; ^{<4064>}1 Corinthians 6:14; **δυναμις ὑπιστου**, ^{<4135>}Luke 1:35; **ἡ δυναμις**, especially in doxologies, the kingly power of God, ^{<4063>}Matthew 6:13 Rec.; ^{<6041>}Revelation 4:11; 7:12; 11:17; 12:10; 15:8; 19:1; and the abstract for the concrete (as **hrWbghān** Jewish writings; cf. Buxtorf Lex. talm. col. 385 (p. 201f, Fischer edition)) equivalent to **ὁ δυνατος**, ^{<4064>}Matthew 26:64; ^{<4142>}Mark 14:62; **δυναμις του Θεου** is used of the divine power considered as acting upon the minds of men, ^{<4015>}1 Corinthians 2:5; ^{<4072>}2 Corinthians 6:7; ^{<4037>}Ephesians 3:7,20; (^{<5008>}2 Timothy 1:8; ^{<4005>}1 Peter 1:5); **εις τινα**, ^{<4734>}2 Corinthians 13:4 (but WH in brackets); ^{<4019>}Ephesians 1:19; **ενδυεσθαι δυναμιν εξ ὑψους**, ^{<4249>}Luke 24:49; by metonymy, things or persons in which God’s saving power shows its efficacy are called **δυναμεις Θεου**: thus, **ὁ Χριστος**, ^{<4024>}1 Corinthians 1:24; **ὁ λογος του σταυρου**, ^{<4018>}1 Corinthians 1:18; **το ευαγγελιον**, with the addition **εις σωτηριαν παντι**, etc. ^{<5016>}Romans 1:16 (cf. Winer’s Grammar, sec. 36, 3 b.). **Δυναμις** is ascribed to Christ, now in one sense and now in another: a power to heal disease proceeds from him, ^{<4059>}Mark 5:30; ^{<4057>}Luke 5:17; 6:19; 8:46 the kingly power of the Messiah is his, ^{<4040>}Matthew 24:30; (^{<4135>}Mark 13:26); ^{<4227>}Luke 21:27; ^{<6016>}2 Peter 1:16; ^{<6452>}Revelation 5:12; **αγγελοι της δυναμεως αυτου** (see **αγγελος**, 2), ministering to his power, ^{<5007>}2 Thessalonians 1:7 (Winer’s Grammar, sec. 34, 3 b. note); metaphysical (or essential) power, viz. that which belongs to him as **ὁ θειος λογος**, in the expression **το ρημα της δυναμεως αυτου**, the word uttered by his power, equivalent to his most powerful will and energy, ^{<5003>}Hebrews 1:3; moral power, operating on the soul, ^{<4712>}2 Corinthians 12:9 R G; and called **ἡ θεια αυτου δυναμις** in ^{<6003>}2 Peter 1:3; **ἡ δυναμις του κυριου**, the power of Christ invisibly present and operative

in Christian church formally assembled, ^{<418>}1 Corinthians 5:4. **Δυναμις του αγιου πνευματος**; ^{<410>}Acts 1:8 (Winer’s Grammar, 125 (119)); **πνευμα αγιον και δυναμις**, ^{<410>}Acts 10:38; **αποδειξις πνευματος και δυναμεως** (see **αποδειξις**, b.), ^{<410>}1 Corinthians 2:4; **εν τη δυναμει του πνευματος**, under or full of the power of the Holy Spirit, ^{<404>}Luke 4:14; **εν δυναμει πνευματος αγιου**, by the power and influence of the Holy Spirit, ^{<513>}Romans 15:13; by the power which, under the influence of the Holy Spirit, I exerted upon their souls, ^{<519>}Romans 15:19.

b. specifically, “the power of performing miracles”: ^{<418>}Acts 6:8; **πασα δυναμις**, every kind of power of working miracles (with the addition of **και σημειοις και τερασι**), ^{<519>}2 Thessalonians 2:9; plural: (^{<135>}Matthew 13:54; 14:2; ^{<404>}Mark 6:14); ^{<418>}1 Corinthians 12:28f; ^{<405>}Galatians 3:5; **ενεργηματα δυναμεων**, ^{<420>}1 Corinthians 12:10; by metonymy, of the cause for the effect, “a mighty work” (cf. Winer’s Grammar, 32; Trench, sec. xci.): **δυναμιν ποιειν**, ^{<405>}Mark 6:5; 9:39; so in the plural, ^{<404>}Mark 6:2 ^{<137>}Luke 19:37; joined with **σημεια**, ^{<413>}Acts 8:13; with **σημεια και τερατα**, ^{<422>}Acts 2:22; ^{<422>}2 Corinthians 12:12; ^{<501>}Hebrews 2:4 (?); **ποιειν δυναμεις**, ^{<412>}Matthew 7:22; (13:58); ^{<411>}Acts 19:11; **γινονται δυναμεις**, ^{<411>}Matthew 11:20f,23; ^{<1013>}Luke 10:13.

c. “moral power and excellence of soul”: ^{<409>}1 Corinthians 4:19; ^{<401>}2 Corinthians 4:7; ^{<416>}Ephesians 3:16; ^{<5011>}Colossians 1:11.

d. “the power and influence which belong to riches”; (pecuniary “ability”), “wealth”: **του στηνους**, ‘riches ministering to luxury’ (Grotius), ^{<613>}Revelation 18:3; **κατα δυναμιν και υπερ** (others, **δυναμιν**, according to their means, yea, beyond their means, ^{<408>}2 Corinthians 8:3; (in this sense, for **l yj** at the Septuagint ^{<887>}Deuteronomy 8:17f; ^{<8041>}Ruth 4:11; not infrequent Greek writings, as Xenophon, Cyril 8, 4, 34; an. 7, 7, 21 (36)).

e. “power” and resources arising from numbers: ^{<613>}Revelation 3:8.

f. “power consisting in or resting upon armies, forces, hosts,” (so, both in singular and in plural, often in Greek writings from Herodotus, Thucydides, Xenophon, on; in the Septuagint and in Apocrypha); hence, **δυναμεις του ουρανου**, the “host of heaven,” Hebraistically the “stars”: ^{<124>}Matthew 24:29; ^{<1213>}Luke 21:26; and **δυναμεις εν τοις ουρανοις**,

^{<4135>}Mark 13:25; equivalent to *αβχ]μνιὰ θᾶ* ^{<2716>}2 Kings 17:16; 23:4;
^{<2340>}Isaiah 34:4; ^{<2482>}Jeremiah 8:2; ^{<2780>}Daniel 8:10, etc. (cf. *σαβαωθ*).

g. Like the Latin *vis* and *potestas*, equivalent to the (“force” *i.e.*) “meaning” of a word or expression: ^{<6441>}1 Corinthians 14:11; (Plato, *Crat.*, p. 394 h.; Polybius 20, 9, 11; Dionysius Halicarnassus 1, 68; Dio Cuss. 55, 3; others).*

(Synonyms: *βία*, *δυναμεις*, *ενεργεια*, *εξουσια*, *ισχυς*, *κρατος βια*, “force,” effective, often oppressive power, exhibiting itself in single deeds of violence; *δυναμεις*, “power,” natural ability, general and inherent; *ενεργεια*, “working,” power in exercise, operative power; *εξουσια*, primarily liberty of action; then, “authority” — either as delegated power, or as unrestrained, arbitrary power; *ισχυς*, “strength,” power (especially physical) as an endowment *κρατος*, “might,” relative and manifested power — in the N.T. chiefly of God; *τω κρατει της ισχυος*, ^{<4960>}Ephesians 6:10, *την ενεργειαν της δυναμμεως*, ^{<4887>}Ephesians 3:7, *την ενεργειαν του κρατους της ισχυος*, ^{<4019>}Ephesians 1:19. Cf. Schmidt, chapter 148; Lightfoot on ^{<5016>}Colossians 1:16; Meyer on ^{<4019>}Ephesians 1:19.)

{1412} *δυναμοω*, *δυναμοω*: (present passive *δυναμουμαι*); “to make strong, confirm, strengthen”: ^{<5011>}Colossians 1:11; (^{<4960>}Ephesians 6:10 WH marginal reading); 1 aorist *εδυναμωθησαν*, ^{<58134>}Hebrews 11:34 (R G *ενεδυναμωθησαν*). (^{<19572>}Psalms 67:29 (^{<19639>}Psalms 68:29); ^{<21000>}Ecclesiastes 10:10; ^{<27927>}Daniel 9:27 (Theodotion; ^{<19604>}Psalms 64:4 (^{<19604>}Psalms 65:4) Aquila; ^{<18800>}Job 36:9 Aquila) and occasionally in ecclesiastical and Byzantine writings; cf. Lob. ad Phryn., p. 605; (Winer’s Grammar, 26 (25)).) (Compare: *ενδυναμοω*.)*

{1413} *δυναστης*, *δυναστου*, *ο* (*δυναμαι*); from (Sophocles and Herodotus on; “powerful”;

1. “a prince, potentate”: ^{<40152>}Luke 1:52; used of God (Sir. 46:5; 2 Macc. 15:3, 23, etc.; of Zeus, Sophocles *Ant.* 608), ^{<5065>}1 Timothy 6:15.

2. “a courtier, high officer, royal minister”: ^{<44827>}Acts 8:27 (A.V. (“a eunuch of great authority”); but see Meyer at the passage) (*δυνασται Φαραω*, ^{<18504>}Genesis 50:4).*

{1414} *δυνατεω*, *δυνατω*; (*δυνατος*); “to be powerful” or “mighty; show oneself powerful”: ^{<47138>}2 Corinthians 13:3 (opposed to *ασθενω*); “to

be able, have power”: followed by an infinitive, ^{<6104>}Romans 14:4 L T Tr WH ^{<4008>}2 Corinthians 9:8 L T Tr WH. Not found in secular writings nor in the Septuagint*

{1415} δυνατος, δυνατη, δυνατον (δυναμαι); (from Pindar down), the Septuagint for **rwθgi**, “able, powerful, mighty, strong”;

1. absolutely; a. mighty in wealth and influence: ^{<6026>}1 Corinthians 1:26; (^{<6065>}Revelation 6:15 Rec.); **οι δυνατοι**, the chief men, ^{<4276>}Acts 25:5 (Josephus, b. j. 1, 12, 4 **ἤκον Ιουδαιων οι δυνατοι**; Xenophon, Cyril 5, 4, 1; Thucydides 1, 89; Polybius 9, 23, 4). **ο δυνατος**, the preeminently mighty one, almighty God, ^{<4049>}Luke 1:49. b. “strong in soul”: to bear calamities and trials with fortitude and patience, ^{<4720>}2 Corinthians 12:10; strong in Christian virtue, ^{<4739>}2 Corinthians 13:9; firm in conviction and faith, ^{<6150>}Romans 15:1.

2. in construction;

a. δυνατος ειμι with an infinitive, “to be able (to do something; (Buttmann, 260 (224); Winer’s Grammar, 319 (299))): ^{<2461>}Luke 14:31; ^{<4117>}Acts 11:17; ^{<6026>}Romans 4:21; 11:23; 14:4 RG; ^{<4008>}2 Corinthians 9:8 RG; ^{<5012>}2 Timothy 1:12; ^{<5009>}Titus 1:9; ^{<5819>}Hebrews 11:19 (Lachmann δυναται; ^{<5892>}James 3:2.

b. δυνατος εν τινι, “mighty,” *i.e.* “excelling in something”: **εν εργω και λογω**, ^{<4249>}Luke 24:19; **εν λογοις και εργοις**, ^{<4172>}Acts 7:22; **εν γραφαις**;, excelling in knowledge of the Scriptures, ^{<4184>}Acts 18:24.

c. προς τι, “mighty,” *i.e.* “having power for something”: ^{<4704>}2 Corinthians 10:4.

d. neuter δυνατον (in passive sense, cf. Buttmann, 190 (165)) “possible”: **ει δυνατον (εστι)**, ^{<4024>}Matthew 24:24; 26:39; ^{<4132>}Mark 13:22; 14:35; ^{<6128>}Romans 12:18; ^{<8045>}Galatians 4:15; **ουκ ην δυνατον** followed by infinitive ^{<4124>}Acts 2:24; **δυνατον τι εστι τινι** (Buttmann, 190 (165)), ^{<4023>}Mark 9:23; 14:36; ^{<4016>}Acts 20:16; **παρα Θεω παντα δυνατα εστι**, ^{<4025>}Matthew 19:26; ^{<4107>}Mark 10:27; ^{<2187>}Luke 18:27. **Το δυνατον αυτου**, what his power could do, equivalent to **την δυναμιν αυτου**, ^{<6022>}Romans 9:22, cf. Winer’s Grammar, sec. 34, 2.*

{1416} δυνω, δω; 2 aorist **εδυν**; 1 aorist (in Greek writings transitively) **εδυσα** (^{<4013>}Mark 1:32 L Tr WH), cf. Alexander Buttmann

(1873) *Ausf. Spr. ii.*, p. 156f; Winer's *Grammar*, p. 84 (81); Buttman, 56 (49); (Veitch, see under the words); "to go into, enter; go under, be plunged into, sink in": in the N.T. twice of the setting sun (sinking as it were into the sea), ^{<4103>}Mark 1:32; ^{<4040>}Luke 4:40. So times without number in Greek writings from Homer on; the Septuagint, ^{<4081>}Genesis 28:11; ^{<4027>}Leviticus 22:7, etc.; Tobit 2:4; 1 Macc. 10:50. (Compare: **εκδυνω**, **απεκδυνω** (**απεκδυνομαι**), **ενδυνω**, **επενδυνω**, **παρεισδυνω**, **επιδυνω**.)*

{1417} **δυο**, genitive indeclinable **δυο** (as in Epic, and occasionally in Herodotus, Thucydides, Xenophon, Polybius, others for **δυοιν**, more common in Attic (see Rutherford, *New Phryn.*, p. 289f)); dative **δυσι**, **δυσιν** (**δυσι** in ^{<4024>}Matthew 6:24; ^{<4163>}Luke 16:13; ^{<4213>}Acts 21:33 (Tr **δυσιν**), **δυσιν** in ^{<4240>}Matthew 22:40; ^{<4162>}Mark 16:12; ^{<4252>}Luke 12:52 (R G **δυσι**; ^{<4126>}Acts 12:6 (R G L **δυσι**); ^{<3108>}Hebrews 10:28; ^{<6108>}Revelation 11:3 (R G **δυσι**); cf. Tdf. *Proleg.*, p. 98; WH's *Appendix*, p. 147) — a form not found in the older and better writings, met with in Hippocrates, Aristotle, Theophrastus, frequent from Polybius on, for the Attic **δυοιν**); accusative **δυο** (cf. Lob. *ad Phryn.*, p. 210; Alexander Buttman (1873) *Ausf. Spr. i.*, p. 276f; Winer's *Grammar*, sec. 9, 2 b.; Passow, *i.*, p. 729); "two": absolutely, **ουκ επι εισι δυο, αλλα σαρξ μια**, ^{<4096>}Matthew 19:6; ^{<4108>}Mark 10:8; **δυο η τρεις**, ^{<4182>}Matthew 18:20; ^{<6442>}1 Corinthians 14:29; **τρεις επι δυσι και δυο επι τρισι**, ^{<4252>}Luke 12:52; **ανα** and **κατα δυο**, "two by two" (Winer's *Grammar*, 398 (372); 401 (374); Buttman, 30 (26)), ^{<4098>}Luke 9:3 (WH omits; Tr brackets **ανα**); 10:1 (WH **ανα δυο** (**δυο**); cf. *Acta Philip.* sec. 36, Tdf. edition, p. 92); ^{<4216>}John 2:6 (apiece); ^{<6442>}1 Corinthians 14:27; **δυο δυο**, "two and two," ^{<4107>}Mark 6:7 (so, after the Hebrew, in ^{<4069>}Genesis 6:19,20; but the phrase is not altogether foreign even to the Greek poets, as Aeschyl. *Pers.* 981 **μυρια μυρια** for **κατα μυριαδας**, cf. Winer's *Grammar*, 249 (234) (cf. 39 (38))); neuter **εις δυο** into two parts, ^{<4251>}Matthew 27:51; ^{<4158>}Mark 15:38; with the genitive **δυο των μαθητων** (**αυτου**), ^{<4110>}Mark 11:1; 14:13; ^{<4249>}Luke 19:29; (^{<4112>}Matthew 11:2 R G); **των οικετων**, ^{<4107>}Acts 10:7. **δυο εξ αυτων**, ^{<4243>}Luke 24:13 (cf. Alexander Buttman (1873) 158 (138); Winer's 203 (191)). with a noun or pronoun: **δυο δαιμονιζομενοι**, ^{<4088>}Matthew 8:28. **δυο μαχαιραι**, ^{<4228>}Luke 22:38; **επι στοματος δυο μαρτυρων**, ^{<4086>}Matthew 18:16; ^{<4731>}2 Corinthians 13:1; **δυσι κυριοις**, ^{<4164>}Matthew 6:24; ^{<4163>}Luke 16:13; **ειδε δυο αδελφους**, ^{<4048>}Matthew 4:18; preceded by the article, **οι δυο**, "the two, the twain": ^{<4096>}Matthew 19:5; ^{<4108>}Mark 10:8;

^{<116>}1 Corinthians 6:16; ^{<45>}Ephesians 5:31; **τους δυο**, ^{<115>}Ephesians 2:15; **ἄι** (Rec. only) **δυο διαθηκαι**, ^{<804>}Galatians 4:24; **ὄντοι** (Lachmann brackets **όντοι**) **ὁι δυο υιοι μου**, ^{<111>}Matthew 20:21; **περι των δυο αδελφων**, ^{<114>}Matthew 20:24; **εν ταυταις ταις δυσιν εντολαις**, ^{<120>}Matthew 22:40; **τους δυο ιχθυας**, ^{<149>}Matthew 14:19; ^{<164>}Mark 6:41; ^{<196>}Luke 9:16; **δυο δηναρια**, ^{<205>}Luke 10:35.

{1418} **δυσ-**, an inseparable prefix conveying the idea of difficulty, opposition, injuriousness or the like, and corresponding to our “mis-,” “un-” (Curtius, sec. 278); opposed to **ευ**.

{1419} **δυσβαστακτος, δυσβαστακτον (βασταζω)**, “hard” (A.V. “grievous”) “to be borne”: ^{<134>}Matthew 23:4 (T WH text omit; Tr brackets **δυσβαστακτος**) and ^{<214>}Luke 11:46 **φορτια δυσβαστακτα**, said of precepts hard to obey, and irksome. (the Septuagint ^{<177>}Proverbs 27:3; Philo, omn. prob. book sec. 5; Plutarch, quaest. nat. c. 16, 4, p. 915 f.)*

{1420} **δυσεντερια, δυσεντεριας, ἦ (εντερον, intestine)**, “dysentery” (Latin *tormina intestinorum*, bowel-complaint): ^{<408>}Acts 28:8 R G; see the following word. (Hippocrates and medical writers; Herodotus, Plato, Aristotle, Polybius, others.)*

{1420} **δυσεντεριον, δυσεντεριου, το**, a later form for **δυσεντερια**, which see: ^{<408>}Acts 28:8 LT Tr WH. Cf. Lob. ad Phryn., p. 518.*

{1421} **δυσερμηνευτος, δυσερμηνευτον (ερμηνευω)**, “hard to interpret, difficult of explanation”: ^{<851>}Hebrews 5:11. (Diodorus 2, 52; Philo de somn. sec. 32 at the end; Artemidorus Daldianus, oneir. 3, 66.)*

{1416} (**δυσις, δυσσεως, ἦ**;

1. “a sinking or setting,” especially of the heavenly bodies;
2. of the quarter in which the sun sets, “the west”: Mark 16 WH (rejected) ‘Shorter Conclusion.’ (So both in singular and in plural: Aristotle, de mund. 3, p. 393{a}, 17; 4, p. 394b, 21; Polybius 1, 42, 5 etc.)*

{1422} **δυσκολος, δυσκολον (κολον, food)**;

1. properly, “hard to find agreeable food for, fastidious about food.”

2. “difficult to please, always finding fault”; (Euripides, Aristophanes, Xenophon, Plato, others).

3. universally, “difficult” (Xenophon, oec. 15, 10 ἡ γεωργία δυσκόλος ἐστὶ μαθεῖν): πῶς δυσκόλον ἐστὶ, followed by an accusative with an infinitive, ^{<1023>}Mark 10:24.*

{1423} **δυσκόλως**, adverb (**δυσκόλος**) (from Plato down), “with difficulty”: ^{<1023>}Matthew 19:23; ^{<1023>}Mark 10:23; ^{<1023>}Luke 18:24.*

{1424} **δυσμη**, **δυσμης**, ἡ (from Aeschylus and Herodotus down), much more often in plural (Winer’s Grammar, sec. 27, 3) **δυσμαι**, **ἄι** (**δύω** or **δύνω**, which see), namely, **ἡλιου**, “the setting of the sun”: ^{<1254>}Luke 12:54 (according to the reading of T WH Tr marginal reading **ἐπι δυσμη** may possibly be understood of “time” (cf. Winer’s Grammar, 375f (352)); see **ἐπι**, A. II.; others take the preposition locally, “over, in,” and give **δυσμη** the meaning which follows; see **ἐπι**, A. I. 1 b.); “the region of sunset, the west,” (anarthrous, Winer’s Grammar, 121 (115)): ^{<113>}Revelation 21:13; **ἀπο ἀνατολῶν καὶ δυσμῶν**, from all regions or nations, ^{<1081>}Matthew 8:11; 24:27; ^{<1233>}Luke 13:29; in Hebrew **אַדְמַתְיָמָוֶהֱ** ^{<1004>}Joshua 1:4. Often in secular writings from Herodotus on, both with and without **ἡλιου**.*

{1425} **δυσνοητος**, **δυσνοητον** (**νοεω**), “hard to be understood”: ^{<1016>}2 Peter 3:16. (**χρησμος**, Lucian, Alex. 54; Diogenes Laërtius 9, 13 **δυσνοητον τε καὶ δυσεξηγητον**; (Aristotle, plant. 1, 1, p. 816{a}, 3).)

δυσφημεω, **δυσφημω**: (present passive **δυσφημουμαι**); (**δυσφημος**); “to use ill words, defame”; passive “robe defamed,” ^{<1013>}1 Corinthians 4:13 T WH Tr marginal reading (1 Macc. 7:41; in Greek writings from Aeschylus Agam. 1078 down.)*

{1426} **δυσφημια**, **δυσφημιας**, ἡ, both “the condition of a” **δυσφημος**, *i.e.* “of one who is defamed, viz. ill-repute,” and “the action of one who uses opprobrious language,” viz. “defamation, reproach”: **δια δυσφημιας καὶ ευφημιας** (A.V. “by evil report and good report”), ^{<1008>}2 Corinthians 6:8. (1 Macc. 7:38; 3 Macc. 2:26. Dionysius II. 6, 48; Plutarch, de gen. Socrates sec. 18, p. 587f.)*

{1416} **δύω**, see **δύνω**.

{1427} δωδεκα, ὄι, ἄι, τα (from Homer down), “twelve”: ^{<409D>}Matthew 9:20; 10:1; (L T Tr WH in ^{<449D>}Acts 19:7; 24:11 for δεκαδυο); ^{<407B>}Revelation 7:5 (R G i b’); ^{<612>}Revelation 21:21, etc.; ὄι δωδεκα, “the twelve” apostles of Jesus, so called by way of eminence: ^{<408B>}Mark 9:35; 10:32; 11:11; ^{<4064>}Matthew 26:14,20; ^{<421B>}Luke 22:3, etc.

{1428} δωδεκατος, δωδεκατη, δωδεκατον, “twelfth”: ^{<61D>}Revelation 21:20. (From Homer on.)*

{1429} δωδεκαφυλον, δωδεκαφυλου, το (from δωδεκα, and φυλη, tribe), “the twelve tribes,” used collectively of the Israelitish people, as consisting of twelve tribes: ^{<407>}Acts 26:7. (Clement of Rome, 1 Corinthians 55, 6; Protevangelium Jacobi, c. 1, 3; λαος ὁ δωδεκαφυλος, Sibylline Oracles Cf. δεκαφυλος, τετραφυλος, Herodotus 5, 66; (Winer’s Grammar, 100 (95)).)*

{1430} δωμα, δωματος, το (δεμω, to build);

1. “a building, house,” (Homer and following).
2. a part of a building, “dining-room, hall,” (Homer and following).
3. in the Script. equivalent to γῆ; “house-top, roof” (Winer’s Grammar, 23): ^{<4047>}Matthew 24:17; ^{<4135>}Mark 13:15; ^{<459>}Luke 5:19; 17:31. The house-tops of the Orientals were (and still are) level, and were frequented not only for walking but also for meditation and prayer: ^{<400B>}Acts 10:3; hence, επι δωματων, “on the house-tops,” *i.e.* “in public”: ^{<4007>}Matthew 10:27; ^{<402B>}Luke 12:3; επι το δωμα ... κατ’ οφθαλμους παντος Ισραηλ, ^{<4062>}2 Samuel 16:22.*

{1431} δωρεα, δωρεας, ἡ (διδωμι); from (Aeschylus and) Herodotus down; “a gift”: ^{<640>}John 4:10; ^{<481>}Acts 8:20; 11:17; ^{<655>}Romans 5:15; ^{<4095>}2 Corinthians 9:15; ^{<804>}Hebrews 6:4; ἡ χαρις εδοθη κατα το μετρον της δωρεας του Χριστου, according to the measure in which Christ gave it, ^{<407>}Ephesians 4:7; with an epexegetical genitive of the thing given, viz. του ἁγιου πνευματος, ^{<428>}Acts 2:38; 10:45; δικαιοσυνης, ^{<617>}Romans 5:17 (L WH Tr marginal reading brackets της δωρεας); της χαριτος του Θεου, ^{<400>}Ephesians 3:7. The accusative δωρεαν (properly, “as a gift, gift-wise” (cf. Winer’s Grammar, 230 (216); Buttmann, 153 (134))) is used adverbially; the Septuagint for μῆϊ i

a. “freely, for naught, gratis, gratuitously”: ^{<4008>}Matthew 10:8; ^{<6124>}Romans 3:24; ^{<4710>}2 Corinthians 11:7; ^{<5188>}2 Thessalonians 3:8; ^{<6206>}Revelation 21:6; 22:17 (Polybius 18, 17, 7; ^{<2211>}Exodus 21:11; ^{<5758>}Isaiah 52:3).

b. by a usage of which as yet no example has been noted from Greek writings, “without just cause, unnecessarily”: ^{<8155>}John 15:25 (^{<3885>}Psalm 68:5 (^{<3915>}Psalm 69:5); ^{<3849>}Psalm 34:19 (^{<3959>}Psalm 35:19); ^{<8121>}Galatians 2:21 (^{<8109>}Job 1:9 (?); ^{<3847>}Psalm 34:7 (^{<3857>}Psalm 35:7) (where Symmachus ^{<3857>}αναιτιως); so the Latin *gratuitus*: Livy 2, 42 *gratuitus furor*, Seneca, epistles 105, 3 (book xviii., epistle 2, sec. 3) *odium aut est ex offensa ... aut gratuitum*). (Synonym: see ^{<3857>}δομα, at the end.)*

{1432} δωρεαν, see ^{<3857>}δορεα.

{1433} δωρεω, δωρω: “to present, bestow,” (Hesiod, Pindar, Herodotus, others); passive ^{<8105>}Leviticus 7:5 (Hebrews text ^{<8175>}Leviticus 7:15). But much more frequently as deponent middle ^{<3857>}δωρομαι, ^{<3857>}δωρουμαι (Homer and following): 1 aorist ^{<3857>}εδωρησαμην; perfect ^{<3857>}δεδωρημαι; ^{<3857>}τινι τι, ^{<4155>}Mark 15:45; ^{<6008>}2 Peter 1:3,4.*

{1434} δωρημα, δωρηματος, το (δωρομαι); “a gift, bounty benefaction”; ^{<8516>}Romans 5:16; ^{<5017>}James 1:17. ((Aeschyl.), Sophocles, Xenophon, others) (Cf. ^{<3857>}δομα, at the end.)*

{1435} δωρον, δωρου, το (from Homer down), the Septuagint generally for ^{<3857>}Brq; often also for ^{<3857>}hj n̄hi and ^{<3857>}dj w̄ “a gift, present”: ^{<4008>}Ephesians 2:8; ^{<6110>}Revelation 11:10; of gifts offered as an expression of honor, ^{<4021>}Matthew 2:11; of sacrifices and other gifts offered to God, ^{<4153>}Matthew 5:23f; 8:4; 15:5; 23:18f; ^{<4071>}Mark 7:11; ^{<5810>}Hebrews 5:1; 8:3f; 9:9; 11:4; of money cast into the treasury for the purposes of the temple and for the support of the poor, ^{<2100>}Luke 21:1,(4). (Synonym: see ^{<3857>}δομα, at the end.)*

^{<3857>}δωροφορια, ^{<3857>}δωροφοριας, ἡ (^{<3857>}δωροφορος, bringing gifts), “the offering of a gift or of gifts”: ^{<5151>}Romans 15:31 L Tr marginal reading, cf.

^{<3857>}διακονια, 3. (Alciphron 1, 6; Pollux 4, 47 (p. 371, Hemst. edition); several times in ecclesiastical writings.)*

E

{1436} **εα**, an interjection expressive of indignation, or of wonder mixed with fear (derived apparently from the imperative present of the verb **εαν** (according to others a natural instinctive, sound)), frequent in the Attic poets, rare in prose writings (as Plato, Prot., p. 314 d.), “Ha! Ah!”: ~~4024~~Mark 1:24 RG; ~~4084~~Luke 4:34; cf. Fritzsche on Mark, p. 32f.*

{1437} **εαν**;

I. a conditional particle (derived from **ει αν**), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; “if, in case,” (Latin *si*; German *wenn*; *im Fall, dass; falls; wofern*); cf., among others, Hermann ad Viger., p. 832; Klotz ad Devar. ii. 2, p. 450ff; Winer’s Grammar, 291f (273f). “It is connected”:

1. with the subjunctive, according to the regular usage of the more ancient and elegant classic writers.

a. with the subjunctive present: ~~4062~~Matthew 6:22 (**εαν ουν ο οφθαλμος σου απλους η**, if it be the case, as to which I do not know, that thine eye etc.); ~~4163~~Matthew 6:23; 17:20; ~~4206~~Luke 10:6; ~~4077~~John 7:17; 8:54 (R G L marginal reading); 9:31; 11:9,10; ~~4458~~Acts 5:38; 13:41; ~~4525~~Romans 2:25f; ~~4096~~1 Corinthians 9:16; ~~4870~~Galatians 5:2; ~~5008~~1 Timothy 1:8 (not Lachmann); ~~5833~~Hebrews 13:23; ~~6009~~1 John 1:9; 2:3,15 etc.

b. with the subjunctive aorist, corresponding to the Latin future perfect: ~~4049~~Matthew 4:9 (**εαν προσκυνησης μοι**, if thou shalt have worshipped me); ~~4056~~Matthew 5:46; 9:21; ~~4034~~Mark 3:24; 9:50 ~~4144~~Luke 14:34; 17:4; 20:28; ~~4454~~John 5:43; 11:57; ~~4502~~Romans 7:2; 10:9; ~~4078~~1 Corinthians 7:8,39; 8:10; 16:10 (**εαν ελθη Τιμοθεος**; for although he was already on his way to Corinth, yet some hindrance might still prevent his arriving); ~~4004~~2 Corinthians 9:4; ~~4801~~Galatians 6:1; ~~5002~~James 2:2; ~~6156~~1 John 5:16 (Lachmann present); ~~4830~~Revelation 3:20, and often; also in the oratio obliqua, where the better Greek writers use the optative: ~~4302~~John 9:22; 11:57; ~~4402~~Acts 9:2 (Winer’s Grammar, 294 (276); (cf. Buttman, 224 (193))). The difference between the present and the aorist may be seen especially from the following passages: ~~5015~~2 Timothy 2:5 **εαν δε και**

ἀθλη τις, ου στεφανουται, εαν μη νομιμως ἀθληση, ^{<4143>}1 Corinthians 14:23 εαν ουν συνελθη ἡ ἐκκλησια ... και παντες γλωσσαις λαλωσιν, εισελθωσι δε ιδιωται η απ ιστοι, ^{<4144>}1 Corinthians 14:24 εαν δε παντες προφητευωσιν, εισελθη δε τις απιστος, ^{<4121>}Matthew 21:21 εαν εχητε πιστιν και μη διακριθητε. Also ει (“*quod per se nihil significat praeter conditionem,*” Klotz, the passage cited, p. 455) and εαν are distinguished in propositions subjoined the one to the other (Winer’s Grammar, 296 (277f)): ^{<4137>}John 13:17 ει ταυτα οιδατε, μακαριοι εστε, εαν ποιητε αυτα, ^{<4182>}John 3:12; ^{<4176>}1 Corinthians 7:36; in statements antithetic, ^{<4153>}Acts 5:38f; or parallel, ^{<4134>}Mark 3:24-26. Finally, where one of the evangelists uses ει, another has εαν, but so that each particle retains its own force, inasmuch as one and the same thing is differently conceived of by the different minds: ^{<4193>}Mark 9:43 εαν σκανδαλιζη (σκανδαλιση L marginal reading T WH text) ἡ χειρ σου, and ^{<4197>}Mark 9:47 εαν ὁ οφθαλμος σου σκανδαλιζη σε, *i.e.* if so be that, etc.; on the other hand, Matthew, in ^{<4183>}Matthew 18:8f and ^{<4159>}Matthew 5:29f concerning the same thing says ει. c. irregularly, but to be explained as an imitation of the Hebrew *mai* which is also a particle of time (cf. Gesenius, Thesaurus, under the word, 4), εαν with the subjunctive aorist is used of things which the speaker or writer thinks will certainly take place, where ὅταν, “when, whenever,” should have been used: εαν ὑψωθω, ^{<4123>}John 12:32; εαν πορευθω, ^{<4143>}John 14:3; εαν φανερωθη, ^{<4123>}1 John 2:28 (L T Tr WH, for ὅταν R G); ^{<4182>}1 John 3:2; εαν ακουσητε, ^{<3887>}Hebrews 3:7 from ^{<4198>}Psalms 94:8 (^{<4198>}Psalms 95:8); (εαν εισελθης εις τον νυμφωνα, Tobit 6:17 (16) (others, ὅταν); εαν αποθानω, θαψον με, Tobit 4:3, cf. Tobit 4:4 ὅταν αποθानη, θαψον αυτην; for *mai* “when,” ^{<2343>}Isaiah 24:13; ^{<4182>}Amos 7:2). d. sometimes when the particle is used with the subjunctive aorist the futurity of a thing is not so much affirmed as imagined, it being known to be something which never could happen: εαν ειπη ὁ πους, if the foot should say, or were to say, ^{<4125>}1 Corinthians 12:15; εαν ελθω προς ὑμας γλωσσαις λαλων, ^{<4143>}1 Corinthians 14:6.

2. by a somewhat negligent use, met with from the time of Aristotle on, εαν is connected also with the indicative (cf. Klotz, the passage cited, p. 468ff; Kühner, sec. 575 Anm. 5; Winer’s Grammar, 295 (277); Buttmann, 221f (191f); Tdf. Proleg., p. 124f; WH’s Appendix, p. 171; Sophocles’ Lexicon, under the word; Vincent and Dickson, Modern Greek, 2nd edition, Appendix, sec. 77); and

a. with the future indicative, in meaning akin, as is well known, to the subjunctive: (εαν δυο συμφωνησουσιν, ^{<488>}Matthew 18:19 T Tr); εαν οὔτοι σιωπησουσι, ^{<294>}Luke 19:40 L T Tr WH; εαν ... ὀδηγησει, ^{<488>}Acts 8:31 T Tr WH (εαν βεβηλωσουσιν αυτα, ^{<829>}Leviticus 22:9); but also

b. with the present indicative: εαν δανειζετε, ^{<464>}Luke 6:34 L marginal reading Tr text; εαν στηκετε, ^{<388>}1 Thessalonians 3:8 T Tr text WH; εαν τε αποθνησκομεν, ^{<548>}Romans 14:8 Lachmann with an preterite indicative, but one having the force of a present: εαν (Lachmann αν) οιδαμεν, ^{<615>}1 John 5:15 without variant.

3. εαν joined with other particles;

a. εαν δε και, “but if also, but even if,” (A.V. “but and if” (retained by R. V. in 1 Cor.)); with the subjunctive: ^{<487>}Matthew 18:17; ^{<471>}1 Corinthians 7:11,28; ^{<315>}2 Timothy 2:5.

b. εαν και: ^{<801>}Galatians 6:1.

c. εαν μη, “if not, unless, except”; with the subjunctive present: ^{<103>}Matthew 10:13; ^{<213>}Luke 13:3 (Lachmann text aorist); ^{<451>}Acts 15:1 (Rec.); ^{<488>}1 Corinthians 8:8; 9:16 (R G L marginal reading T WH marginal reading); ^{<527>}James 2:17; ^{<921>}1 John 3:21; with the subjunctive aorist: ^{<465>}Matthew 6:15; 18:35; ^{<402>}Mark 3:27; ^{<488>}John 3:8; 8:24; ^{<446>}1 Corinthians 14:6f,9; ^{<505>}Romans 10:15; (11:23 R L); ^{<315>}2 Timothy 2:5; ^{<485>}Revelation 2:5, 22 (R L), and often. with the indicative present: εαν μη πιστευετε, ^{<608>}John 10:38 Tdf. In some passages, although the particles εαν μη retain their native force of “unless, if not,” yet, so far as the sense is concerned, one may translate them, “but that, without”: ^{<452>}Matthew 26:42 (the cup cannot pass by without my drinking. it); ου γαρ εστιν κρυπτον, εαν μη φανερωθη (Treg.), there is nothing hid, but that it shall be made manifest (properly, nothing whatever is hid, except that it should be made manifest), ^{<402>}Mark 4:22; ουδεις εστιν, ὃς αφηκεν οικιαν ... εαν μη λαβη, but that shall receive (properly, unless he shall receive ... it cannot be said that anyone has left), ^{<402>}Mark 10:29,30 (cf. Buttmann, sec. 149, 6. On the supposed use of εαν μη (ει μη) as equivalent to αλλα, cf. Meyer on ^{<1024>}Matthew 12:4; ^{<8007>}Galatians 1:7; 2:16; Fritzsche on ^{<544>}Romans 14:14 at the end; Ellicott and Lightfoot on Galatians, at the passages cited. See ει, III. 8 c. [^b.]])

d. **εανπερ** (L Tr separately, **εαν περ**) “if only, if indeed”: ^{<3086>}Hebrews 3:6 (where L brackets **περ**, and T Tr WH read **εαν**), 14; 6:3; it occurs neither in the Septuagint nor in the O.T. Apocrypha; on its use in Greek writings cf. Klotz, the passage cited, p. 483f.

e. **εαν τε ... εαν τε**, *sive ... sive*, “whether ... or”: ^{<5148>}Romans 14:8; (often in the Septuagint for **μαι... μαι** as ^{<1293>}Exodus 19:13; ^{<8001>}Leviticus 3:1; ^{<5183>}Deuteronomy 18:3). Cf. Klotz, the passage cited, p. 479f; Kühner, sec. 541; (Buttmann, 221 (191)).

f. **καν** for **και εαν**, see **καν**.

II. The classic use of the conditional particle **εαν** also in the contracted form **αν** (see p. 34{b} above) seems to have led the biblical writers of both Testaments to connect **εαν**, with relative pronouns and adverbs instead of the potential particle **αν**, as **ὅς εαν** (so Tdf. in 12 places), **ὅ εαν** (so Tdf. uniformly), etc. (this use among secular writings is very doubtful, cf. Winer’s Grammar, p. 310 (291); Buttmann, 72 (63)): ^{<4159>}Matthew 5:19; 10:14 (RG); 15:5; ^{<4162>}Mark 6:22f; ^{<4198>}Luke 9:48 (WH **αν**); 17:33; ^{<4107>}Acts 7:7 (R G T); ^{<4168>}1 Corinthians 6:18; ^{<4168>}Ephesians 6:8 (R G L text); ^{<6005>}3 John 1:5, etc.; **ὅπου εαν**, ^{<4189>}Matthew 8:19; 26:13; ^{<4160>}Mark 6:10 (L Tr **αν**). **Ὅσακις εαν**, ^{<6105>}Revelation 11:6. **Ὅυ εαν**, ^{<6105>}1 Corinthians 16:6 (1 Macc. 6:36). **Καθο εαν**, ^{<4182>}2 Corinthians 8:12 (Tdf. **αν**; **ὄστις εαν**, ^{<8150>}Galatians 5:10 T Tr WH; **ἥτις εαν**, ^{<4183>}Acts 3:23 Tdf. For many other examples see Sophocles’ Lexicon, under the word, **εαν**, 3.) In many places the manuscripts vary between **εαν** and **αν**; cf. **αν**, II., p. 34; (and especially Tdf. Proleg., p. 96).

εανπερ, see **εαν** I. 3 d.

{1438} **ἑαυτου**, **ἑαυτης**, **ἑαυτου**, etc. or (contracted) **ἄντου**, **ἄντης**, **ἄντου** (see p. 87); plural **ἑαυτων**; dative **ἑαυτοις**, **ἑαυταις**, **ἑαυτοις**, etc.; reflexive pronoun of the 3rd person. It is used:

1. of the 3rd person singular and plural, to denote that the agent and the person acted on are the same; as, **σῶζειν ἑαυτον**, ^{<4174>}Matthew 27:42; ^{<4153>}Mark 15:31; ^{<4235>}Luke 23:35; **ὑψουν ἑαυτον**, ^{<4192>}Matthew 23:12, etc. **Ἐαυτω**, **ἑαυτον** are also often added to middle verbs: **διεμερισαντο ἑαυτοις**, ^{<6124>}John 19:24 (Xenophon, mem. 1, 6, 13 **ποιεισθαι ἑαυτω φιλον**); cf. Winer’s Grammar, sec. 38, 6; (Buttmann, sec. 135., 6). Of the phrases into which this pronoun enters we notice the following: **αφ’**

ἑαυτου, see απο, II. 2 d. aa.; δι' ἑαυτου, “of itself,” *i.e.* in its own nature, ^{<5444>}Romans 14:14 (Tr L text read αυτου); εν ἑαυτω, see in διαλογιζεσθαι, λεγειν, ειπειν. Εις ἑαυτον ερχεσθαι, to come to oneself, to a better mind, ^{<2577>}Luke 15:17 (Diodorus 13, 95). Καθ' ἑαυτον, “by oneself, alone”: ^{<4236>}Acts 28:16; ^{<3127>}James 2:17. Παρ' ἑαυτω, by him, *i.e.* “at his home,” ^{<6142>}1 Corinthians 16:2 (Xenophon, mem. 3, 13, 3). Προς ἑαυτον, to himself *i.e.* “to his home,” ^{<4242>}Luke 24:12 (R G; T omits, WH (but with ἄυτον) reject, L Tr (but the latter with αυτον) brackets, the verse); ^{<6110>}John 20:10 (T Tr αυτον (see ἄυτον)); “with” (cf. our “to”) “himself,” *i.e.* “in his own mind,” προσευχεσθαι, ^{<2811>}Luke 18:11 (Tdf. omits) (2 Macc. 11:13); in the genitive, joined with a noun, it has the force of a possessive pronoun, as τους ἑαυτων νεκρους: ^{<4082>}Matthew 8:22; ^{<6141>}Luke 9:60.

2. It serves as reflexive also to the 1st and 2nd person, as often in classic Greek, when no ambiguity is thereby occasioned; thus, εν ἑαυτοις equivalent to εν ἡμιν αυτοις, ^{<6123>}Romans 8:23; ἑαυτους equivalent to ἡμας αυτοους, ^{<6113>}1 Corinthians 11:31; αφ' ἑαυτου equivalent to απο σεαυτον (read by L Tr WH), ^{<6183>}John 18:34; ἑαυτον equivalent to σεαυτον (read by L T Tr WH), ^{<6139>}Romans 13:9; ἑαυτοις for ὑμιν αυτοις, ^{<4231>}Matthew 23:31, etc.; cf. Matthiae, sec. 489 II.; Winer's Grammar, sec. 22, 5; (Buttmann, sec. 127, 15).

3. It is used frequently in the plural for the reciprocal pronoun αλληλων, αλληλοις, αλληλους, “reciprocally, mutually, one another”: ^{<4047>}Matthew 16:7; 21:38; ^{<4105>}Mark 10:26 (Tr marginal reading WH αυτον); 16:3; ^{<2215>}Luke 20:5; ^{<4042>}Ephesians 4:32; ^{<5133>}Colossians 3:13,16; ^{<4048>}1 Peter 4:8,10; see Matthiae sec. 489 III.; Kühner, ii., p. 497f; Bernhardy (1829), p. 273; (Lightfoot on ^{<5133>}Colossians 3:13).

{1439} εαω, εω; imperfect ειων; future εασω; 1 aorist ειασα; from Homer down;

1. “to allow, permit, let”: followed by the infinitive, ουκ αν ειασε διορυγηναι (T Tr WH διορυχθηναι), ^{<4243>}Matthew 24:43; by the accusative of the person and the infinitive, ^{<4041>}Luke 4:41 (ουκ εια αυτα λαλειν); ^{<4146>}Acts 14:16; 23:32; 27:32; 28:4; ^{<6103>}1 Corinthians 10:13; by the accusative alone, when the infinitive is easily supplied from the context, ουκ ειασεν αυτους, namely, πορευθηναι, ^{<4447>}Acts 16:7; ουκ ειων

αυτον, namely, **εισελθειν**, ^{<419D>}Acts 19:30; (cf. Winer's Grammar, 476 (444)].

2. τινα, “to suffer one to do what he wishes, not to restrain, to let alone”: ^{<602D>}Revelation 2:20 Rec.; ^{<415B>}Acts 5:38 R G; **εατε** namely, **αυτους**, is spoken by Christ to the apostles, meaning, ‘do not resist them, let them alone,’ (the following **εως τουτου** is to be separated from what precedes; (others connect the words closely, and render ‘suffer them to go even to this extreme’; but cf. Meyer at the passage, Weiss edition)), ^{<025I>}Luke 22:51.

3. “To give up, let go, leave”: **τας ακυρας ... ειων εις την θαλασσαν**, they let down into the sea (*i.e.*, abandoned; cf. B. D. American edition, p. 3009{a} bottom), ^{<427D>}Acts 27:40. (Compare: **προσεαω**.)*

{1440} **εβδομηκοντα, οι, αι, τα** (from Herodotus down), “seventy”: ^{<417D>}Acts 7:14 (here Rev.^{elz} **εβδομηκονταπεντε**); 23:23; 27: 37; **οι εβδομηκοντα** (**εβδομηκοντα δυο**, L brackets WH brackets), the seventy disciples whom Jesus sent out in addition to the twelve apostles: ^{<010I>}Luke 10:1,17. (B. D. American edition, under the phrase Seventy Disciples.)*
(**εβδομηκονταεξ** for **εβδομηκοντα εξ**, “seventy-six”: ^{<025I>}Acts 27:37 Rec.)*

{1441} **εβδομηκοντακις** (^{<009D>}Genesis 4:24), “seventy times”: **εβδομηκοντακις επτα**, “seventy times seven times,” *i.e.* countless times, ^{<018D>}Matthew 18:22 (cf. Winer's Grammar, sec. 37, 5 Note 2; Buttman, 30 (26) and see **επτα**, at the end; others (cf. R. V. marginal reading) “seventy-seven times,” see Meyer at the passage].*

εβδομηκονταπεντε, “seventy-five”: ^{<407D>}Acts 7:14 Rec.^{elz} (^{<025D>}Genesis 25:7; ^{<0206>}Exodus 39:6 (^{<028D>}Exodus 38:27); 1 Esdr. 5:12).*)

{1442} **εβδομος, εβδομη, εβδομον**, “seventh”: ^{<015D>}John 4:52; ^{<304D>}Hebrews 4:4; ^{<011D>}Jude 1:14; ^{<601D>}Revelation 8:1; 11:15, etc. (From Homer down.)

{1443} **Εβερ** (Rst G), more correctly (L T WH) **Εβερ** (on the accent in manuscripts see Tdf. Proleg., p. 103; Treg. **Ἐβερ**, cf. Tdf. Proleg., p. 107; WH. Introductory sec. 408; cf. B. D. under the word Heber), **ο**, “Eber or Heber,” indeclinable proper name of a Hebrew: ^{<018D>}Luke 3:85 (^{<010D>}Genesis 10:24f).*

{1444} Ἑβραϊκος, Ἑβραϊκη, Ἑβραϊκον, Hebrew: ^{<4238>}Luke 23:38 (R G L brackets Tr marginal reading brackets).*

{1445} Ἑβραϊος (WH Ἑβραϊος, see their Introductory sec. 408), Ἑβραϊου, ὁ, “a Hebrew” (yrb[ī]a name first given to Abraham, ^{<4143>}Genesis 14:13, afterward transferred to his posterity descended from Isaac and Jacob; by it in the O.T. the Israelites are both distinguished from and designated by foreigners, as afterward by Pausanias, Plutarch, others. The name is now generally derived from rb[ē] for rb[ē]h[ā].e. “of the region beyond the Euphrates,” whence yrb[ī] equivalent to “one who comes from the region beyond the Euphrates”; ^{<4143>}Genesis 14:13 the Septuagint ὁ περατης. Cf. Gesenius, Gesch. d. hebr. Sprache u. Schrift, p. 11f; Thesaurus, ii., p. 987; Knobel, Volkertafel der Genesis, p. 176ff; Bleek, Einl. in d. A. T. edition 1, p. 73f. (English translation, i. 76f); (B. D. under the word Hebrew. For Synonym: see [Ιουδαϊος](#))).

1. In the N.T. anyone of the Jewish or Israelitish nation: ^{<4712>}2 Corinthians 11:22; ^{<5185>}Philippians 3:5. (In this sense Euscb. h. e. 2, 4, 3 calls Philo the Alexandrian Jew, Ἑβραϊος, although his education was Greek, and he had little (if any) knowledge even of the Hebrew language; and in Praep. evang. 8, 8, 34 he applies the same word to Aristobulus, who was both an Alexandrian, and a Greek-speaking Jew.)

2. In a narrower sense those are called Ἑβραῖοι, who lived in Palestine and used the language of the country, i.e. Chaldee; from whom are distinguished οἱ Ἑλληνισταί, which see That name adhered to them even after they had gone over to Christianity: ^{<4101>}Acts 6:1. (Philo in his de conf. lingg. sec. 26 makes a contrast between Ἑβραῖοι and ἡμεῖς; and in his de congr. erud. grat. sec. 8 he calls Greek ἡ ἡμετερα διαλεκτος. Hence, in this sense he does not reckon himself as a Hebrew.)

3. All Jewish Christians, whether they spoke Aramaic or Greek, equivalent to πιστοὶ ἐξ Ἑβραίων; so in the heading of the Epistle to the Hebrews; called by Eusebius, h. e. 3, 4, 2 οἱ ἐξ Ἑβραίων οντες. (Cf. K. Wieseler, Unters. u. d. Hebraerbrief, 2te Hälfte. Kiel, 1861, pp. 25-30.)*

{1446} Ἑβραῖς (WH Ἑβραῖς, see their Introductory sec. 408), Ἑβραϊδος, ἡ, “Hebrew,” the Hebrew language; not that however in which the O.T. was written, but the Chaldee (not Syro-Chaldaic, as it is commonly but incorrectly called; cf. A. Th. Hoffmann, Grammat. Syriac.,

p. 14), which at the time of Jesus and the apostles had long superseded it in Palestine: ^{<424>}Acts 21:40; 22:2; 26:14; **Ἑβραϊς φωνη**, 4 Macc. 12:7; 16:15. (Cf. B. D., under the phrase, Shemitic Languages etc.; *ibid.* American edition, under the phrase, Language of the New Testament.)*

{1447} **Ἑβραϊστί** (WH **Ἑβραϊστί**, see their Introductory sec. 408), adverb, (**Ἑβραϊζῶ**), “in Hebrew,” *i.e.* “in Chaldee” (see the foregoing word and references): ^{<484>}John 5:2; 19:13,17,20; (xx. 16 T Tr WH L brackets); ^{<691>}Revelation 9:11; 16:16. (Sir. prol. line 13.)*

{1448} **εγγίζω**; imperfect **ἡγγίζον**; Attic future **εγγίω** (^{<308>}James 4:8 (Alexander Buttmann (1873) 37 (32); with sec. 13, 1 c.)); 1 aorist **ἡγγισα**; perfect **ἡγγικα** (**εγγυς**); in Greek writings from Polybius and Diodorus on; the Septuagint for **ἄγγειν** and **ἄγγειν**

1. transitive, “to bring near, to join” one thing to another: Polybius 8, 6, 7; the Septuagint, ^{<1481>}Genesis 48:10; ^{<2378>}Isaiah 5:8.

2. intransitive, “to draw or come near, to approach”; absolutely, ^{<1234>}Matthew 21:34; ^{<2180>}Luke 18:40; (19:41); 21:28; 22:1; 24:15; ^{<4077>}Acts 7:17; 21:33; 23:15; (^{<3805>}Hebrews 10:25); perfect **ἡγγικε**, “has come nigh, is at hand”: **ἡ βασιλεια του Θεου**, ^{<102>}Matthew 3:2; 4:17; 10:7; ^{<4015>}Mark 1:15; ^{<2011>}Luke 10:11; with the addition **εφ’ ὑμας**, ^{<200>}Luke 10:9; **ἡ ερημωσις**, ^{<2211>}Luke 21:20; **ἡ ὥρα**, ^{<1265>}Matthew 26:45; **ὁ παραδιδους με**, ^{<1264>}Matthew 26:46; (^{<4142>}Mark 14:42 (where Tdf. **ἡγγισεν**)); **ὁ καιρος**, ^{<2218>}Luke 21:8; **ἡ ἡμερα**, ^{<6132>}Romans 13:12; **το τελος**, ^{<4047>}1 Peter 4:7; **ἡ παρουσία του κυριου**, ^{<5038>}James 5:8. Construed with the dative of the person or the place approached: ^{<1712>}Luke 7:12; 15:1,25; 22:47: ^{<4008>}Acts 9:3; 10:9; 22:6; **εγγιζειν τῷ Θεῷ** (in the Septuagint used especially of the priests entering the temple to offer sacrifices or to perform other ministrations there, ^{<1292>}Exodus 19:22; 34:30; ^{<1308>}Leviticus 10:3, etc.): to worship God, ^{<1038>}Matthew 15:8 Rec., from ^{<2293>}Isaiah 29:13; to turn one’s thoughts to God, to become acquainted with him, ^{<3779>}Hebrews 7:19; **ὁ Θεος εγγιζει τινι**, God draws near to one in the bestowment of his grace and help, ^{<3048>}James 4:8. Followed by **εις** and the accusative of the place: ^{<1201>}Matthew 21:1; ^{<4110>}Mark 11:1; ^{<2185>}Luke 18:35; 19:29; 24:28; (followed by **προς** with the dative, ^{<2187>}Luke 19:37, see Buttmann, sec. 147, 28; others regard this as a pregnant construction, cf. Winer’s Grammar, sections 48, e.; 66, 2 d.); **μεχρι θανατου ἡγγισε**, to draw nigh unto, be at the point of, death, ^{<1480>}Philippians 2:30 (**εγγιζειν εις θανατον**, ^{<1832>}Job

33:22); with an adverb of place, **ὅπου κλεπτης ουκ εγγιζει**, ^{<2123>}Luke 12:33. (Compare: **προσεγγιζω**.)*

{1451} **εγγιστα**, neuter plural superlative (from **εγγυς**) as adverb, “nearest, next”: WH (rejected) marginal reading in ^{<4053>}Mark 6:36 (others, **κυκλω**).*

{1449} **εγγραφω** (T WH **εγγραφω**, see **εν**, III. 3): perfect passive **εγγεγραμμαι**; (from Aeschylus and Herodotus down); “to engrave; inscribe, write in or on”: **τι**, passive with the dative of the means (with) and followed by **εν**, with the dative of the place (in minds, tablets), ^{<4012>}2 Corinthians 3:2,3; “to record, enrol”: **τα ονοματα**, passive ^{<2101>}Luke 10:20 T Tr WH.*

{1450} **εγγυος, εγγυου, ὁ, ἡ**, “a surety,” (Cicero and Vulgate “sponsor”): **κρειττονος διαθηκης εγγυος**, he by whom we get full assurance of the more excellent covenant made by God with us, and of the truth and stability of the promises connected with it, ^{<3072>}Hebrews 7:22. (2 Macc. 10:28; Sir. xxix., 15f Xenophon, vect. 4, 20; Aeschines Epistles 11, 12, p. 128 a.; Aristotle, oec. 2, 22 (vol. ii., p. 1350{a}, 19), Polybius, Diodorus, others.)*

{1451} **εγγυς**, adverb (from **εν** and **γυιον** (limb, hand), at hand; (but rather allied with **αγγι, αγγω**, “anxious, anguish,” etc.; see Curtius sec. 166; Vanicek, p. 22)) (from Homer down), the Septuagint for **βωθq**; “near”;

1. of place and position;

a. properly: absolutely, ^{<3092>}John 19:42 (cf. also 20 G L T Tr WH (but see below)); with the genitive (Matthiae, sec. 339, 1, p. 812; Winer’s Grammar, 195 (183); (471 (439); Buttmann, sec. 132, 24)), ^{<2011>}Luke 19:11; ^{<4023>}John 3:23; 6:19,23; 11:18,54; 19:20 (Rec., but see above); ^{<4012>}Acts 1:12; with the dative (Matthiae, sec. 386, 6; Kühner, sec. 423, 13; (Jelf, sec. 592, 2)), ^{<4038>}Acts 9:38; 27:8.

b. tropically; **ὄι εγγυς**, those who are near of access to God, *i.e.* Jews, and **ὄι μακραν**, those who are alien from the true God and the blessings of the theocracy, *i.e.* Gentiles: ^{<4017>}Ephesians 2:17 (cf. ^{<2579>}Isaiah 57:19); **εγγυς γινεσθαι**, “to be brought near,” namely, to the blessings of the kingdom of God, ^{<4023>}Ephesians 2:13 (so with the rabbis not infrequently “to make

nigh” is equivalent to “to make a proselyte,” cf. Wetstein at the passage cited; (Schottgen, Horae etc. i., 761f; Valck. Schol. 1:363)); **εγγυς σου το ρημα εστιν**, near thee, *i.e.* at hand, already, as it were, in thy mind, ^{<5108>}Romans 10:8 from ^{<5104>}Deuteronomy 30:14 (cf. Buttmann, sec. 129, 11; Winer’s Grammar, 465 (434)).

2. of Time; concerning things imminent and soon to come to pass: ^{<4182>}Matthew 24:32; 26:18; ^{<4133>}Mark 13:28; ^{<4213>}Luke 21:30,31; ^{<4123>}John 2:13; 6:4; 7:2; 11:55; ^{<4103>}Revelation 1:3; 22:10; of the near advent of persons: **ὁ κυριος εγγυς**, of Christ’s return from heaven, ^{<5105>}Philippians 4:5 (in another sense, of God in ^{<4301>}Psalms 144:18 (^{<4358>}Psalms 145:18); with the addition **επι θυρας**, at the door, ^{<4183>}Matthew 24:33; ^{<4132>}Mark 13:29; **εγγυς καταρας**, near to being cursed, ^{<5108>}Hebrews 6:8; **αφανισμου**, soon to vanish, ^{<5103>}Hebrews 8:13.*

{1452} **εγγυτερον**, neuter of the comparative **εγγυτερος** (from **εγγυς**), used adverbially, “nearer”: ^{<5131>}Romans 13:11.*

{1453} **εγειρω**; future **εγερω** 1 aorist **ηγειρα**; passive, present **εγειρομαι**, imperative 2 person singular **εγειρου** (^{<4111>}Mark 2:9 Tr WH), ^{<4185>}Luke 8:54 (where L Tr WH **εγειρε**), 2 person plural **εγειρεσθε**; perfect **εγηγερμαι**; 1 aorist **ηγερθη** (cf. Buttmann, 52 (45); Winer’s Grammar, sec. 38, 1); 1 future **εγερθησομαι**; middle, 1 aorist imperative **εγειραι** Rec.; but, after good manuscripts, Griesbach has in many passages and lately L T Tr WH have everywhere in the N.T. restored **εγειρε**, present active imperative used intransitively and employed as a formula for arousing; properly, “rise,” *i.e.* “Up! Come!” cf. **αγε**; so in Euripides, Iph. A. 624; Aristophanes ran. 340; cf. Fritzsche on Mark, p. 55; (Buttmann, 56 (49), 144f (126f); Kühner, sec. 373, 2); the Septuagint generally for **ρυ[η]** and **μυqhæ** “to arouse, cause to rise”;

1. as in Greek writings from Homer down, “to arouse from sleep, to awake”: ^{<4107>}Acts 12:7; (^{<4108>}Mark 4:38 T Tr WH); passive “to be awaked, wake up,” (A.V. “arise,” often including thus the subsequent action (cf. 3 below)): ^{<4120>}Matthew 25:7; ^{<4107>}Mark 4:27; (**απο του ύπνου**, ^{<4124>}Matthew 1:24 L T Tr WH); **εγερθεις** with the imperative ^{<4123>}Matthew 2:13,20; with a finite verb, ^{<4124>}Matthew 2:14,21; 8:26; (^{<4184>}Luke 8:24 R G L Tr marginal reading); **εγειρεσθε**, ^{<4186>}Matthew 26:46; ^{<4142>}Mark 14:42. Metaphorically, **εξ ύπνου εγερθηναι**, to arise from a state of moral sloth to an active life

devoted to God, ^{<6131>}Romans 13:11; likewise **εγειρε** (Rec. **εγειραι**) “arise,” ^{<4654>}ὁ καθευδων, ^{<4654>}Ephesians 5:14.

2. “to arouse from the sleep of death, to recall the dead to life”: with **νεκρους** added, ^{<6121>}John 5:21; ^{<4618>}Acts 26:8; ^{<4009>}2 Corinthians 1:9. **εγειρε** [Rec. **εγειραι**] arise, ^{<4054>}Mark 5:41; passive **εγειρου**, ^{<4054>}Luke 8:54 (RGT); **εγερθητι**, “arise” from death, ^{<4074>}Luke 7:14; **εγειρονται οι νεκροι**, ^{<4016>}Matthew 11:5; ^{<4072>}Luke 7:22; 20:37; ^{<4655>}1 Corinthians 15:15,16,29,32 (^{<2359>}Isaiah 26:19); **εγειρειν εκ νεκρων**, from the company of the dead (cf. Winer’s Grammar, 123 (117); Buttman, 89 (78)), ^{<6121>}John 12:1,9; ^{<4815>}Acts 3:15; 4:10; 13:30; ^{<6024>}Romans 4:24; 8:11; 10:9; ^{<8100>}Galatians 1:1; ^{<4012>}Ephesians 1:20; ^{<5012>}Colossians 2:12; ^{<5010>}1 Thessalonians 1:10; ^{<8119>}Hebrews 11:19; ^{<4012>}1 Peter 1:21; passive, ^{<6164>}Romans 6:4,9; 7:4; ^{<4652>}1 Corinthians 15:12,20; ^{<6122>}John 2:22; 21:14; ^{<4066>}Mark 6:16 (T WH omits; Tr brackets **εκ νεκρων**); ^{<4007>}Luke 9:7; (^{<4079>}Matthew 17:9 L T Tr WH text); **απο των νεκρων**, ^{<4042>}Matthew 14:2; 27:64; 28:7 (**νεκρον εκ θανατου και εξ αδου**, Sir. 48:5; for **xyqhe** ^{<1261>}2 Kings 4:31); **εγειρειν** simply: ^{<4653>}Acts 5:30; 10:40; 13:37; ^{<6164>}1 Corinthians 6:14; ^{<4044>}2 Corinthians 4:14; passive, ^{<4021>}Matthew 16:21; 17:23 (L WH marginal reading **αναστησεται**); (^{<4009>}Matthew 20:19 T Tr text WH text); 26:32; 27:63; Mark (6:16 T WH (see above)); 16:6; ^{<4246>}Luke 24:6 (WH reject the clause),34; ^{<6125>}Romans 4:25; ^{<4650>}1 Corinthians 15:4, etc.

3. in later usage generally “to cause to rise, raise,” from a seat, bed, etc.; passive and middle “to rise, arise”; used

a. of one sitting: **εγειρεται** (L Tr WH **ηγερθη**) **ταχυ**, ^{<6123>}John 11:29, cf. ^{<6121>}John 11:20; present active imperative **εγειρε** (see above), ^{<4109>}Mark 10:49 (not Rec.), cf. ^{<4106>}Mark 10:46; hence (like the Hebrew **מלך**, ^{<1228>}Genesis 22:3; ^{<1229>}1 Chronicles 22:19), in the redundant manner spoken of under the word **ανιστημι**, II. 1 c. it is used before verbs of going, etc.: **εγερθεις ηκολουθει** (**ηκολουθησεν** R G) **αυτω**, ^{<4019>}Matthew 9:19; **εγειρε** (R G **εγειραι**) **και μετρησον**, ^{<6100>}Revelation 11:1.

b. of one reclining: **εγειρεται εκ του δειπνου**, ^{<6134>}John 13:4; **εγειρεσθε**, ^{<6161>}John 14:31.

c. of one lying, “to raise up”: **ηγειρεν αυτον**, ^{<4105>}Acts 10:26; **εγερθητε** “arise,” ^{<4070>}Matthew 17:7; **εγειρε** (see above) ^{<4016>}Acts 3:6 (L Tr text

brackets); **ηγερθη απο της γης**, he rose from the earth, ^{<4008>}Acts 9:8; to (raise up, *i.e.*) draw out an animal from a pit, ^{<4021>}Matthew 12:11.

d. of one ‘down’ with disease, lying sick: active, ^{<4027>}Mark 9:27; ^{<4087>}Acts 3:7; **εγερει αυτον ο κυριος**, will cause him to recover, ^{<5085>}James 5:15; passive ^{<4085>}Matthew 8:15; **εγειρε** ((Rec. **εγειραι**, so Griesbach (doubtfully in Matt.)), see above) arise: ^{<4095>}Matthew 9:5; ^{<4088>}John 5:8; ^{<4086>}Acts 3:6 (T WH omit; Tr brackets).

4. “To raise up, produce, cause to appear”;

a. “to cause to appear, bring before the public” (anyone who is to attract the attention of men): **ηγειρε τω Ισραηλ σωτηρα**, ^{<4023>}Acts 13:23 Rec.; **ηγειρεν αυτοις τον Δαυειδ εις βασιλεα**, ^{<4032>}Acts 13:22 (so **μυqhæ** ^{<0028>}Judges 2:18; 3:9,15); passive **εγειρομαι**, to come before the public, to appear, arise”: ^{<0111>}Matthew 11:11; 24:11,24; ^{<4132>}Mark 13:22; ^{<0176>}Luke 7:16; ^{<4075>}John 7:52 (cf. Winer’s Grammar, 266 (250); Buttmann, 204 (177)); contextually, “to appear before a judge”: ^{<4022>}Matthew 12:42; ^{<0131>}Luke 11:31.

b. επι τινα “to raise up, incite, stir up, against one”; passive “to rise against”: ^{<0207>}Matthew 24:7; ^{<4108>}Mark 13:8; ^{<0210>}Luke 21:10.

c. “to raise up” *i.e.* “cause to be born”: **τεκνα τινη**, ^{<4089>}Matthew 3:9; ^{<4088>}Luke 3:8; **κερας σωτηριας**, ^{<0069>}Luke 1:69 (see **ανιστημι**, I c. **εξανιστημι**, 1); **θλιψιν τοις δεσμοις μου**, to cause affliction to arise to my bonds, *i.e.* tire misery of my imprisonment to be increased by tribulation, ^{<0116>}Philippians 1:16 (17) L T Tr WH.

d. of buildings, “to raise, construct, erect”: **τον ναον**, ^{<4019>}John 2:19f (so **μυqhæ** ^{<0162>}Deuteronomy 16:22; ^{<0162>}1 Kings 16:32. Aelian de nat. an. 11, 10; Josephus, Antiquities 4, 6, 5; Herodian, 3, 15, 6 (3rd edition, Bekker); 8, 2, 12 (5th edition, Bekker); Lucian, Pseudomant. sec. 19; Anthol. 9, 696. 1 Esdr. 5:43; Sir. 49:13; Latin *excito turrem*, Caesar b. g. 5, 40; *sepulcrum*, Cicero, legg. 2, 27, 68). (Ammonius: **αναστηναι και εγερθηναι διαφερει. αναστηναι μεν γαρ επι εργον, εγερθηναι δε εξ ύπνου**; cf. also Thomas Magister, Ritschl edition, p. 14, 10f. But see examples above. Compare: **διεγειρω, εξεγειρω, επεγειρω, συνεγειρω.**)

{1454} **εγερσις**, **εγερσεως**, **ἡ** (**εγειρω** “a rousing, excitation:” **του θυμου**, Plato, *Tim.*, p. 70 c.; “a rising up,” ^{<1980>}Psalm 138:2 (^{<901>}Psalm 139:2); “resurrection” from death; ^{<1758>}Matthew 27:58.*

{1455} **εγκαθετος** (T WH **ενκαθετος**, see **εν**, III. 3), **εγκαθετου** **ὁ ἡ** (**εγκαθημι** (to send down in (secretly))), “suborned to lie in wait; a liar-in-wait, a spy,” (cf. Latin *insidiator*; English “insidious): used in ^{<2711>}Luke 20:20 of one who is suborned by others to entrap a man by crafty words. (Plato, *Ax.*, p. 368 e.; Demosthenes, p. 1483, 1; Josephus, b. j. 6, 5, 2; Polybius 13, 5, 1, others; the Septuagint, Job (19:12); 31:9.)*

{1456} **εγκαινια** (T WH **εανκαινια**, see **εν**, III. 3), **εγκαινιων**, **τα** (from **εν** and **καινος**); only in Biblical and ecclesiastical writings (on the plural cf. Winer’s *Grammar*, sec. 27, 3; Buttman, 23 (21)); “dedication, consecration”; thus, in 2 Esdr. 6:16,17; ^{<1627>}Nehemiah 12:27 for **ηΚηη** in particular (Vulgate *encaeiium*, *i.e.* renovation], an annual feast celebrated eight days beginning on the 25th of Chislev (the middle of our December), instituted by Judas Maccabaeus (B. C. 164) in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes (**ἀι ἡμεραι εγκαινισμου του θυσιασθηριου**, 1 Macc. 4:59): ^{<6102>}John 10:22. Cf. Winer’s *RWB* (also Riehm, *HWB*) under the word Kirchweihfest; Oehler in Herzog iv., p. 389; Grimm on 1 Macc. 1:54; 4:52; Dillmann in Schenkel iii., 534f; (BB. DD. (especially Kitto) under the word Dedication, Feast of the).*

{1457} **εγκαινιζω** (T WH **ενκαινιζω**, see **εν**, III 3): 1 aorist **ενεκαινισα**; perfect passive **εγκεκαινισμαι**; a word exclusively Biblical and ecclesiastical (Winer’s *Grammar*, 33); “to innovate,” *i.e.*:

1. “to renew”: ^{<1458>}2 Chronicles 15:8.

2. “to do anew, again”: **σημεια**, Sir. 33:6 (Sir. 36:6).

3. “to initiate, consecrate, dedicate,” (^{<6105>}Deuteronomy 20:5; ^{<1065>}1 Kings 8:63; ^{<9114>}1 Samuel 11:14, etc.): **διαθηκην**, ^{<8098>}Hebrews 9:18; **ὄδον**, ^{<8101>}Hebrews 10:20.*

εγκακεω, **εγκακω** ((see below); 1 aorist **ενεκακησα**; (**κακος**); (properly, to behave badly in; hence) “to be weary in” anything, or “to lose courage, flag, faint”: adopted by L T Tr WH in place of R G **εκκακεω** (which see) in ^{<2811>}Luke 18:1; ^{<4041>}2 Corinthians 4:1, 16; ^{<8101>}Galatians 6:9; ^{<4813>}Ephesians

3:13; ^{<S183>}2 Thessalonians 3:13 — except that T WH write **ενκακεω** in ^{<D181>}Luke 18:1; ^{<K181>}Galatians 6:9; ^{<H183>}Ephesians 3:13; so WH in ^{<S183>}2 Thessalonians 3:13, also; see **εν**, III. 3; (cf. Tdf.'s note on ^{<401>}2 Corinthians 4:1; Meyer *ibid.*, who thinks that **εκκακεω** may have been a colloquial form. See the full exhibition of the usage of the manuscripts given by Dr. Gregory in his *Proleg.* to Tdf. edition 8, p. 78.) (Found a few times in Symmachus (^{<02746>}Genesis 27:46; ^{<04016>}Numbers 21:5; ^{<23716>}Isaiah 7:16; also ^{<01811>}Proverbs 3:11 Theodotion); Clement of Rome, 2 Corinthians 2, 2; in secular writings only in Polybius 4, 19, 10 **το πεμπειν τας βοηθειας ενεκακησαν** they culpably neglected to send aid (add Philo de confus. lingg. sec. 13 (Mang. i., 412, 36) **ουκ εκκακουμενος; εκναμφθην**.)*

{1458} **εγκαλεω** (see **εν**, III. 3) **εγκαλω**; future **εγκαλεσω**; imperfect **ενεκαλουν**; (present passive **εγκαλουμαι**); properly, “to call” (something) “in” someone (**εν** (*i.e.* probably “in his case”; or possibly, as rooted in him)); hence, “to call to account, bring a charge against, accuse”: as in classic Greek followed by the dative of the person (cf. Winer’s Grammar, sec. 30, 9 a.), ^{<4188>}Acts 19:38; 23:28 (Sir. 46:19); **κατα** with the genitive of the person “to come forward as accuser against,” bring a charge against: ^{<6183>}Romans 8:33. Passive “to be accused” (cf. Buttmann, sec. 134, 4 (sec. 133, 9; yet cf. Meyer on Acts as below, Winer’s Grammar, as above)); with the genitive of the thing: **στασεως**, ^{<4190>}Acts 19:40, (**ασεβειας ες τον Τιβεριον εγκληθεις**, Dio Cassius, 58, 4; active with the dative of the person and the genitive of the thing, Plutarch, Aristotle 10, 9; see Winer’s Grammar, as above; Matthiae, sec. 369); **περι τουτων, ων εγκαλουμαι**, unless this is to be resolved into **περι τουτων α**, etc., according to the well-known construction **εγκαλειν τινι τι**, ^{<4810>}Acts 26:2; **περι τινος** (active, Diodorus 11, 83) ^{<4200>}Acts 23:29; 26:7 (Buttmann, sec. 133, 9). (In Greek writings from Sophocles and Xenophon down.) (Synonym: see **κατηγορευω**, at the end.)*

{1459} **εγκαταλειπω** (^{<4127>}Acts 2:27,31, T WH **ενκαταλειπω**.; T also in ^{<6102>}Romans 9:29, see his note and cf. **εν**, III. 3); (imperfect **εγκατελειπον** (WH text in ^{<5010>}2 Timothy 4:10,16)); future **εγκαταλειψω**; 2 aorist **εγκατελιπον**; passive (present **εγκαταλειπομαι**) 1 aorist **εγκατελειφθην**; the Septuagint for **bzϕε**

1. “to abandon, desert” (**εν** equivalent to **εν τινι**, in some place or condition), *i.e.* “to leave in straits, leave helpless,” (colloquial, “leave in the

lurch”): **τινα**, ^{<1276>} Matthew 27:46 and ^{<4153>} Mark 15:34 from ^{<9212>} Psalm 21:2 (^{<9212>} Psalm 22:2); ^{<5835>} Hebrews 13:5; passive ^{<4049>} 2 Corinthians 4:9; after the Hebrew **בזַעַ** with **ל** **τινα εις Ἄδου** (or **Ἄδην**), by forsaking one to let hlm go into Hades, abandon unto Hades, ^{<4027>} Acts 2:27,31 (not R). “to desert, forsake”: **τινα**, ^{<5040>} 2 Timothy 4:10,16; **την επισυναγωγην**, ^{<5105>} Hebrews 10:25.

2. “to leave behind among, to leave surviving”: **ἡμιν σπερμα**, ^{<5129>} Romans 9:29 from ^{<2309>} Isaiah 1:9. (Hesiod, Works, 376; Thucydides, and following.)*

{1460} **εγκατοικεω** (T WH **ενκατοικεω**, see **εν**, III. 3), **εγκατοικω**; “to dwell among”: **εν αυτοις**, among them, ^{<6008>} 2 Peter 2:8. (Very rare in secular writings as (Herodotus 4, 204); Euripides, fragment (188) quoted in Dion Chrysostom or. 73 fin; Polybius 18, 26, 13.)*

εγκαυχαομαι (T WH **ενκαυχαομαι**, see **εν**, III. 3); “to glory in”: followed by **εν** with the dative of the object (^{<9513>} Psalm 51:3 (52:3); 96:7 (^{<9707>} Psalm 97:7); ^{<9454>} Psalm 105:47 (^{<9467>} Psalm 106:47), ^{<5004>} 2 Thessalonians 1:4 L T Tr WH. (With simple dative of thing in ecclesiastical writings and Aesop’s Fables.)*

{1461} **εγκεντριζω** (T WH **ενκεντριζω**, see **εν**, III. 3): 1 aorist **ενεκεντρισα**; passive, 1 aorist **ενεκεντρισθην**; 1 future **εγκεντρισθησομαι**; to cut into for the sake of inserting a scion; to inoculate, “ingraft, graft in,” (Aristotle quoted in Athen. 14, 68 (p. 653 d.); Theophrastus, h., p. 2, 2, 5; Antoninus 11, 8): **τινα**, ^{<5117>} Romans 11:17, 19,23,24 (cf. Winer’s Grammar, sec. 52, 4, 5); in these passages Paul likens the heathen who by becoming Christians have been admitted into fellowship with the people for whom the Messianic salvation is destined, to scions from wild trees inserted into a cultivated stock; (cf. Beet on verse 24; B. D. under the word Olive).*

{1462} **εγκλημα** (see **εν**, III. 3), **εγκληματος**, **το** (**εγκαλω**), “accusation”: the “crime” of which one is accused, ^{<4256>} Acts 25:16; **εγκλημα εχειν**, to have laid to one’s charge, be accused of a crime, ^{<4229>} Acts 23:29. (Often in Attic writings from Sophocles and Thucydides on.)*

(Synonym: see **κατηγορεω**; cf. Isocrates 16, 2 **τας μεν γαρ δικας ὑπερ των ιδιων εγκληματων λαγχανουσι, τας δε κατηγοριας ὑπερ των**

της πολεως πραγματων ποιουνται, και πλειω χρονον διατριβουσι τον πατερα μου διαβαλλοντες η κ.τ.λ.).

{1463} εγκομβωμα (see εν, III. 3), εγκομβουμαι: (1 aorist middle ενεκομβωσαμην); (from εν and κομβωω, to knot, tie, and this from κομβος, knot, band (German *Schleife*), by which two things are fastened together), “to fasten or gird on oneself”; the εγκομβωμα was the white scarf or apron of slaves, which was fastened to the girdle of the vest (εξωμις), and distinguished slaves from freemen; hence, ^{<418>}1 Peter 5:5, την ταπεινοφροσυνην εγκομβωσασθε, gird yourselves with humility as your servile garb (εγκομβωμα) i.e. by putting on humility show your subjection one to another. That this idea lies in the phrase is shown by C. F. A. Fritzsche, with his usual learning, in Fritzschorum Opuscc., p. 259ff.*

{1464} εγκοπη (WH ενκοπη T εκκοπη, see εν, III. 3), εγκοπης, ἡ (εγκοπτω, properly, “a cutting” (made in the road to impede an enemy in pursuit ((?)), hence), “a hindrance”: ^{<419>}1 Corinthians 9:12. (Diodorus 1, 32; Dionysius Halicarnassus, de comp. verb., p. 157, 15 (22); Longinus, de sublim. 41, 3; (others).)*

{1465} εγκοπτω (in Acts T WH ενκοπτω, so T in 1 Peter where R εκκοπτω; see εν, III. 3); 1 aorist ενεκοψα; passive (present εγκοπτομαι; imperfect ενεκοπτομην; “to cut into, to impede one’s course by cutting off his way”; hence, universally, “to hinder” (Hesychius: εμποδιζω, διακωλυω); with the dative of the object, Polybius 24, 1, 12; in the N.T. with the accusative of the object, ^{<420>}1 Thessalonians 2:18; followed by an infinitive, ^{<421>}Galatians 5:7 (see ανακοπτω); an infinitive preceded by του, ^{<422>}Romans 15:22; εις το μη εγκοπτεσθαι τας προσευχας υμων, that ye be not hindered from praying (together), ^{<423>}1 Peter 3:7; equivalent to to detain (A.V. to be tedious unto) one, ^{<424>}Acts 24:4 (cf. Valcken. Schol. 1:600f).*

{1466} εγκρατεια (see εν III. 3), εγκρατειας, ἡ, (εγκρατης), “self-control,” Latin *continentia*, *temperantia* (the virtue of one who masters his desires and passions, especially his sensual appetites): ^{<425>}Acts 24:25; ^{<426>}Galatians 5:23 (22); ^{<427>}2 Peter 1:6. (Xenophon, Plato, and following; Sir. 18:29; 4 Macc. 5:34.)*

{1467} **εγκρατευομαι** (see **εν**, III. 3); depon, middle; “to be self-controlled, continent” (**εγκρατης**); to exhibit self-government, conduct oneself temperately: (used absolutely in ^{<4130>}Genesis 43:30); with the dative of respect, **τη γλωσση**, Sir. 19:6 variant; **παντα**, in everything, every way, ^{<4025>}1 Corinthians 9:25 (in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence); **ουκ εγκρατευεσθαι**, said of those who cannot curb sexual desire, ^{<4110>}1 Corinthians 7:9. Though this word does not occur in the earlier Greek writings that have come down to us (except in Aristotle, eth. Eudem. 2, 7, p. 1223{b}, 13th edition, Bekker), yet its use is approved of by Phrynichus; cf. Lob, ad Phryn., p. 442; (Winer’s Grammar, 25).*

{1468} **εγκρατης** (see **εν**, III. 3), **εγκρατες** (**κρατος**);

1. properly, equivalent to **ὁ εν κρατει ων**, “strong, robust”: Aeschylus, Thucydides, and following.

2. “having power over, possessed of” (a thing), with a genitive of the object; so from (Sophocles and) Herodotus down.

3. “mastering, controlling, curbing, restraining”: **αφροδισιων**, Xenophon, mere. 1, 2, 1; **ηδωνης**, ibid. 4, 5, 10; **ἑαυτου**, Plato; absolutely (without a genitive), “controlling oneself, temperate, continent,” ((Aristotle, eth. Nic. 7, 4, p. 1146{b}, 10ff); Sir. 26:15; Sap. 8:21; Philo de Jos. sec. 11): ^{<4008>}Titus 1:8.*

{1469} **εγκρινω** (T WH **ενκρινω**, see **εν**, III. 3): (1 aorist **ενεκρινα**); “to reckon among, judge among”: **τινα τινι**, “to judge one worthy of being admitted to” a certain class (A.V. to number with), ^{<4702>}2 Corinthians 10:12. (From Xenophon, and Plato down.)*

{1470} **ενκρυπτω**: 1 aorist **ενεκρυψα**; “to conceal in” something, **τι εις τι** (Diodorus 3, 63; Apollod. 1, 5, 1 sec. 4); contextually, to mingle one thing with another: ^{<4033>}Matthew 13:33; ^{<4021>}Luke 13:21 here T Tr WH **εκρυψεν**. (**τι τινι**, Homer, Odyssey 5, 488.)*

{1471} **εγκυος** (WH **ενκυος**, see **εν**, III. 3.), **εγκυον**, for the more usual **εγκυμων** (from **εν** and **κυω**), “big with child, pregnant”: ^{<4015>}Luke 2:5. (Herodotus 1, 5 etc.; Diodorus 4, 2; Josephus, Antiquities 4, 8, 33.)*

{1472} **εγχιω** (see **εν**, III. 3): 1 aorist active imperative **εγχισον**, middle (in T Tr) **ενγχισαι** (but L WH 1 aorist active infinitive **ενγχισαι**, (Griesbach **εγχισαι**; cf. Veitch, under the word **χιω**, at the end)); “to rub in, besmear, anoint”; middle “to anoint for oneself”: **τους οφθαλμους**, ^{<408>}Revelation 3:18 (cf. Alexander Buttmann (1873) 149f, 131); Winer’s Grammar, sec. 32, 4 a.). (Tobit 6:9; 11:7; Strabo, Anthol., Epictetus, others.)*

{1473} **εγω**, genitive **εμου**, enclitic **μου**; dative **εμοι**, enclitic **μοι**; accusative **εμε**, enclitic **με**; plural **ημεις**, etc.;

personal pronoun,

I. 1. The nominatives **εγω** and **ημεις**, when joined to a verb, generally have force and emphasis, or indicate antithesis, as ^{<4081>}Matthew 3:11; ^{<4008>}Mark 1:8; ^{<4016>}Luke 3:16 (**εγω μεν ... ο δε**); ^{<4084>}Matthew 3:14 (**εγω ... εγω, και συ**); 5:22, 28,39, and often; **ημεις**, contrasted with God, ^{<4082>}Matthew 6:12; **ημεις και οι Φαρισαιοι**, ^{<4094>}Matthew 9:14; cf. Winer’s Grammar, sec. 22, 6. But sometimes they are used where there is no emphasis or antithesis in them, as ^{<4006>}Matthew 10:16; ^{<3007>}John 10:17; and in many editions in ^{<4002>}Mark 1:2; ^{<4077>}Luke 7:27; cf. Buttmann, sec. 129, 12. **ιδου εγω**, [**hinnani**], “behold me,” “here am I”: ^{<4090>}Acts 9:10 (^{<4088>}1 Samuel 3:8). **εγω**, like **για** “I am”: ^{<4023>}John 1:23; ^{<4172>}Acts 7:32 (cf. Winer’s Grammar, 585 (544); Buttmann, 125 (109)).

2. The enclitic (and monosyllabic) genitive, dative, and accusative are connected with nouns, verbs, adverbs, but not with prepositions: **εμπροσθεν μου**, ^{<4015>}John 1:15; **οπισω μου**, ^{<4081>}Matthew 3:11; **ισχυροτερος μου**, *ibid.*; **τις μου ηψατο**, ^{<4058>}Mark 5:31; **λεγει μοι**, ^{<4085>}Revelation 5:5; **αρνησηται με**, ^{<4008>}Matthew 10:33; ^{<2129>}Luke 12:9 (on the accent in these expressions cf. Winer’s Grammar, sec. 6, 3; (Lipsius, Gram. Untersuch., p. 59ff; Lob. Path. Elementa ii., p. 323f; Tdf. N.T. edition 7, Proleg., p. 61f; edition 8, p. 104)); but **δι’ εμου, κατ’ εμου, προ εμου**, etc., **εν εμοι, περι, δι’, επ’, κατ’, εις εμε**. The only exception is **προς**, to which the enclitic **με** is generally joined, ^{<4253>}Matthew 25:36; ^{<4099>}Mark 9:19, and very often; very rarely **προς εμε**, ^{<4057>}John 6:37{a}, and according to L T Tr WH in ^{<4278>}Acts 22:8,13; 24:19; (also ^{<4222>}Acts 23:22 T Tr WH; ^{<4065>}John 6:35 and 45 T Tr text WH; ^{<4048>}Luke 1:43 T WH; ^{<4094>}Matthew 19:14; ^{<4067>}John 6:37{b},65, Tdf.; ^{<4064>}John 6:44

Tr text WH marginal reading; ^{<5161>}1 Corinthians 16:11 L Tr; but **προς με**, ^{<4084>}Matthew 3:14 Tdf. and ^{<4128>}Matthew 11:28 Griesbach; cf. Lipsius as above, p. 61 note). Moreover, the full forms **εμου**, **εμοι**, **εμε** are used in case of emphasis or antithesis; thus, **εμου**, ^{<2006>}Luke 10:16; **εμοι**, ^{<8023>}John 7:23; 10:38, etc.; **εμε**, ^{<4147>}Mark 14:7; ^{<8007>}John 7:7, etc.

3. As in classic Greek, **μου** and **ἡμων** are very often used for the possessive pronouns **εμος** and **ἡμετερος** (Buttmann, sec. 127, 21); and when so used,

a. they are generally placed after their substantives, as **ὁ οικος μου**, **ἡ ζωη ἡμων**, etc. — the fuller form **εμου** only for the sake of distinction or antithesis (cf. Buttmann, sec. 127, 22), as **μητερα αυτου και εμου**, ^{<5163>}Romans 16:13; **πιστεως ὑμων τε και εμου**, ^{<8012>}Romans 1:12.

b. But they are sometimes placed before substantives, even which have the article, when no emphasis resides in the pronoun or antithesis is involved in its use (Winer's Grammar, sec. 22, 7 N. 1; Buttmann, as above): **μου τους λογους**, ^{<4024>}Matthew 7:24,26; even before prepositions, **μου ὑπο την στεγην**, ^{<4088>}Matthew 8:8; less frequently **ἡμων**, as **ἡμων την πολιν**, ^{<4461>}Acts 16:20; it is prefixed for emphasis in **ἡμων το πολιτευμα**, ^{<3081>}Philippians 3:20, cf. Winer's Grammar, as above; Rost sec. 99, 4, p. 452ff 7th edition adduces a multitude of examples from Greek authors; (cf. Krüger, sec. 47, 9, 12 who states the rule as follows: when joined to a substantive having the article the reflexive genitive, with **αυτου ipsius**, and **αλληλων**, requires the attributive position, the personal genitive, and **αυτου ejus**, the partitive position).

4. τι εμοι (ἡμιν) και σοι (ὑμιν); “what have I (we) to do with thee (you)?” (cf. Buttmann, 138 (121); Winer's Grammar, 211 (198); 585 (544)): ^{<4089>}Matthew 8:29; ^{<4024>}Mark 1:24; 5:7; ^{<4088>}Luke 8:28; ^{<8004>}John 2:4; Hebrews **ημα** **LiËI w**; ^{<7012>}Judges 11:12; ^{<1301>}2 Kings 3:13; ^{<0160>}2 Samuel 16:10; ^{<4851>}2 Chronicles 35:21; 1 Esdr. 1:24; also in classic Greek; cf. Aulus Gellius n. a. 1, 2; Epictetus diss. 2, 9, 16; **τι ἡμιν και αυτω**, *ibid.* 1, 1, 16; **τι εμοι και αυτοις**, *ibid.* 1, 27, 13; 22, 15. **τι γαρ μοι**, “what does it concern me? what have I to do” etc.: ^{<4652>}1 Corinthians 5:12; cf. Bos, *Ellipses Graec.*, p. 599, Schaefer edition; Bernhardt (1829), p. 98; Krüger, sec. 48, 3, 9; Kühner, 2:364f; (Buttmann, as above, also 394 (337); Winer's Grammar, 586 (545)).

{1474} εδαφιζο: Attic future εδαφιω (Buttmann, 37 (32); Winer's Grammar, sec. 13, 1 c.); (see εδαφος); "to throw to the ground" — both of cities, buildings, "to raze, level with the earth," and of men; in both applications in ^{<2944>}Luke 19:44 (by zeugma (?) cf. Winer's Grammar, sec. 66, 2 e.). (^{<3009>}Psalm 136:9 (^{<3009>}Psalm 137:9); ^{<2935>}Isaiah 3:26; ^{<3312>}Ezekiel 31:12; ^{<3340>}Hosea 14:1 (^{<3336>}Hosea 13:16); ^{<3094>}Amos 9:14 (Aldine LXX); rare in secular writings, as (Aristotle, probl. 23, 29); Polybius 6, 33, 6.)*

{1475} εδαφος, εδαφεος (εδαφους), το, "bottom, base, ground": πιπτειν εις το εδαφος, ^{<4017>}Acts 22:7. (the Septuagint; in classical writings from Homer down.)*

{1476} ἔδραιος (rarely feminine ἔδραια (Winer's Grammar, sec. 11, 1)), ἔδραιον (ἔδρα, seat, chair);

1. "sitting, sedentary," (Xenophon, Plato, others).

2. "firm, immovable, steadfast," (Euripides, Plato, others); in the N.T. metaphorically, of those who are fixed in purpose: ^{<4658>}1 Corinthians 15:58; ^{<3023>}Colossians 1:23; ἔστηκεν εν τη καρδια, ^{<4075>}1 Corinthians 7:37.*

{1477} ἔδραιωμα, ἔδραιωματος, το (ἔδραιω, to make stable, settle firmly), "a stay, prop, support," (Vulgate *firmamentum*): ^{<5485>}1 Timothy 3:15 (A.V. "ground"). (Ecclesiastical writings.)*

{1478} Εζεκιας (WH Ἐζεκιας; L Εζεκειας, see Tdf. Proleg., p. 85, (hyqj) i strength of Jehovah, i.e. strength given by Jehovah; Germ *Gotthard*; the Septuagint Εζεκιας) (genitive Εζεκειου, cf. Buttmann, 17 (16) no. 8), Hezekiah, king of Judah (^{<2806>}2 Kings 18:1ff; 20:1ff; ^{<2380>}Isaiah 38:1ff); ^{<4009>}Matthew 1:9,10.*

{1479} εθελοθρησκεια (T WH εθελοθρησκια, see Iota), εθελοθρησκειας, ἡ (from εθελω and θρησκεια, which see (cf. Winer's Grammar, 100 (95))), "voluntary, arbitrary worship," (Vulgate *superstitio*) (A.V. "will-worship"), i.e. worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ; said of the misdirected zeal and practices of ascetics: ^{<3023>}Colossians 2:23; Suidas εθελοθρησκει. Ἰδιω θεληματι σεβει το δοκουν. Cf. εθελοδουλος, εθελοδουλεια, εθελοπροξενος, one who acts the part of a *proxenus* without having been appointed to the office, etc. The explanation of others: "simulated, counterfeit religion" (cf. in

Greek lexicons, *εθελοφιλοσοφος*, *εθελοκωφος*, etc.), does not square so well with the context. (The word is found besides in Mansi, Collect. Concil. vol. iv., p. 1380, and in Theodoret, vol. iv., epistle clxi., p. (1460 b., Migne edition) 1831, Halle edition; (Eusebius, h. e. 6, 12, 1; Jerome, epistle 121, vol. 1, 1031, Migne edition). Epiphanius haer. 1, 16 (i., p. 318, 3rd edition, Dindorf) attributes *εθελοπερισσοθησκεια* to the Pharisees.)*

{2309} *εθελω*, see *θελω*.

{1480} *εθιζω*: (*εθος*, which see); “to accustom”; passive “to be accustomed”; perfect preposition *το ειθισμενον*, “usage, custom”: *του νομου*, prescribed by the law, ^{<1127>}Luke 2:27. (Euripides, (Aristophanes), Thucydides, Xenophon, Plato, others.)*

{1481} *εθναρχης*, *εθναρχου*, *ο* (from *εθνος* and *αρχω*), [equivalent to founder of a nation, Philo, *quis rer. div. her.* sec. 56), “an ethnarch,” one set over a people as ruler, but without the authority and name of king (Lucian, in Macrobius, sec. 17 *αντι εθναρχου βασιλευς αναγορευθεις οσπορου*; so the governor whom the Alexandrian Jews used to have was called *εθναρχης*, of whom Josephus says, Antiquities 14, 7, 2, *ος διοικει τε το εθνος και διαιτα κρισεις και συμβολαιων επιμελειται και προσταγματων, ως ανπολιτειας αρχων αυτοτελους*; likewise Simon Maccabaeus, 1 Macc. 14:47; 15:1,2; Josephus, Antiquities 13, 6, 6; cf. (19, 5, 2); b. j. 2, 6, 3): ^{<113>}2 Corinthians 11:32 *ο εθναρχης Αρετα του βασιλεως*, the governor of Damascene Syria, ruling in the name of king Aretas ((which see); cf. B. D. under the word Governor, 11).*

{1482} *εθνικος*, *εθνικη*, *εθνικον* (ethnos)];

1. “adapted to the genius or customs of a people, peculiar to a people, national”: Polybius, Diodorus, others.

2. “suited to the manners or language of foreigners, strange, foreign”; so in the grammarians (cf. our ‘gentile’].

3. in the N.T. “savoring of the nature of pagans, alien to the worship of the true God, heathenish”; substantively, *ο εθνικος*, “the pagan, the Gentile”: ^{<11817>}Matthew 18:17; plural, ^{<1154>}Matthew 5:47 G L T Tr WH; 6:7; and ^{<6002>}3 John 1:7 L T Tr WH.*

{1483} εθνικως, adverb (see εθνικος), “like the Gentiles”: ^{<824>}Galatians 2:14 (Winer’s Grammar, 463 (431). Apollonius Dyscolus, p. 190, 5; Diogenes Laërtius 7, 56).*

{1484} εθνος, εθνους, το:

1. “a multitude” (whether of men or of beasts) “associated or living together; a company, troop, swarm”: εθνος ἑταιρων, εθνος Αχαιων, εθνος λαων, Homer, Iliad; εθνος μελισσαων, 2, 87; μυιαων εθνεα, ibid. 469.
2. “a multitude of individuals of the same nature or genus (το εθνος το θηλυ η αρρεν, Xenophon, oec. 7, 26): παν εθνος ανθρωπων, “the human race,” ^{<476>}Acts 17:26 (but this seems to belong under the next entry).
3. “race, nation”: ^{<243>}Matthew 21:43; ^{<405>}Acts 10:35, etc.; εθνος επι εθνος, ^{<247>}Matthew 24:7; ^{<138>}Mark 13:8: ὁι αρχοντες, ὁι βασιλεις των εθνων, ^{<225>}Matthew 20:25; ^{<225>}Luke 22:25; used (in the singular) of the Jewish people, ^{<275>}Luke 7:5; 23:2; ^{<3148>}John 11:48, 50-53; 18:35; ^{<402>}Acts 10:22; 24:2 (3), 10; 26:4; 28:19.
4. (τα εθνη, like μυιθηα in the O.T., “foreign nations not worshipping the true God, pagans, Gentiles,” (cf. Trench, sec. xcvi.)): ^{<445>}Matthew 4:15 (αλιλαια των εθνων), 6:32; (3 John 7 R G; cf. ^{<698>}Revelation 15:3 G L T Tr WH marginal reading after ^{<507>}John 10:7), and very often; in plain contradistinction to the Jews: ^{<829>}Romans 3:29; 9:24; (^{<823>}1 Corinthians 1:23 G L T Tr WH): ^{<808>}Galatians 2:8, etc.; ὁ λαος (του Θεου, Jews) και τα εθνη, ^{<822>}Luke 2:32; ^{<877>}Acts 26:17,23; ^{<510>}Romans 15:10.
5. Paul uses τα εθνη even of Gentile “Christians”: ^{<513>}Romans 11:13; 15:27; 16:4; ^{<822>}Galatians 2:12 (opposite ^{<823>}Galatians 2:13 to ὁ Ιουδαιοι, i.e. Jewish Christians), ^{<824>}Galatians 2:14; ^{<801>}Ephesians 3:1, cf. ^{<807>}Ephesians 4:17 (Winer’s Grammar, sec. 59, 4 a.; Buttmann, 130 (114)).

{1485} εθος, εθεος (ηθος), το, from Aeschylus (Agam. 728 (?); better from Sophocles) down, “custom”: ^{<229>}Luke 22:39; εθος εστι τινη followed by an infinitive, ^{<394>}John 19:40; ^{<456>}Acts 25:16; ^{<3025>}Hebrews 10:25; contextually, “usage prescribed by law, institute, prescription, rite”: ^{<807>}Luke 1:9; 2:42; ^{<462>}Acts 16:21; 21:21; 26:3; 28:17; περιτεμνεσθαι τω

εθει Μουσεως, ^{<4151>}Acts 15:1; αλλαζει τα εθη ἃ παρεδωκε Μουσης, ^{<4164>}Acts 6:14.*

{1486} εθω (of the present only the participle εθων is used, in Homer): perfect ειωθα, “to be accustomed, used, wont”; (pluperfect as imperfect (Winer’s Grammar, 274 (257f)) ειωθειν; followed by an infinitive: ^{<4275>}Matthew 27:15; ^{<4101>}Mark 10:1. Participle το ειωθος in a passive sense, “that which is wont; usage, custom”: κατα το ειωθος τινι, as one’s custom is, as is his wont, ^{<4046>}Luke 4:16; ^{<4172>}Acts 17:2.*

{1487} (ει, ι: ει and ι are frequent interchanged in N.T. spelling. This is due partly to itacism, partly to the endeavor to mark the iota sound as long or short. See the remarks on this subject in WH’s Appendix, p. 152f (cf. Introductory sec. 399); Tdf Proleg., p. 83f; Sophocles’ Lexicon, under the word ει. The use of iota ι for ει is noticed under the word Iota; instances in which ει is substituted for iota ι are the folling: Αβειληνη WH; Αδδει T Tr WH; Αντειπας T; Αρεοπαγειτης T; ενιαμειν L T Tr WH; Δαυειδ L T Tr WH; Εζεκειας L; Ελαμειτης T WH; Ελεισαβητ WH; Εσλει T Tr WH; Ευνεικη Rec.st; λει T Tr WH; λειας T WH; Ίερειχω T WH; Ίεροσολυμειτης T WH; Ισραηλειτης T WH, so Tr in ^{<4047>}John 1:47 (48); Ιωσηιας L T Tr WH; Κεις L T Tr WH; Κυρεινος Tr marginal reading WH marginal reading; Λευεις T WH, so Tr except in ^{<4024>}Mark 2:14; Λευειτης T WH, so Tr except in ^{<4065>}Acts 4:36; Λευειτικος T WH; Μελχει T Tr WH; Νηρει T Tr WH; Νινευειτης T WH, so Tr in ^{<4024>}Matthew 12:41; Οζειας L T Tr WH; Πειλατος T WH; Σεμηιν T Tr WH; Ταβειθα WH; Χερουβειν L T Tr WH (Χερουβιμ R G); Χοραζειν T Tr WH; αφειδεια L; ειδεια T Tr WH; επαρχια T WH; επιποθεια WH; ἡλει T; πανοικει T WH; [rabbei] T WH; ραββουνει WH; σαβαχθανε T Tr WH; ταλειθα WH; ταχειον WH; τραπεζειτης T WH.)

ει, is first a conditional particle, “if” (Latin *si*); secondly, an interrogative particle, “whether,” (Latin *an, num, ne*).

I. ει Conditional (on the difference between it and εαν, see εαν, I. 1 b.) is connected, according to the variety of conditions, with various tenses and moods; viz.

1. with the indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be, (Winer's Grammar, sec. 41 b., 2; cf. 42, 2; (Buttmann, 220 (190))).

a. with the present indicative

[α.] following in the apodosis by the present indicative: <4090> Matthew 19:10 (ει οὕτως εστιν ἡ αιτια ... ου συμφερει γαμησαι); 11:14; <6076> Romans 7:16,20; 8:25; 14:15; <4097> 1 Corinthians 9:17; <8218> Galatians 2:18; 5:18; <8128> Hebrews 12:8; <5018> James 2:8f, etc.

[β.] followed by an imperative in the apodosis — either the present, as (<4097> Matthew 19:17 L Tr text WH text); <4023> Mark 4:23; 7:16 R G L; <6518> John 15:18; <4435> Acts 13:15; 25:5; <4072> 1 Corinthians 7:12,15; <5014> James 3:14, etc.; or the aorist, as <4153> Matthew 5:29, 30; 8:31; 19:17 (RG T Tr marginal reading WH marginal reading); <4022> Mark 9:22 (cf. Buttmann, 55 (48)); <2257> Luke 22:67 (66); <4009> 1 Corinthians 7:9.

[γ.] followed by the future in the apodosis: 16:31; <4453> Acts 5:39 L T Tr WH; 19:39; <8181> Romans 8:11,13; <4713> 2 Corinthians 11:30, etc.

[δ.] followed by the perfect or the aorist in the apodosis, where it is declared that, if this or that is, something else has or has not occurred: <4026> Matthew 12:26,28; <2121> Luke 11:20; <6156> 1 Corinthians 15:16; <8121> Galatians 2:21; <8044> Romans 4:14; <6020> 2 Peter 2:20.

[ε.] followed by the imperfect, either with or without αν, where in the protasis something is simply assumed to be, but the apodosis shows that what has been assumed cannot be the case. Three passages falling under this head have a doubtful or disputed text: ει εχετε (T Tr WH, for the R G L ειχετε) ελεγετε αν, etc. <2176> Luke 17:6; ει ... μνημονεουσιν (T Tr, for R G L WH εμνημονεουον) ... ειχον αν, <8115> Hebrews 11:15 (where by the present tense the writer refers to the language of the Jewish Fathers as at present corded in the sacred Scriptures; cf. τοιαυτα λεγοντες <2174> Luke 17:14); ει τεκνα του Αβρααμ εστε (G L T Tr WH, for R ητε) ... εποιειτε ((WH text ποιειτε.) R L add αν), <8189> John 8:39; Alexander Buttmann (1873) in Studien und Kritiken for 1858, p. 474ff (N.T. Gram. sec. 139, 26; but cf. Meyer on Luke, the passage cited). But <47104> 2 Corinthians 11:4 ει ... κηρυσσει ... ανειχεσθε G T Tr WH marginal reading (ανεχεσθε L WH text) must not be referred to this head; here Paul in the protasis supposes something which actually occurred, in the apodosis

censures a thing which actually occurred viz. the readiness with which his readers gave ear continually (this is indicated by the imperfect) to false teachers. On the difficulty of the passage cf. Holsten in the *Zeitschr. f. wissensch. Theol.* for 1874, p. 1ff; (cf. also Buttman, 226 (195); but Winer's Grammar, 306 (287) and Meyer at the passage).

[ζ.] with a question as the apodosis: ^{<1063>}Matthew 6:23; ^{<1857>}John 5:47; 7:23; 8:46; ^{<1021>}1 Peter 2:20.

b. with the future indicative: ^{<1063>}Matthew 26:33; ^{<5021>}James 2:11 R G; ^{<1021>}1 Peter 2:20.

c. with the perfect indicative: ^{<1112>}John 11:12; ^{<4165>}Acts 16:15; ^{<1115>}Romans 6:5; 11:6 (where after **ει** supply **λειμμα γεγονεν** from what precedes), ^{<1115>}2 Corinthians 2:5; 5:16; 7:14.

d. with the aorist indicative — followed by the present in the apodosis, ^{<2198>}Luke 19:8; ^{<1012>}Romans 4:2; 15:27; followed by a question in the apodosis, ^{<2161>}Luke 16:11,12; ^{<1823>}John 18:23; ^{<1047>}1 Corinthians 4:7; 9:11; followed by the aorist in the apodosis, ^{<1015>}Revelation 20:15; by the Impv. in the apodosis, ^{<1823>}John 18:23; 20:15; ^{<1117>}Romans 11:17f; ^{<5010>}1 Timothy 5:9,10; ^{<5018>}Philemon 1:18; by the future in the apodosis, ^{<1832>}John 13:32; 15:20; ^{<1025>}Hebrews 12:25 (where supply **ουκ εκφρευξομεθα** in the apodosis).

2. Not infrequently, when a conclusion is drawn from something that is quite certain, **ει** with the indicative is used argumentatively so as to be equivalent in sense to **επει** (cf. the use of German *wenn*) (cf. Winer's Grammar, 448 (418)): ^{<1028>}Matthew 12:28; ^{<2281>}Luke 23:31; ^{<1804>}John 7:4; ^{<1857>}Romans 5:17; 6:5; 8:31; 11:6,12; ^{<5021>}Colossians 2:20; 3:1, etc.

3. When it is said what would have been, or what would be now or in the future, if something else were or had been, **ει** is used with the imperfect, pluperfect, and aorist indicative; in the apodosis it is followed in direct discourse by **αυ** with the imperfect or the pluperfect or the aorist; sometimes **αυ** is omitted, (on the causes of the omission, see Buttman, sec. 139, 27); sometimes the apodosis is made a question (cf. Winer's Grammar, 304f (285f)).

a. **ει** with the imperfect, followed in the apodosis by **αυ** with the imperfect: ^{<1033>}Matthew 23:30; ^{<1079>}Luke 7:39 (**ει ουτος ην προφητης, εγινωσκει αυ**, if this man were a prophet, he would know); ^{<1856>}John 5:46; 8:42; 9:41;

15:19; ^{<413>}1 Corinthians 11:31; ^{<4010>}Galatians 1:10; ^{<3004>}Hebrews 8:4,7 (if ... were, etc., there would not be sought, etc., viz. in the O.T. passage quoted ^{<3008>}Hebrews 8:8); by a question in the apodosis: ^{<4129>}1 Corinthians 12:19; ^{<3071>}Hebrews 7:11; by **αν** with the aorist, where the Latin uses the pluperfect subjunctive: ^{<4132>}John 11:32 if thou hadst been here, **ουκ αν απεθανε μου ο αδελφος**, my brother would not have died (when he did (cf. below); Buttmann, sec. 139, 25 regards the imperfect in protasis as expressing duration)); ^{<4040>}John 4:10; 18:30 (**ει μη ην ουτος κακοποιος, ουκ αν σοι παρεδωκαμεν αυτον**, we would not have delivered him to thee); ^{<4484>}Acts 18:14; by **αν** with the pluperfect: ^{<4121>}John 11:21 (**ει ης ωδε ... ουκ αν ετεθνηκει**, would not have died (and be now dead; cf. Winer's Grammar, 304 (285) and see above; but L T Tr text WH read the aorist here also)); ^{<4129>}1 John 2:19.

b. **ει** with the pluperfect, followed in the apodosis by **αν** with the pluperfect or the aorist, in the sense of the Latin pluperfect subjunctive: ^{<4127>}Matthew 12:7 (**ει εγνωκειτε**, if ye had understood, *i.e.*, if ye knew, **ουκ αν κατεδικασατε τους αναιτιους**, ye would not have condemned the guiltless); ^{<4043>}Matthew 24:43 and ^{<4123>}Luke 12:39 (**ει ηδει**, if he had perceived, *i.e.*, if he knew, **εγρηγορησεν αν**, he would have watched, namely, before the thief had approached (Tr text WH omit **αν** in Luke, the passage cited)); ^{<4040>}John 4:10; 8:19; 14:7 (R G L).

c. with the aorist in the same sense as the Latin pluperfect subjunctive: **ει εδοθη νομος ... οντως αν εκ νομου ην η δικαιοσυνη**, if a law had been given, righteousness would in truth come from the law, ^{<4121>}Galatians 3:21; **ει αυτους Ιησους κατεπαυσεν**, if Joshua had given them rest, **ουκ αν περι αλλης ελαλει**, he would not be speaking, namely, in the passage quoted, ^{<3048>}Hebrews 4:8; apodosis without **αν**, ^{<4152>}John 15:22, see **αν** I. 3, p. 33f.

4. As in classic Greek, **ει** with the indicative is often joined to verbs expressing wonder, surprise, or other strong emotion (where **οτι** might have been expected), when the thing spoken of is either not quite certain, or, although certain, yet in accordance with the well-known Greek urbanity is represented as not quite free from doubt (Matthiae, ii., p. 1474f; Kühner, ii., p. 887f; (Jelf, sec. 804, 9); Winer's Grammar, sec. 60, 6; (Buttmann, sec. 139, 52)). Thus, it is joined — to the verb, **θαυμαζω: εθαυμαζεν, ει ηδη τεθνηκε**, for the matter had not yet been investigated; hence, it is added **επηρωτησεν αυτον, ει ηδη** [R G T Tr marginal reading WH

marginal reading **παλαί) απεθανεν**, ^{<1154>}Mark 15:44; **μη θαυμαζετε, ει μισει υμας ο κοσμος** (the thing is certain) ^{<1183>}1 John 3:13; to the phrase **απιστον κρινεται**: ^{<1183>}Acts 26:8 (with **παραδοξον** preceding, Lucian, dial. mort. 13, 1); to **καλον εστιν** and **λυσιτελει**: ^{<1102>}Mark 9:42 and ^{<1172>}Luke 17:2 (^{<1186>}Matthew 18:6 has **συμφερει, ινα**); ^{<1154>}Matthew 26:24 and ^{<1142>}Mark 14:21; to **μεγα εστι**: ^{<1101>}1 Corinthians 9:11 (on which see 8 below); ^{<1115>}2 Corinthians 11:15; **τι θελω, ει ηδη ανηφθη (το πυρ)**, how would I if (*i.e.*, that) it were already kindled (but it has not yet been kindled), ^{<1129>}Luke 12:49 (others besides, but cf. Meyer at the passage; (so B. 1. e.; cf. Winer's Grammar, 448 (418); see **τις, i.e.** [γ .] at the end); Sir. 23:14 **θελησεις, ει μη εγεννηθης**; (in addition to the other interpretations noticed by Winer's and Meyer the passages cited mention may be made of that which takes **θελω** as subjunctive: "what am I to choose if" (as I may well assume) "it has already been kindled"; cf. Green, 'Critical Notes' at the passage)).

5. Contrary to Greek usage, in imitation of the Hebrew **μαί ει**, with the indicative is so used in oaths and asseverations that by aposiopesis the formula of imprecation (constituting the apodosis) is suppressed (Winer's Grammar, sec. 55 at the end; Buttmann, sec. 149, 4): **αμην λεγω υμιν, ει δοθησεται ... σημειον** (fully expressed, 'may God punish me, if it shall be given,' *i.e.* it shall by no means be given), ^{<1182>}Mark 8:12; **ωμοσα, ει εισελουσονται εις την καταπαυσιν μου** (fully, 'let my name no longer be Jehovah, if they shall enter,' etc.), ^{<1181>}Hebrews 3:11; 4:3, from ^{<1191>}Psalms 94:11 (^{<1151>}Psalms 95:11) the Septuagint (Hebrew **μαί** ^{<1143>}Genesis 14:23; ^{<1143>}Numbers 14:30; ^{<1145>}1 Samuel 14:45, etc.; we have the full expression in ^{<1187>}1 Samuel 3:17; ^{<1117>}Song of Solomon 2:7, etc.).

6. Sometimes, as in classic Greek, after a protasis with **ει** and the indicative, the apodosis is suppressed on account of mental agitation and left to be supplied by the reader or the hearer from the context (cf. Winer's Grammar, 599f (557)): **ει βουλει παρενεγκειν το ποτηριον τουτο** (namely, **παρενεγκε** (but here L Tr WH adopt the imperative in place of the infinitive; yet cf. Buttmann, 396 (339))), ^{<1122>}Luke 22:42; **ει δε πνευμα ελαλησεν αυτω η αγγελος**, supply in place of an apodosis the question "what then?" ^{<1121>}Acts 23:9 (the apodosis added in Rec., **μη θεομαχωμεν** is spurious); **ει εγνωσ ... τα προς ειρηνην σου**, namely, **επιστευες αν εμοι**, ^{<1122>}Luke 19:42 (Buttmann, 396 (339)).

7. The conditional **ει** is joined with the optative, to indicate that the condition is merely thought of or stated as a possibility (cf. Klotz ad Devar. ii. 2, p. 491ff; Winer's Grammar, 293f (275f); Buttman, sec. 139, 24). No example of this construction is found in the Gospels; very few in the rest of the N.T.

a. universally, in short intercalated clauses: **ει τυχοι**, if it so chance, it may be (see **τυγχανω** 2), ^{<440>}1 Corinthians 14:10; 15:37; **ει θελοι το θελημα του Θεου**, ^{<117>}1 Peter 3:17 (Rec. **θειει**).

b. where it indicates that something may occur repeatedly (cf. Klotz, the passage cited, p. 492f): **ει και πασχοιτε**, ^{<114>}1 Peter 3:14 (cf. Winer's Grammar, as above).

c. where the condition represents the mind and judgment of others: **εις ο εβουλευοντο** (R G **εβουλευσαντο**), **ει δυναιντο εξωσαι** (WH text **εκωσαι** (which see)) **το πλοιον**, into which bay (or rather 'upon which beach'; see **εξωθειω**) they determined to run the ship, if they could; as though the navigators had said among themselves, **εξωσομεν**, **ει δυναμεθα**, ^{<173>}Acts 27:39; so also **ει τι εχοιεν προς με**, if they think they have anything against me, ^{<119>}Acts 24:19.

8. with the subjunctive, when it is assumed that something may take place, but whether it will in reality is unknown before the event, in order to make the event seem to be more certain than if **εαν** were used (Klotz, the passage cited, p. 500ff; Winer's Grammar, 294f (276f); Buttman, sec. 139, 22): **ει ... θερισωμεν**, ^{<111>}1 Corinthians 9:11 Tdf. editions 2, 7 (Lachmann marginal reading; others, **θερισομεν**); (the Septuagint ^{<111>}Genesis 43:3f; Sir. 22:26; 4 Macc. 6:20). But see III. below, under **ει μη**, **ει μητι**, **ει πως**, **ειτε ... ειτε**, **ει τις**.

II. ει Interrogative, "whether". "The conditional particle gets this force if a question is asked about anything, whether it is or is not so, and that about which the question is put is uttered as it were conditionally" (Klotz, the passage cited, p. 508; (Winer's Grammar, sec. 57, I; Alexander Buttman (1873) 248ff (214ff); 254f (218f)).

1. As in Greek writings in an indirect question after verbs of seeing, asking, deliberating, knowing, saying, etc.

a. with the present indicative: as **οὐδ' εἰ πνευμα ἅγιον ἐστίν, ηκουσαμεν** (properly, according to the conditional force of the particle, 'if there is (*i.e.* has appeared, been given; cf. **εἰμι**, I. 2) a Holy Spirit, we did not even hear'), ^{<419D>} Acts 19:2; **ιδωμεν, εἰ ἐρχεται**, ^{<4174D>} Matthew 27:49; ^{<4156>} Mark 15:36; **βουλευεται** (T WH L marginal reading **βουλησεται**), **εἰ δυνατος ἐστίν**, ^{<4161>} Luke 14:31; **ἵνα εἶπης, εἰ σὺ εἰ**, ^{<4163>} Matthew 26:63; (**ἵνα γνῶ τὴν δοκιμὴν ὑμῶν εἰ** (WH marginal reading **ἦ**) ... **ὑπηκῶι ἐστε**, ^{<410D>} 2 Corinthians 2:9 (see WH. Introductory sec. 404)); after **οὐκ οἶδα**, ^{<4105>} John 9:25; after **κρινάτε**, ^{<4149>} Acts 4:19; **δοκιμάζετε** ((?), **πειραζετε**), ^{<4135>} 2 Corinthians 13:5.

b. with the future indicative (cf. Winer's Grammar, 300 (282); Buttmann, sec. 139, 61 b.): **δηθητι, εἰ ἀρα ἀφθησεται σοι**, ^{<4182>} Acts 8:22; **τι οἶδας, εἰ ... σωσεις**, ^{<4176>} 1 Corinthians 7:16; **παρητηρουν, εἰ θεραπευσει** (Tdf. **θεραπευει**), ^{<418D>} Mark 3:2 and in ^{<4107>} Luke 6:7 (R G WH marginal reading); **ἦλθεν** (namely, to see), **εἰ ἀρα τι ἔυρησει**, ^{<4113>} Mark 11:13.

c. with the aorist indicative: **οὐκ οἶδα, εἰ τίνα ἄλλον ἐβαπτισα**, whether I baptized, ^{<4116>} 1 Corinthians 1:16; **ἐπηρωτησαν, εἰ παλαι** (L Tr text WH text **ἦδη**) **ἀπεθανεν**, whether he were long dead, ^{<4154>} Mark 15:44; **εἶπε μοι, εἰ ... ἀπεδοσθε**, ^{<4178>} Acts 5:8.

d. with the subjunctive aorist (cf. Buttmann, 255f (220); Winer's Grammar, 298f (280f)): **διῶκῶ, εἰ καὶ καταλάβῶ**, I press on (namely, **πειρωμενος** or **σκοπων**, trying to see), whether I may also lay hold, ^{<4182>} Philippians 3:12. So *si* is used in Latin, *e.g.* Nepos, vit. Hann. 8 Hannibal ... *African accessit in finibus Cyrenaeorum* (namely, *experturus*), *si forte Carthaginenses ad bellum possent induci Caesar* b. g. 1, 8, 4 *si perrumpere possent, conati*; add *Caesar* b. g. 2, 9, 1. Cf. Kühner, ii., p. 1032f; (Jelf, sec. 877 b.).

2. Contrary to the usage of Greek authors, like the Hebrew **מַי** and the interrogative he (**h**), it is used in the Septuagint and the N.T. (especially by Luke) also in direct questions (cf. the colloquial use of the German *ob*; *e.g.* *ob ich wohl thun soll?*); cf. Winer's Grammar, sec. 57, 1; Buttmann, 248 (214), and, in opposition to those who have striven to absolve the sacred writers from this misuse of the particle (especially Fritzsche and Meyer (see the latter's note on ^{<4120>} Matthew 12:10 and ^{<4123>} Luke 13:23; he quotes with approval the language of Ast (Platonic Lexicon, vol. i. 601), '*dubitanter*

interrogat, ita ut interrogatio videatur directa esse')), cf. Lipsius, Paulin. Rechtfertigungslehre, p. 30ff: — **ειπε τις αυτω, κυριε, ει ολογοι οι σωζομενοι;** ^{<4033>}Luke 13:23; **κυριε, ει παταξομεν εν μαχαιρα (μαχαιρη T Tr WH);** ^{<4249>}Luke 22:49; **κυριε, ει ... αποκαθιστανεις την βασιλειαν;** ^{<4006>}Acts 1:6; cf. besides, ^{<4020>}Matthew 12:10; 19:3; ^{<4083>}Mark 8:23 (according to the reading of (Tdf. 2, 7) Tr (marginal reading WH text) **ει τι βλεπεις** for R G L T Tr text WH marginal reading **βλεπει**); ^{<4492>}Acts 19:2, etc. (^{<0177>}Genesis 17:17; 43:6; ^{<0902>}1 Samuel 10:24, etc.; in the O.T. Apocrypha, 2 Macc. 7:7; 15:3; 4 Macc. 18:17 from ^{<3578>}Ezekiel 37:3 the Septuagint; Tobit 5:5).

III. ει with other particles and with the indefinite pronoun **τις, τι**.

1. **ει αρα**, see **αρα**, 1.

2. **ει γε**, see **γε**, 3 c.

3. **ει δε και**,

a. “but if also,” so that **και** belongs to some word that follows: ^{<2118>}Luke 11:18 (but if Satan also).

b. “but though, but even if,” so that **και** belongs to **ει**: ^{<4047>}1 Corinthians 4:7; ^{<4048>}2 Corinthians 4:3; 5:16 (R G; others omit **δε**); ^{<4716>}2 Corinthians 11:6; see 6 below.

4. **ει δε μη**, “but if not; if it is or were otherwise,” (Buttmann, 393 (336f), cf. 345 (297); Winer’s Grammar, as below): ^{<6442>}John 14:2 (**ει δε μη**, namely, **ουτως ην**), ^{<6441>}John 14:11 (**ει δε μη** namely, **εμοι πιστευετε**, *i.e.* my words). As in these passages so generally the phrase stands where a word or clause must be repeated in thought from what immediately precedes; it thus has the force of the Latin *alioquin*, “otherwise, or else,” (Winer’s Grammar, 583 (543)): ^{<4015>}Revelation 2:5,16; also after negative declarations, ^{<4421>}Mark 2:21f; cf. Matthiae, sec. 617 b.

5. **ει δε μη γε**, see **γε**, 3 d.

6. **ει και**,

a. “if even, if also,” (cf. **ει δε και**, 3 a., (and 7 below)): ^{<4021>}1 Corinthians 7:21 (cf. Meyer at the passage; Lightfoot on Philemon, p. 324); ^{<4715>}2 Corinthians 11:15.

b. “though, although”: ^{<2108>}Luke 11:8; ^{<7046>}2 Corinthians 4:16; 7:8,12; ^{<3107>}Philippians 2:17; ^{<5026>}Colossians 2:5 (εἰ γὰρ καὶ); ^{<8009>}Hebrews 6:9; with the optative, ^{<6134>}1 Peter 3:14; see I. 7 b. above.

7. καὶ εἰ, “even if”: ^{<4143>}Mark 14:29 (T Tr WH εἰ καὶ); ^{<6001>}1 Peter 3:1; cf. Klotz, the passage cited, p. 519 (who says, “In εἰ καὶ the conditional particle εἰ has the greater force; in καὶ εἰ the conjunctive particle καὶ. Hence, καὶ εἰ is used of what is only assumed to be true; εἰ καὶ, on the other hand, of what is as it is said to be.” Bäumlein (Griech. Partikeln, p. 151) says, “In εἰ καὶ the καὶ naturally belongs to the conditional clause and is taken up into it, “if even”; in the combination καὶ εἰ the καὶ belongs to the consequent clause, “even if.” Sometimes however the difference disappears.” Krüger (sec. 65, 5, 15): “with καὶ εἰ, the leading clause is regarded as holding under every condition, even the one stated, which appears to be the most extreme; with εἰ καὶ the condition, which may also come to pass, is regarded as a matter of indifference in reference to the leading clause;” Sauppe (on Demosthenes, Ol. 2 sec. 20) is very explicit: “καὶ εἰ and εἰ καὶ both indicate that something conflicts with what is expressed in the leading clause, but that that is (or is done) notwithstanding. καὶ εἰ, however, represents the thing adduced in the conditional sentence to be the only thing conflicting; but when the conditional particle precedes (εἰ καὶ), the representation is that something which is (or may be) accompanied by many others (καὶ) conflicts ineffectually. Accordingly, the phrase καὶ καὶ greatly augments the force of what follows, εἰ καὶ lays less emphasis upon it; although it is evident that εἰ καὶ can often be substituted for καὶ εἰ.” Cf. Herm. Vig., p. 829f; Winer’s Grammar, 444 (413); Ellicott on ^{<3007>}Philippians 2:17; Schmalfeld, Griech. Syntax, sec. 41; Paley, Greek Particles, p. 31).

8. εἰ μὴ,

a. in a conditional protasis, with the same sequence of moods and tenses as the simple εἰ see I. above, “if not, unless, except,” (Winer’s Grammar, 477ff (444ff); Buttmann, 345 (297)): ^{<4242>}Matthew 24:22; ^{<6003>}John 9:33; 15:22,24; ^{<6007>}Romans 7:7, etc.

b. it serves, with the entire following sentence, to limit or correct what has just been said, “only, save that,” (Latin *nisi quod*) (Buttmann, 359 (308)): ^{<4005>}Mark 6:5; ^{<4077>}1 Corinthians 7:17 (where Paul by the addition εἰ μὴ ἔκαστω κ.τ.λ. strives to prevent anyone in applying what had been said a

little while before, viz. **ου δεδουλωται ... εν τοιουτοις** to his own case, from going too far); in ironical answers, “unless perchance, save forsooth that,” (Kühner, sec. 577, 7; (Jelf, sec. 860, 5 Obs.)): **ει μη χρηζομεν κ.τ.λ.**, ^{<400>}2 Corinthians 3:1 Rec.

c. ει μη very often coalesce into one particle, as it were, which takes the same verb as the preceding negation: “unless,” equivalent to “except, save,” (Kühner, sec. 577, 8; Buttmann, 359 (308));

[α.] universally: ^{<4017>}Matthew 11:27; 12:39; ^{<4025>}Mark 2:26; 8:14; ^{<4013>}John 3:13; ^{<4000>}Romans 7:7; 13:1,8; ^{<4001>}1 Corinthians 8:4; 12:3; ^{<4016>}2 Corinthians 12:5, etc. as in classic Greek, **μονος, μονον**, is added pleonastically: ^{<4008>}Matthew 17:8; 21:19; 24:36; ^{<4019>}Acts 11:19; ^{<4045>}Philippians 4:15; ^{<4037>}Revelation 13:17, etc.

[β.] after negatives joined to nouns it is so used as to refer to the negative alone (hence, many have regarded it as used for **αλλα** (*i.e.* as being not exceptive but adversative)), and can be rendered in Latin *sed tantum*, “but only”: ^{<4004>}Matthew 12:4 (**ουκ εξον ην αυτω φαγειν ουδε τοις μετ’ αυτου, ει μη τοις ιερευσι μονοις**, as if **ουκ εξον ην φαγειν** alone preceded); ^{<4046>}Luke 4:26f; ^{<4044>}Romans 14:14; ^{<4004>}Revelation 9:4; 21:27 (**εαν μη** is so used in ^{<4016>}Galatians 2:16; on ^{<4019>}Galatians 1:19 see **Ιακωβος**, 3); cf. Fritzsche on Romans, vol. iii., p. 195; (see **εαν**, I. 3 c. and references).

[γ.] when preceded by the interrogative **τις** in questions having a negative force: ^{<4007>}Mark 2:7; ^{<4021>}Luke 5:21; ^{<4015>}Romans 11:15; ^{<4021>}1 Corinthians 2:11; ^{<4016>}2 Corinthians 2:2; 12:13; ^{<4018>}Hebrews 3:18; ^{<4022>}1 John 2:22; 5:5; (Xenophon, oec. 9, 1; Aristophanes eqq. 615).

[δ.] with other conjunctions: **ει μη ινα** ^{<4000>}John 10:10; **ει μη οταν**, ^{<4009>}Mark 9:9; **ει μη οτι** etc., ^{<4023>}2 Corinthians 12:13; ^{<4009>}Ephesians 4:9.

[ε.] it has its own verb, and makes a phrase by itself: **ο ουκ εστιν αλλο, ει μη τινες εισιν οι παρασσοντες υμας** which means nothing else, save that there are some who trouble you, ^{<4007>}Galatians 1:7 (so Winer (commentary at the passage) et al.; but see Meyer))

d. εκτος ει μη, arising from the blending of the two expressions **ει μη** and **εκτος ει**, like the Latin *nisi si* equivalent to *praeterquam si*, “except in case, except”: ^{<4019>}1 Timothy 5:19; with the aorist indicative, ^{<4012>}1 Corinthians 15:2; with the subjunctive present ^{<4016>}1 Corinthians 14:5;

(Lucian, de luctu c. 19; dial. meret. 1, 2, etc.). Cf. Lob. ad Phryn., p. 459; Winer's Grammar, sec. 65, 3 c.; (Buttmann, index under the word **εκτος ει μη**).

9. ει μην, “assuredly, surely,” in oaths: ^{<3064>}Hebrews 6:14 L T Tr WH (for R G **η μην** (which see)) and several times in the Septuagint as ^{<2637>}Ezekiel 33:27; 34:8; (cf. 36:5; 38:19; ^{<1223>}1 Kings 21:23 (^{<1223>}1 Kings 20:23)), etc.; here, if **ει** did not come from **η** by itacism, **ει μην** must be explained as confusion of the Hebraistic **ει μη** (see I. 5 above) and the Greek formula of asseveration **η μην**; cf. Bleek on Hebrews vol. 2:2, p. 248ff, and what Fritzsche says on the other side, commentary on Baruch 2:29; Judith 1:12; (cf. Kneucker on Baruch, the passage cited; Buttmann, 359 (308); Tdf. Proleg., p. 59; WH's Appendix, p. 151; B. D. under the word New Testament, I. 31).

10. ει μη τι or **μητι**, “unless in some respect, unless perchance, unless indeed”: ironically, with the present indicative, ^{<4716>}2 Corinthians 13:5; hesitatingly, with the subjunctive aorist ^{<4093>}Luke 9:13; Meyer at the passage (also Winer's Grammar, 294 (276); Buttmann, 221 (191)); **τι αν**: ^{<4075>}1 Corinthians 7:5, see **αν**, IV.

11. ει ου (fully discussed by Winer's Grammar, sec. 55, 2 c. and Buttmann, 345ff (297ff)), “if not”; this combination is used much more frequently in the N.T. than in the more elegant Greek authors; it differs from **ει μη** in this, that in the latter **μη** belongs to the particle **ει**, while in **ει ου** the **ου** refers to some following word and denies it emphatically, not infrequently even coalescing with it into a single idea.

a. when the idea to which **ου** belongs is antithetic

[α.] to a positive term, either preceding or following: **ει δε ου μοιχευεις φονευεις δε**, ^{<5021>}James 2:11 (in R G the future); **ει γαρ ο θεος ... ουκ εφεισατο, ... αλλα ... παρεδωκεν εις κρισιν**, ^{<6014>}2 Peter 2:4f; **ει και ου δωσει ... δια γε ... δωσει**, ^{<2108>}Luke 11:8; **ει ου ποιω ... ει δε ποιω**, ^{<6037>}John 10:37f; **ει γαρ πιστευετε ..., ει δε ... ου πιστευετε**, ^{<4346>}John 5:46f; add, ^{<4112>}Mark 11:26 R G L; ^{<4800>}Romans 8:9; ^{<4002>}1 Corinthians 9:2; 11:6; ^{<5022>}James 3:2.

[β.] to some other idea which is negative (formally or virtually): **ει ... ουκ ακουουσιν, ουδε ... πεισθησονται**, ^{<2161>}Luke 16:31; **ει ... ουκ εφεισατο, ουδε σου φεισεται** (Rec. **φεισηται**), ^{<5122>}Romans 11:21; add,

<6513>1 Corinthians 15:13,15-17; <5780>2 Thessalonians 3:10; followed in the apodosis by a question having the force of a negative: <2161>Luke 16:11f; <682>John 3:12; <5485>1 Timothy 3:5.

[γ.] the **ου** denies with emphasis the idea to which it belongs: **καλον ην αυτω ει ουκ εγεννηθη**, good were it for him not to have been born, <1024>Matthew 26:24; <4142>Mark 14:21.

[δ.] the whole emphasis is placed on the negative itself: **ει συ ουκ ει ο Χριστος**, <6025>John 1:25.

b. the **ου** coalesces, as it were, with the word to which it belongs into a single idea: **ει δε ουκ εγκρατευονται** if they are “incontinent,” <4709>1 Corinthians 7:9; **ει τις των ιδιων ου προνοει** (or **προνοειται** T Tr text WH marginal reading), “neglects,” <5478>1 Timothy 5:8; add, <2145>Luke 14:26; <662>1 Corinthians 16:22; <6615>Revelation 20:15, etc.

12. ει ουν, “if then”: <4023>Matthew 6:23; 7:11; <2113>Luke 11:13,36; <634>John 13:14; 18:8; <4101>Acts 11:1; <5707>Colossians 3:1; <5006>Philemon 1:1. (On **ει μεν ουν** see **μεν** II. 4.)

13. ειπερ (so T WH (except in <4088>2 Corinthians 5:3 marginal reading), but L Tr **ει περ**; cf. Winer’s Grammar, 45; Lipsius, Gram. Unters., p. 123) (**ει** and **περ**, and this apparently from **περι**), properly, “if on the whole; if only, provided that,” is used “of a thing which is assumed to be, but whether rightly or wrongly is left in doubt” (Herm. ad Vig., p. 831 (so Winer’s Grammar, 448 (417); but cf. Bäumlein, Griech. Partikeln, p. 202 (cf. 64 bottom); Klotz ad Devar. 2:2, p. 528, and especially under the word **ειγε** (in **γε**, 3 c.) and the references to Meyer, Lightfoot, Ellicott, there given)): <689>Romans 8:9,17; <4885>1 Corinthians 8:5; 15:15; <608>1 Peter 2:3 (where L T Tr WH **ει**); by a species of rhetorical politeness it is used of that about which there is no doubt: <5006>2 Thessalonians 1:6; <689>Romans 3:30 L T Tr WH; <4088>2 Corinthians 5:3 L Tr WH marginal reading

14. ει πως (LTr WH) or **ειπως** (G T), “if in any way, if by any means, if possibly”: with the optative present (see I. 7 above), <4272>Acts 27:12; interrogatively, with the future indicative, <6110>Romans 1:10; with the subjunctive aorist, so that before **ει** the word **σκοπων** or **πειρωμενος** must be mentally supplied (see II. 1 d. above): <6114>Romans 11:14; <3181>Philippians 3:11.

15. ειτε ... ειτε,

a. “whether ... or” (as disjunc. conjunc., *sive ... sive*; cf. Winer’s Grammar, 440 (409f); Buttmann, 221 (191)), without a verb following: ^{<6126>}Romans 12:6-8; ^{<4122>}1 Corinthians 3:22; 8:5; ^{<4009>}2 Corinthians 5:9f; ^{<3018>}Philippians 1:18,20,27; ^{<5125>}2 Thessalonians 2:15; ^{<5016>}Colossians 1:16,20; ^{<4123>}1 Peter 2:13f; **ειτε ουν ... ειτε**, ^{<4511>}1 Corinthians 15:11; followed by the present indicative, ^{<4125>}1 Corinthians 12:26; 13:8; ^{<4006>}2 Corinthians 1:6; followed by the subjunctive present ^{<5150>}1 Thessalonians 5:10, where the use of the subjunctive was occasioned by the subjunctive **ζησωμεν** in the leading clause; cf. Winer’s Grammar, 294 (276); Buttmann, 221 (191).

b. “whether ... or” (as indirect interrogatives, *utrum ... an*; cf. Buttmann, 250 (215)) (see examples from Greek authors in Matthiae, p. 1476f): after **ουκ οιδα**, ^{<4122>}2 Corinthians 12:2f.

16. **ει τις, ει τι**: examples of this combination have already been given among the preceding; here may be added **ει τις ετερος, ει τι ετερον** “and if (there be) any other” person or thing — a phrase used as a conclusion after the mention or enumeration of several particulars belonging to the same class (in the classics **ει τις αλλος, ει και τις αλλος, και ει τι αλλο**, etc., in Herodotus, Xenophon, Plato, others): ^{<5119>}Romans 13:9; ^{<5010>}1 Timothy 1:10; **ει τις** with subjunctive present ^{<6115>}Revelation 11:5 Rec.; with the subjunctive aorist, *ibid.* T Tr WH text

{1489} (**ειγε**, see **γε**, 3 c.)

{2397} **ειδεα, ειδεας, η**, ^{<4123>}Matthew 28:3 T Tr WH, a poetic form for **ιδεα**, which see (cf. WH’s Appendix, p. 153) (Baruch 6 (epistle of Jer.) 62; Aristophanes Thesm. 438 variant). Cf. Buttmann, 5; (Winer’s Grammar, 48 (47)); see **ει ι**.*

{1491} **ειδος, ειδους, το (ΕΙΔΩ)**, in the Septuagint chiefly for **harjmae** and **raeo** properly, that which strikes the eye, which is exposed to view;

1. “the external appearance, form, figure, shape,” (so from Homer down): ^{<4357>}John 5:37; **σωματικω ειδει**, ^{<4122>}Luke 3:22; **το ειδος του προσωπου αυτου**, ^{<4122>}Luke 9:29; **δια ειδους**, as encompassed with the visible appearance (of eternal things) (see **δια**, A. I. 2), ^{<4127>}2 Corinthians 5:7, — commonly explained, “by sight” *i.e.* “beholding” (Luth.: *im Schauen*); but no example has yet been adduced from any Greek writings in which **ειδος** is used actively, like the Latin species, of vision; (**στομα κατα στομα, εν**

ειδει, και ου δι' ὄραματων και ενυπνιων, Clement, homil. 17, 18; cf. ^{<4128>}Numbers 12:8 the Septuagint).

2. “form, kind”: απο παντος ειδους πονηρου απεχεσθε, *i.e.* from every kind of evil or wrong, ^{<5162>}1 Thessalonians 5:22 (cf. πονηρος, under the end); (Josephus, Antiquities 10, 3, 1 παν ειδος πονηριας. The Greeks, especially Plato, oppose το ειδος to το γενος, as the Latin does “species to genus”. Cf. Schmidt, chapter 182, 2).*

{1492} ειδω, ιδω, Latin *video* (Sanskrit *vid*, perfect *veda* “know,” *vind-a-mi* “find,” (cf. Vedas); Curtius, sec. 282), an obsolete form of the present tense, the place of which is supplied by ὀραω. The tenses coming from ειδω and retained by usage form two families, of which one signifies “to see,” the other “to know.”

I. 2 aorist ειδον, the common form, with the term. of the 1 aorist (see references under the word απερχομαι, at the beginning) ειδα, ^{<6178>}Revelation 17:3 L, 6 L T Tr; 1 person plural ειδαμεν, L T Tr WH in ^{<4048>}Acts 4:20; ^{<4022>}Mark 2:12; Tr WH in ^{<4257>}Matthew 25:37; WH in ^{<4258>}Matthew 25:38; ^{<4088>}Mark 9:38; ^{<4049>}Luke 9:49; 3 person plural ειδαν, T WH in ^{<4082>}Luke 9:32; Tr WH in ^{<4104>}Luke 10:24; ^{<4065>}Acts 6:15; 28:4; T Tr WH in ^{<4161>}Mark 6:50; L T Tr WH in ^{<4013>}John 1:39 (40); ^{<4085>}Acts 9:35; 12:16; WH in ^{<4163>}Mark 6:33; add ιδαν Tdf. in ^{<4037>}Matthew 13:17; ^{<4104>}Luke 10:24; ιδον (an epic form, cf. Matthiae, *i.*, p. 564; (Veitch, p. 215); very frequent in the Septuagint and in 1 Macc., cf. Grimm on 1 Macc., p. 54; on the frequent interchange of ιδον and ιδων in manuscripts, cf. Jacobs ad Achilles Tattius 2, 24; (WH’s Appendix, pp. 162, 164; Tdf. the Septuagint Proleg., p. ix.; N.T. Proleg., p. 89; Buttmann, 39 (34)), Tdf. in ^{<600>}Revelation 4:1; 6:1,2,5,8,9,12; 7:1, etc.; 3 person singular ιδεν, Tdf. in ^{<4082>}Luke 5:2; ^{<600>}Revelation 1:2; 2 person plural ιδετε, ^{<3103>}Philippians 1:30 Rec.; 3 person plural ιδον, Tdf. in (^{<4121>}Luke 2:20); ^{<4306>}John 19:6; subjunctive ιδω; imperative ιδε (Attic ιδε cf. Winer’s Grammar, sec. G, 1 a.; (Buttmann, 62 (54); Götting, Accentl. 52)) (2 person plural ιδετε, ^{<4013>}John 1:39 (40) R G L); infinitive ιδειν; participle ιδων; (the Septuagint mostly for har; sometimes for hzj; and [dʰ]; “to see” (have seen), “be seeing” (saw), *i.e.*

1. “to perceive” (with the eyes; Latin *conspicere*, German *erblicken*);

a. universally, **τινα** or **τι**: ^{<4012>}Matthew 2:2; 4:16; 14:14; 28:6; ^{<4010>}Mark 1:10,16; 2:14; ^{<4015>}Luke 5:26; 7:22; ^{<4047>}John 1:47f (48f); 6:26; 19:6; ^{<4035>}Acts 9:35; 12:16; ^{<4019>}Galatians 1:19; ^{<4066>}1 Timothy 6:16, and very often. **ουδεποτε ουτως ειδομεν** we never saw in such fashion, *i.e.* such a sight never befell us, ^{<4022>}Mark 2:12, old German also *hat man nicht gesehen, seit* etc.; cf. Kuinoel ad Mat., p. 280 edition 4. **ιδειν τι** and **ακουσαι τι** are conjoined in ^{<4072>}Luke 7:22; ^{<4024>}Acts 22:14; ^{<4019>}1 Corinthians 2:9; ^{<4011>}James 5:11; **ιδειν** and **ιδειν τι** are also used by those to whom something is presented in vision, as the author of the Apocalypse relates that he saw this or that: ^{<4012>}Revelation 1:12,17; 4:1 (here **ειδον και ιδου** a formula peculiar to Rev.; see **ιδου**, at the end); 5:1f,6,11; 6:9; 7:1,9, etc.; ^{<4024>}John 12:41; **ιδειν οραμα** ^{<4007>}Acts 10:17; 16:10; **ιδειν εν οραματι**, ^{<4092>}Acts 9:12 (R G); 10:3; **εν τη ορασει**, ^{<4097>}Revelation 9:17; elliptically **ιδειν τι τινος** namely, **εκπορευθεν**, ^{<4063>}Revelation 16:13, cf. ^{<4016>}Revelation 1:16; Hebraistically (on which see Winer's Grammar, sec. 45, 8; Buttman, sec. 144, 30) **ιδων ειδον** "I have surely seen": ^{<4073>}Acts 7:34 after ^{<4007>}Exodus 3:7. Frequent in the historical books of the N.T. is the participle **ιδων**, **ιδοντες**, continuing the narrative, placed before a finite verb, and either having an accusative added, as in ^{<4020>}Matthew 2:10; 3:7; 5:1; 8:34; ^{<4072>}Mark 5:22; 9:20; ^{<4028>}Luke 2:48; 7:13; ^{<4016>}John 5:6; 6:14; ^{<4032>}Acts 13:12; 14:11, etc.; or the accusative is omitted, as being evident from the context: ^{<4008>}Matthew 9:8,11; 21:20; ^{<4014>}Mark 10:14; ^{<4012>}Luke 1:12; 2:17; ^{<4012>}Acts 3:12; 7:31, etc.

b. with the accusative of a person or a thing, and a participle (cf. Winer's Grammar, sec. 45, 4 a.): ^{<4017>}Matthew 3:7, 16; 8:14; ^{<4016>}Mark 1:16; 6:33; ^{<4099>}Luke 9:49; 21:2; ^{<4013>}John 1:33,47f (48f); ^{<4019>}Acts 3:9; 11:13; ^{<4010>}1 Corinthians 8:10; ^{<4016>}1 John 5:16; ^{<4001>}Revelation 9:1, and often.

c. followed by **οτι**: ^{<4026>}Mark 2:16 L T Tr WH; 9:25; ^{<4072>}John 6:22,24, etc.

d. followed by an indirect question with the indicative: with **τις**, ^{<4013>}Luke 19:3; with **τι**, ^{<4054>}Mark 5:14; with **πηλικος**, ^{<4011>}Galatians 6:11.

e. **ερχου και ιδε**, a formula of invitation, the use of which leaves the object of the seeing to be inferred by the hearers from the matter under consideration: ^{<4013>}John 11:34 (35); 1:46 (47) (here **ιδε** is equivalent to "by seeing learn," namely, that Jesus is the Messiah), and Griesbach in ^{<4001>}Revelation 6:1,5; plural ^{<4013>}John 1:39 (40) (where T Tr WH **ερχεσθε και οψεσθε**). The rabbis use the phrases **at yzj w** and **ab harw** to

command attention. f. **ιδειν** used absolutely and **πιστευειν** are contrasted in ^{<4319>}John 20:29.

2. like the Latin *video*, “to perceive by any of the senses”: ^{<1254>}Matthew 27:54; ^{<4159>}Mark 15:39; ^{<275>}Luke 17:15.

3. universally, “to perceive, notice, discern, discover”: **την πιστιν αυτων**, ^{<1092>}Matthew 9:2; **τας ενθυμησεις αυτων**, ^{<1094>}Matthew 9:4 (where L Tr WH text **ειδως** for **ιδων**); **τον διαλογισμον της καρδιας αυτων**, ^{<397>}Luke 9:47 (T WH text Tr marginal reading **ειδως**); **ιδε** with the accusative of the thing, ^{<5122>}Romans 11:22; followed by **οτι**, ^{<1278>}Matthew 27:3,24; ^{<4128>}Acts 12:3; 14:9; 16:19; ^{<4117>}Galatians 2:7,14; **ιδε, οτι**, ^{<1752>}John 7:52; **ιδειν τινα, οτι**, ^{<4124>}Mark 12:34 (Tr brackets the accusative).

4. “to see,” *i.e.* to turn the eyes, the mind, the attention to anything;

a. “to pay attention, observe”: followed by **ει** intertog. ^{<1274>}Matthew 27:49; by **ποταπος**, ^{<1011>}1 John 3:1.

b. **περι τινος** (cf. Latin *videre de aliqua re*), “to see about something” (A.V. “to consider of”), *i.e.* to ascertain what must be done about it, ^{<4156>}Acts 15:6.

c. “to inspect, examine”: **τι**, ^{<2448>}Luke 14:18.

d. **τινα**, “to look at, behold”: ^{<4221>}John 21:21; ^{<1833>}Mark 8:33.

5. “to experience,” **τι**, any state or condition (cf. Winer’s Grammar, 17): as **τον θανατον**, ^{<126>}Luke 2:26; ^{<8105>}Hebrews 11:5 (Josephus, Antiquities 9, 2, 2 (**οιδεν**) cf. ^{<1385>}John 8:51 (^{<1804>}Psalms 88:49 (^{<1894>}Psalms 89:49) 49); **την διαφθοραν**, to pass into a state of corruption, be dissolved, ^{<4127>}Acts 2:27, 31; 13:35-37 (^{<1951>}Psalms 15:10 (^{<1960>}Psalms 16:10)); **την βασιλειαν του Θεου**, to partake of salvation in the kingdom of God, ^{<4183>}John 3:3; **πενθος**, ^{<6807>}Revelation 18:7; **την δοξαν του Θεου**, by some marvelous event get a signal experience of the beneficent power of God, ^{<3144>}John 11:40; **στενοχωριας**, 1 Macc. 13:3 (**αλοχου χαριν**, Homer, Iliad 11, 243); on the same use of the verb **har**; and the Latin *videre*, cf. Gesenius, Thesaurus 3, p. 1246. **ημεραν**, to live to see a day (a time) and enjoy the blessings it brings: **ημερας αγαθας**, ^{<1130>}1 Peter 3:10 from ^{<1933>}Psalms 33:13 (^{<1943>}Psalms 34:13); **την ημεραν εμην** (Christ’s language) the time when I should exercise my saving power on earth, ^{<4086>}John 8:56; **ειδε** namely, **την ημεραν την εμην**, from the abode of the blessed in paradise he in spirit

saw my day, *ibid.* (see [αγαλλιαω](#), under the end); [επιθυμησετε μίαν των ημερων ... ιδειν](#), ye will wish that even a single day of the blessed coming age of the Messiah may break upon your wretched times, ^{<272>}Luke 17:22; so in Greek writings, especially the poets, [ἡμαρ, ἡμεραν ιδειν](#), in Latin *videre diem*; cf. Kuinoel on ^{<85>}John 8:56.

6. with the accusative of person “to see” *i.e.* “have an interview with, to visit”: ^{<83>}Luke 8:20; ^{<22>}John 12:21; ^{<464>}Acts 16:40; 28:20; ^{<111>}Romans 1:11; ^{<367>}1 Corinthians 16:7; ^{<127>}Philippians 1:27; ^{<316>}1 Thessalonians 3:6; ^{<504>}2 Timothy 1:4; ^{<114>}3 John 1:14; [το προσωπον τινος](#); ^{<27>}1 Thessalonians 2:17; 3:10 (Lucian, dial. d. 24, 2 (cf. Rutherford on Babrius 11, 9)); with an accusative of place, “to visit, go to”: ^{<421>}Acts 19:21. (Synonyms: “When [ειδον](#), [ιδειν](#) are called “momentary preterites,” it must not be supposed that thereby a quickly-past action is designated; these forms merely present the action without reference to its duration ... The unaugmented moods, too, are not exclusively past, but present or future as well — the last most decidedly in the imperative. Now it is obvious that when a perception is stated without regard to its duration, its form or mode cannot have prominence; hence [ιδειν](#) is much less physical than [οραν](#). [ιδειν](#) denotes to perceive with the eyes; [οραν](#) (which see), on the other hand, to see, *i.e.* it marks the use and action of the eye as the principal thing. Perception as denoted by [ιδεαν](#) when conceived of as completed, permits the sensuous element to be forgotten and abides merely as an activity of the soul; for [οιδα](#), [ειδεναι](#), signifies not “to have seen,” but “to know” Schmidt, chapter 11. Compare: [απειδον](#), [επειδον](#), [προειδον](#), [συνειδον](#) [ειδον](#))

II. 2 perfect [οιδα](#), [οιδας](#) (^{<876>}1 Corinthians 7:16; ^{<215>}John 21:15, for the more common [οισθα](#), [οιδαμεν](#) (for [ισμεν](#), more common in Greek), [οιδατε](#) ([ιστε](#), the more usual classic form, is found only in ^{<486>}Ephesians 5:5 G L T Tr WH and ^{<227>}Hebrews 12:17 (probably also in ^{<19>}James 1:19 according to the reading of L T Tr WH; but see below)), [οισασι](#) (and once the Attic [ισασι](#), ^{<404>}Acts 26:4), imperative [ιστε](#), once, ^{<19>}James 1:19 L T Tr WH (but see above), subjunctive [ειδω](#), infinitive [ειδεναι](#), participle [ειδως](#), [ειδυια](#) (^{<433>}Mark 5:33; ^{<437>}Acts 5:7); pluperfect [ηδειν](#), 2 person everywhere [ηδεις](#), 3 person [ηδει](#), plural 2 person [ηδειτε](#), 3 person [ηδεισαν](#) (for the more common [ηδεσαν](#) (Veitch, p. 218; Buttman, 43 (38))); future [ειδησω](#) (^{<381>}Hebrews 8:11); cf. Winer’s Grammar, 84 (81); Buttman, 51 (44); the Septuagint chiefly for *yadda*;

like the Latin *novi* it has the signification of a present “to know, understand”; and the pluperfect the significance of an imperfect; (cf. Winer’s Grammar, 274 (257)).

1. “to know”: with the accusative of the thing, ^{<425>} Matthew 25:13; ^{<409>} Mark 10:19; ^{<604>} John 10:4; 13:17; 14:4; ^{<448>} Acts 5:7; ^{<607>} Romans 7:7; ^{<612>} 1 Corinthians 2:2; ^{<612>} Revelation 2:2, 9, etc.; **τουτο** (Rec.; others have **παντα**) followed by **οτι**, etc. ^{<605>} Jude 1:5; with the accusative of person, ^{<452>} Matthew 26:72,74; ^{<403>} John 1:31; 6:42; ^{<436>} Acts 3:16; ^{<456>} 2 Corinthians 5:16, etc.; **τον Θεον**, ^{<616>} Titus 1:16, cf. ^{<438>} John 8:19; 15:21; Gentiles are called **οι μη ειδοτες τον Θεον** in ^{<505>} 1 Thessalonians 4:5; ^{<508>} 2 Thessalonians 1:8, cf. ^{<608>} Galatians 4:8; the predicate of the person is added (as often in Attic), **ειδως αυτον ανδρα δικαιον**, namely, **οντα**, ^{<403>} Mark 6:20 (Buttmann, 304 (261)); in the form of a participle ^{<412>} 2 Corinthians 12:2. to an accusative of the object by attraction (Winer’s Grammar, sec. 66, 5 a.; Buttmann, 377 (323)) an exegetical clause is added (cf. especially Buttmann, 301 (258)), with **οτι**, ^{<465>} 1 Corinthians 16:15; ^{<472>} 2 Corinthians 12:3f; ^{<448>} Acts 16:3; or an indirect question (Buttmann, 250f (215f)), ^{<404>} Mark 1:24; ^{<404>} Luke 4:34; 13:25,27; ^{<407>} John 7:27; 9:29. **ειδεναι** is used with the accusative and infinitive in ^{<444>} Luke 4:41; ^{<418>} 1 Peter 5:9; followed by **οτι**, ^{<406>} Matthew 9:6; ^{<435>} John 19:35; ^{<442>} Acts 2:30; ^{<438>} Romans 5:3, and very often; **οιδαμεν** Pollux by **οτι** is not infrequently, so far as the sense is concerned, equivalent to “it is well known, acknowledged”: ^{<426>} Matthew 22:16; ^{<421>} Luke 20:21; ^{<432>} John 3:2; 9:31; ^{<412>} Romans 2:2; 3:19; 7:14; 8:22, 28; ^{<470>} 2 Corinthians 5:1; ^{<508>} 1 Timothy 1:8; ^{<432>} 1 John 3:2; 5:20; cf. Lightfoot (in his *Horae Hebrew et Talm.*) and Baumg.-Crusius on ^{<432>} John 3:2. frequent, especially in Paul, is the interrogative formula **ουκ οιδατε** and **η ουκ οιδατε οτι**, by which something well known is commended to one for his thoughtful consideration: ^{<512>} Romans 11:2; ^{<436>} 1 Corinthians 3:16; 5:6; 6:2f,9,15f,19; 9:13, 24; **ουκ οιδατε** followed by an indirect question. ^{<435>} Luke 9:55 (Rec.); **ουκ οιδας οτι**, ^{<430>} John 19:10; **ουκ ηδειτε**, ^{<434>} Luke 2:49; **ειδεναι** followed by an indirect question. (cf. Buttmann, as above), ^{<457>} Matthew 26:70; ^{<402>} John 9:21,25,30; 14:5; 20:13; ^{<416>} 1 Corinthians 1:16; 7:16; ^{<472>} 2 Corinthians 12:2f; ^{<435>} Romans 8:26; ^{<402>} Ephesians 6:21; ^{<435>} 1 Timothy 3:15, and very often.

2. “to know, *i.e.* get knowledge of, understand, perceive”; a. any fact: as, **τας ενθυμησεις**, ^{<425>} Matthew 12:25; **την υποκρισιν**, ^{<425>} Mark 12:15; **τους διαλογισμους αυτων**, ^{<438>} Luke 6:8; 11:17; with the addition of **εν**

ἐαυτω followed by ὅτι, ^{<406>}John 6:61. b. the force and meaning of something, which has a definite meaning: ^{<421>}1 Corinthians 2:11f; **την παραβολην**, ^{<403>}Mark 4:13; **μυστηρια**, ^{<432>}1 Corinthians 13:2; followed by an indirect question. ^{<408>}Ephesians 1:18. c. as in classical Greek, followed by an infinitive in the sense of “to know how” (Latin *calleo*, “to be skilled in”): ^{<471>}Matthew 7:11; ^{<213>}Luke 11:13; 12:56; ^{<102>}Philippians 4:12; ^{<504>}1 Thessalonians 4:4; ^{<505>}1 Timothy 3:5; ^{<5047>}James 4:17; ^{<609>}2 Peter 2:9; ὡς οἰδατε, namely, **ασφαλισασθαι**, ^{<426>}Matthew 27:65.

3. Hebraistically, **ειδεναι τινα** “to have regard for one, cherish, pay attention to”: ^{<372>}1 Thessalonians 5:12 (the Septuagint ^{<036>}Genesis 39:6 for [**ειδεναι**] (Synonym: see **γινωσκω**.)

{1493} **ειδωλειον** (**ειδωλιον** T WH; see Iota), **ειδωλειου, το** (**ειδωλον**, which see; cf. ‘**Ασκληπειον, Απολλωνειον, ῥακλειον** etc. (Winer’s Grammar, 95 (90))), “an idol’s temple, temple consecrated to idols”: ^{<480>}1 Corinthians 8:10 (1 Macc. 1:47; 10:83; 1 Esdr. 2:9; not found in secular authors; for in the fragment from Sophocles (152 Dindorf) in Plutarch, de amico et adul. c. 36 **ἔδωλια** has of late been restored).*

{1494} **ειδωλοθυτος, ειδωλοθυτον** (**ειδωλον** and **θυω**), a Biblical and ecclesiastical word (Winer’s Grammar, 26; 100 (94)), “sacrificed to idols”; **το ειδωλοθυτον** and **τα ειδωλοθυτα** denote the flesh left over from the heathen sacrifices; it was either eaten at feasts, or sold (by the poor and the miserly) in the market: ^{<482>}Acts 15:29; 21:25; ^{<480>}1 Corinthians 8:1,4,7,10; 10:19,28 (here L text T Tr WH read **ἱεροθυτον**, which see); ^{<614>}Revelation 2:14,20. (Cf. Lightfoot on Galatians, p. 308f.)*

{1495} **ειδωλολατρεια ειδωλολατρια** WH; see **Ιοτα**, **ειδωλολατρειας, ἡ** (**ειδωλον**, which see, and **λατρεια**) (Tertullian, others have *idololatria*), “the worship of false gods, idolatry”: ^{<480>}Galatians 5:20; used of the formal sacrificial feasts held in honor of false gods, ^{<404>}1 Corinthians 10:14; of avarice, as a worship of Mammon (which see), ^{<505>}Colossians 3:5 (Lightfoot at the passage); in plural, the vices springing from idolatry and peculiar to it, ^{<608>}1 Peter 4:3. (Ecclesiastical writings (cf. Winer’s Grammar, 26).)*

{1496} **ειδωλολατρης ειδωλολατρου, ὁ** (**ειδωλον**, and **λατρις** i.e. a hireling, servant, slave), “a worshipper of false gods, an idolater,” (Tertullian *idololates*): ^{<480>}1 Corinthians 5:10; ^{<608>}Revelation 21:8; 22:15;

anyone, even a Christian, participant in any way in the worship of heathen, ^{<461>}1 Corinthians 5:11; 6:9; especially one who attends their sacrificial feasts and eats of the remains of the offered victims, ^{<400>}1 Corinthians 10:7; a covetous man, as a worshipper of Mammon, ^{<405>}Ephesians 5:5; cf. Meyer at the passage (Ecclesiastical writings (cf. Winer's Grammar, 100 (94f)).)*

{1497} εἰδωλον, εἰδωλου, το (ειδος (cf. Winer's Grammar, 96 (91); Etymologicum Magnum 296, 9)), in Greek writings from Homer down, "an image, likeness," *i.e.* whatever represents the form of an object, either real or imaginary; used of the shades of the departed (in Homer), of apparitions, spectres, phantoms of the mind, etc.; in Biblical writings ("an idol," *i.e.*):

1. "the image of a heathen god": ^{<474>}Acts 7:41; ^{<432>}1 Corinthians 12:2; ^{<602>}Revelation 9:20 (^{<232>}Isaiah 30:22; ^{<237>}2 Chronicles 23:17, etc.; θεων η δαμωνων ειδωλα, Polybius 31, 3, 13);

2. "a false god": ^{<451>}Acts 15:20 (on which see αλισημα); ^{<822>}Romans 2:22; ^{<604>}1 Corinthians 8:4,7; 10:19; ^{<766>}2 Corinthians 6:16; ^{<500>}1 Thessalonians 1:9 (often in the Septuagint); φυλασσειν εαυτον απο των ειδωλων, to guard oneself from all manner of fellowship with heathen worship, ^{<672>}1 John 5:21.*

{1500} εικη (L WH R^{elz} εικη; cf. Alexander Buttmann (1873) Ausf. Spr. ii., p. 342; Buttmann, 69 (61); (Winer's Grammar, sec. 5, 4 e.; Jelf, sec. 324 Obs. 6; Kühner, sec. 336 Anm. 7; especially Etymologicum Magnum 78, 26f; and references under the word Iota)), adverb; in Greek writings from Aeschylus down;

1. "inconsiderately, without purpose, without just cause": ^{<102>}Matthew 5:22 R G Tr brackets; ^{<604>}Romans 13:4 (*i.e.* 'not to hide it in the scabbard, but to draw it' Fritzsche); ^{<128>}Colossians 2:18.

2. "in vain; without success or effect": ^{<652>}1 Corinthians 15:2; ^{<804>}Galatians 3:4; 4:11. (From Xenophon, Aeschylus down.)*

{1501} εικοσι (or εικοσιν; Tdf. uses εικοσι ten times before a consonant, and says εικοσι "\$setiam ante vocalem fere semper in manuscriptis antiquiss." Proleg., p. 98; WH everywhere εικοσι. cf. their Appendix, p. 148; Buttmann, 9), ^{<41>}οι, ^{<41>}αι, ^{<41>}τα, "twenty": ^{<246>}Luke 14:31; ^{<405>}Acts 1:15, etc. (From Homer down.)

{1502} **εικω**: 1 aorist **ειξα**; “to yield,” (A.V. “give place”): **τινι**, ^{<815>}Galatians 2:5. (From Homer down.) (Compare: **ὑπεικω**.)*

{1503} **ΕΙΚΩ**: whence 2 perfect **εικκα** with the force of a present (Winer’s Grammar, 274 (257)); “to be like”: **τινι**, ^{<3006>}James 1:6, 23. (From Homer down.)*

{1504} **εικων**, **εικονος** (accusative **εικοναν**, ^{<634>}Revelation 13:14 Lachmann; see **αρσην**, **ἡ** (**ΕΙΚΩ** which see); (from Aeschylus and Herodotus down); the Septuagint mostly for **μι χ**; “an image, figure, likeness”; a. ^{<121>}Matthew 22:20; ^{<126>}Mark 12:16; ^{<21>}Luke 20:24; ^{<123>}Romans 1:23; ^{<150>}1 Corinthians 15:49; ^{<634>}Revelation 13:14f; 14:9,11; 15:2; 16:2; 19:20; 20:4; **ἡ εικων των πραγματος**, the image of the things (namely, the heavenly things), in ^{<301>}Hebrews 10:1, is opposed to **ἡ σκια**, just as in Cicero, *de off.* 3, 17 *solida et expressa effigies* is opposed to *umbra*; **εικων του Θεου** is used of the moral likeness of renewed men to God, ^{<300>}Colossians 3:10; **εικων του υιου του Θεου** the image of the Son of God, into which true Christians are transformed, is likeness not only to the heavenly body (cf. ^{<150>}1 Corinthians 15:49; ^{<302>}Philippians 3:21), but also to the most holy and blessed state of mind, which Christ possesses: ^{<80>}Romans 8:29; ^{<303>}2 Corinthians 3:18. b. metonymically, **εικων τινος**, “the image of one; one in whom the likeness of anyone is seen”: **εικων Θεου** is applied to man, on account of his power of command (see **δοξα**, III. 3 a. [α.]), ^{<107>}1 Corinthians 11:7; to Christ, on account of his divine nature and absolute moral excellence, ^{<305>}Colossians 1:15; ^{<400>}2 Corinthians 4:4; (cf. Lightfoot and Meyer on Colossians, the passage cited).*

(Synonyms: **εικων**, **ὁμοιωμα**: **ὁμοιωμα** denotes often not mere similarity but “likeness” (see **ὁμοιωμα**, b. and cf. Meyer on ^{<123>}Romans 1:23), visible conformity to its object; **εικων** adds to the idea of likeness the suggestions of representation (as a derived likeness) and manifestation. Cf. Trench, sec. xv.; Lightfoot as above)

{1505} **ειλικρινεια** (**ειλικρινια** T (WH, see Iota; on the breathing see WH’s Appendix, p. 144)), **ειλικρινειας**, **ἡ** (**ειλικρινης**, which see), “purity, sincerity, ingenuousness”: ^{<308>}1 Corinthians 5:8; ^{<307>}2 Corinthians 2:17; **του Θεου**, which God effects by the Holy Spirit, ^{<402>}2 Corinthians 1:12 (Winer’s Grammar, sec. 36, 3 b.). (Theophrastus, Sextus Empiricus, Stobaeus)*

{1506} ειλικρινης, ειλικρινες ((on the breathing see WH's Appendix, p. 144; Liddell and Scott, under the word, at the end); commonly supposed to be from **εἰλη** or **ἔλη**, sunlight, and **κρινω**, properly, found pure when unfolded and examined by the sun's light; hence, some write **εἰλικρινης**. (see references above); according to the conjecture of others from **εἰλος**, **εἰλειν**, properly, sifted and cleansed by rapid movement or rolling to and fro), "pure, unsullied, sincere"; of the soul, an **ειλικρινης** man: ^{<010>}Philippians 1:10; **διανοια**, ^{<081>}2 Peter 3:1. (Sap. 7:25, where cf. Grimm, Exgt. Hdb.; (see, on the word, also Trench, sec. lxxxv.); (Hippocrates), Xenophon, Plato (Aristotle, Plutarch), Polybius, Philo (others).)*)

(Synonyms: **ειλικρινης**, **καθαρος**: According to Trench as above the former word expresses freedom from the falsehoods, the latter from the defilements, of the flesh and of the world.)

{1507} **εἰλισσω**, Ionic and poetic and occasional in later prose for **εἰσσω** (Winer's Grammar, sec. 2, 1 a.): (present passive **εἰλισσομαι**); **εἰλω** to press close, to roll up (cf. Liddell and Scott, under the word, at the end)), "to roll" up or together: ^{<064>}Revelation 6:14 R G; but L T Tr WH have restored **εἰλισσομαι**. (From Homer down.)*

{1510} **εἰμι** (from **εω**, whence **εμι** in inscriptions (?); Aeolic, **εμμι** (Curtius, (yet **εμμι**, so G. Meyer) sec. 564; Veitch, p. 228)), imperative **ισθι**, **εστω**, less usual **ητω**, ^{<062>}1 Corinthians 16:22; ^{<062>}James 5:12; Clement of Rome, 1 Corinthians 48, 5; (1 Macc. 10:31; ^{<033>}Psalms 103:31 (104:31)); Plato, rep. 2, p. 361 c. (here it has given place to **εστω** (or **ιτω**), see Stallb. at the passage; Veitch, p. 200f; 3 person plural **εστωσαν**, ^{<025>}Luke 12:35; ^{<082>}1 Timothy 3:12), infinitive **ειναι**; imperfect — accusative, the more ancient and elegant form, **ην**, 2 person **ησθα** (^{<069>}Matthew 26:69; ^{<145>}Mark 14:67), rarer form **ης** (^{<071>}Matthew 25:21,23; ^{<012>}John 11:21,32; 21:18; ^{<035>}Revelation 3:15 G L T Tr WH), 3 person **ην**, 1 person plural **ημεν** — according to the middle form, common in later Greek (cf. Veitch, p. 226), **ημην** (^{<075>}Matthew 25:35f; (on ^{<011>}Acts 11:11 cf. WH. Introductory sec. 404); ^{<010>}Galatians 1:10, etc.), plural **ημεθα** (^{<030>}Matthew 23:30 G L T Tr WH; ^{<077>}Acts 27:37 L T Tr WH; (^{<003>}Galatians 4:3 T WH Tr marginal reading; ^{<008>}Ephesians 2:3 T Tr WH; Baruch 1:19)); cf. Lob. ad Phryn., pp. 149, 152; future **εσομαι**; cf. Winer's Grammar, sec. 14, 2; Buttmann, 49f (43); "to be";

I. εἰμι has the force of a predicate (*i.e.* is the substantive verb): “to be,” *i.e.*

1. “to exist”;

a. passages in which the idea of the verb preponderates, and some person or thing is said “to exist” by way of distinction from things non-existent: **εστιν ὁ Θεος**, ^{<3106>}Hebrews 11:6; **ὁ ὢν καὶ ὁ ἦν** (Winer’s Grammar, 68 (66), cf. 182 (172); Buttman, 50 (43)), ^{<6004>}Revelation 1:4 (8; 4:8); 11:17; 16:5; **ἐν ἀρχῇ ἦν ὁ λόγος**, ^{<6001>}John 1:1; **πρὶν Ἀβραὰμ γενεσθαι, ἐγὼ εἰμι**, ^{<6058>}John 8:58 (so WH marginal reading in 24, 28; 13:19 (see II. 5 below)); **πρὸ τοῦ τὸν κόσμον εἶναι**, ^{<6075>}John 17:5; **ἦν, καὶ οὐκ ἐστὶ καὶ ὡς ἐστὶν** Rec., according to the better reading **καὶ παρῆσται** (G Tr WH, but L T **παρῆσται**, correctly; cf. Alexander Buttman (1873) *Ausf. Spr.* sec. 108 Anm. 20; Chandler sec. 803), ^{<6078>}Revelation 17:8; **ἐσμεν**, ^{<4172>}Acts 17:28; **τὰ μὴ ὄντα** and **τὰ ὄντα** things that are not, things that are, ^{<6047>}Romans 4:17; things that have some or have no influence, of some or of no account, ^{<6028>}1 Corinthians 1:28 (**ἐκαλεσεν ὑμᾶς οὐκ ὄντας καὶ ἠελθῆσεν ἐκ μὴ ὄντος εἶναι ἡμᾶς**, Clement of Rome, ^{<6008>}2 Corinthians 1:8 (cf. Gebh. and Harn. at the passage and especially on Hermas, vis. 1, 1, 6)). Hence,

b. equivalent to “to live”: **εἰ ἡμεθα** (or **ἡμεν** Rec.) **ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν** if we had been (*viz.* living) in the days of our fathers, ^{<4231>}Matthew 23:30; **οὐκ εἶναι** is used (as in classical Greek, cf. Passow, *i.*, p. 792 (Liddell and Scott, under A. I. 1)) of the dead (who “are not, are no more”): ^{<4128>}Matthew 2:18.

c. equivalent to “to stay, remain, be in a place”: ^{<4123>}Matthew 2:13,15; ^{<4045>}Mark 1:45 (L WH brackets **ἦν**); 5:21; ^{<4080>}Luke 1:80; see V. 4 below.

d. equivalent to “to be found,” the subject being anarthrous; as, **ἦν ἀνθρώπος** “there was” (found, German *es gab*) a man, etc.: ^{<2161>}Luke 16:1,19; 18:23; ^{<6001>}John 3:1; 4:6; 5:2; 6:10; ^{<4085>}1 Corinthians 8:5; 12:4-6; 14:10; 15:44; ^{<6161>}1 John 5:16, and often; **ἔσονται ἐμπαικταὶ** ^{<6018>}Jude 1:18; **ἐστὶ, ἦν, ἐστὰι** with a negative: **οὐκ ἐστὶ δίκαιος** “there is not” (namely, found) a righteous man, ^{<6030>}Romans 3:10; add ^{<6032>}Romans 3:12,18; **χρονὸς οὐκ ἐστὰι ἐτι** there shall be no longer time, ^{<6016>}Revelation 10:6; add, ^{<6028>}Revelation 22:3,5 (Rec. adds **ἐκει**); ^{<6025>}Revelation 21:25 (here **ἐκεῖ** stands) **ἀναστασις νεκρῶν οὐκ ἐστὶν**, ^{<6152>}1 Corinthians 15:12; **μὴ εἶναι ἀναστασιν**, ^{<4122>}Matthew 22:23 and its

parall.; <4278> Acts 23:8. Here belong also the phrases εἰσιν, οἱ etc., ὅτινες etc., “there are (some) who” etc.: <4168> Matthew 16:28; 19:12; <4100> Mark 9:1; <4127> Luke 9:27; <4166> John 6:64; <4112> Acts 11:20; οὐδεις εστιν ὄς, <4109> Mark 9:39f; 10:29; <4161> Luke 1:61; 18:29; with a noun added, ἐξ ἡμεραι εισιν, εν αις etc. <4234> Luke 13:14; τις εστιν, ὄς, <4109> Matthew 7:9 (L Tr WH omit εστιν); <4121> Matthew 12:11 (Tr omits; WH brackets εστιν): εστιν ὁ with a participle “there is” (viz., is not lacking) “one that” etc. <4352> John 5:32 (?), 45; 8:50.

e. when used of things, events, facts, etc., εἶναι is equivalent to “to happen, take place”: νυν κρισις εστιν, <4323> John 12:31; γογγυσμος ην, <4372> John 7:12 θορυβος του λαου. <4142> Mark 14:2; σχισμα, σχισματα, <4396> John 9:16; <4101> 1 Corinthians 1:10; 12:25; εριδες, <4101> 1 Corinthians 1:11; ἀρεσεις, <4119> 1 Corinthians 11:19; πενθος, πονος, κραυγη, <4204> Revelation 21:4; εσονται λιμοι και λοιμοι (R G Tr marginal reading in br.; others omit και λοιμοι) και σεισοι <4247> Matthew 24:7; αναγκη μεγαλη, <4213> Luke 21:23; αναστασιν μελλειν εσεσθαι, <4245> Acts 24:15. of times and seasons: χειμων εστιν, <4302> John 10:22; νυξ, <4333> John 13:30 ψυχος, <4383> John 18:18; καυσων, <4255> Luke 12:55; ἑσπερα <4405> Acts 4:3 πρωια, <4383> John 18:28 (Rec.); σκοτια, <4311> John 20:1: εστι, ην ὥρα — as ἑκτη, <4234> Luke 23:44; <4406> John 4:6; 19:14 (L T Tr WH) 1:39 (40), etc.; also of feasts: <4371> John 5:1,10; 9:14; <4123> Acts 12:3; <4254> Luke 23:54; <4152> Mark 15:42. universally, το εσομενον what will be, follow, happen: <4229> Luke 22:49; ποτε ταυτα εσται; <4143> Matthew 24:3; πως εσται τουτο; <4134> Luke 1:34; after the Hebrew, και εσται (equivalent to *hyhw*) followed by the future of another verb: <4217> Acts 2:17 (from <4228> Joel 2:28 (3:1)); 21 (from <4122> Joel 2:32 (3:5)); <4123> Acts 3:23; <4326> Romans 9:26 (from <4310> Hosea 1:10 (2:1)). τι ουν εστιν; “what then is it?” *i.e.* “how stands the case? What follows therefore?” <4212> Acts 21:22; <4445> 1 Corinthians 14:15,26.

2. equivalent to παρειμι, “to be present; to be at hand; to be in store”: οινος ουκ εστιν, <4383> John 2:3 Tdf.; παμπολλου (Rec.) οχλου οντος, when there was present, <4101> Mark 8:1; add, 2:15; <4121> Matthew 12:10 R G; <4304> Hebrews 8:4; ουπω γαρ ην πνευμα (ἀγιον), “was not yet” present, *i.e.* had not yet been “given” (which some authorities add). <4373> John 7:39; so also in the words ει πνευμα ἀγιον εστιν (but R G Tr accent ἀγιον εστιν., cf. Chandler sec. 938), <4492> Acts 19:2; ακουσας ... οντα σιτα, “that there was” an abundance of “grain,” <4472> Acts 7:12; δυναμις κυριου ην εις το ιασθαι αυτους, was present to heal them, <4167> Luke 5:17.

3. εστιν with an infinitive, as in Greek writings from Homer down (see Passow, i., p. 792f; (Liddell and Scott, under the word, A. VI.); see examples from the O.T. Apocrypha in Wahl, *Clavis apocryph.*, p. 155), “it is possible to” etc.; with a negative (as more common in classic Greek also), “it is impossible”: ^{<806>}Hebrews 9:5; ^{<412>}1 Corinthians 11:20 (cf. Winer’s Grammar, sec. 44, 2 b.).

II. ειμι (as a copula) connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness, age, etc.

1. universally: *εγω ειμι πρεσβυτης*, ^{<4018>}Luke 1:18; *εγω ειμι αβριηλ*, ^{<4019>}Luke 1:19; *ερημος εστιν ο τοπος*, ^{<4045>}Matthew 14:15; *προφητης ει συ*, ^{<4049>}John 4:19; *συ ει ο Χριστος*, ^{<4063>}Matthew 26:63; *καθαροι εστε*, ^{<4030>}John 13:10; *υμεις εστε το αλας της γης*, ^{<4053>}Matthew 5:13; *Ιουδαιους ειναι εαυτους*, ^{<4080>}Revelation 3:9, cf. ^{<4080>}Revelation 2:9, and countless other examples

2. ειμι, as a copula, indicates that the subject is or is to be compared to the thing expressed by the predicate: *η σφραγισ μου της αποστολης υμεις εστε*, ye are, as it were, the seal attesting my apostleship, *i.e.* your faith is proof that the name of apostle is given me rightfully, ^{<4092>}1 Corinthians 9:2; *η επιστολη* (namely, *συστατικη*, cf. ^{<4092>}1 Corinthians 9:1) *υμεις εστε*, *i.e.* ye yourselves are like a letter of recommendation for me, or ye serve as a substitute for a letter of recommendation, ^{<4092>}2 Corinthians 3:2; *τουτο εστι το σωμα μου*, this which I now hand to you is, as it were, my body, ^{<4066>}Matthew 26:26; ^{<4142>}Mark 14:22; ^{<4229>}Luke 22:19; *υμεις ναος Θεου εστε* (L text T Tr text WH *ημεις ... εσμεν* ye (we) are to be regarded as the temple of God, ^{<4066>}2 Corinthians 6:16, cf. ^{<4069>}1 Corinthians 6:19; *ο Θεος ναος αυτης εστιν* (*εστι* R G Tr], *και το αρνιον*, they are to be regarded as its temple, they occupy the place of a temple in the city because present with everyone in it, ^{<4022>}Revelation 21:22. Hence,

3. ειναι, getting an explicative force, is often equivalent to “to denote, signify, import,” as *ο αγρος εστιν ο κοσμος*, ^{<4037>}Matthew 13:37-39, 19f, 22f; ^{<4081>}Luke 8:11f, 14f; ^{<4094>}Galatians 4:24f; ^{<4075>}Revelation 17:15; 19:8, (the Septuagint ^{<4042>}Genesis 41:28f; ^{<3571>}Ezekiel 37:11); *τουτ’ εστιν* (so T WH uniformly, except that WH omits *v. εφελκ.* in ^{<4024>}Hebrews 2:14), Lachmann *τουτεστιν* (except in ^{<4016>}Romans 10:6,7,8; also Treg. except in

^{<1274>}Matthew 27:46; ^{<1072>}Mark 7:2; ^{<1019>}Acts 1:19; ^{<898>}Romans 9:8; 10:6,7,8; sometimes written **ΤΟΥΤΟ ΕΣΤΙΝ**, see Tdf. Proleg., p. 111; cf. Winer's Grammar, 45; Buttmann, 11 (10)), an explanatory formula (equivalent to **ΤΟΥΤΟ ΣΗΜΑΙΝΕΙ**) which is either inserted into the discourse as a parenthesis, or annexed to words as an apposition (cf. Winer's Grammar, 530 (493); Buttmann, 400 (342)). It is to be distinguished from **ΤΟΥΤΟ ΔΕ ΕΣΤΙΝ**: **ΤΟΥΤ' ΕΣΤΙΝ** introduces an incidental explanation for the most part of the language; **ΤΟΥΤΟ ΔΕ ΕΣΤΙΝ** subjoins an explanatory statement, relating generally to the thought; (cf. our "that is to say," and "that is"); see ^{<8012>}Romans 1:12 and Fritzsche at the passage): ^{<1274>}Matthew 27:46; ^{<1072>}Mark 7:2; ^{<1019>}Acts 1:19; ^{<8778>}Romans 7:18; 10:6-8; ^{<5012>}Philemon 1:12; ^{<8214>}Hebrews 2:14; 7:5, etc.; likewise **ὅ ΕΣΤΙ**, ^{<10817>}Mark 3:17; 7:11,34; ^{<8072>}Hebrews 7:2; **ὅ ΕΣΤΙ ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ**, "this signifies, when interpreted," etc. ^{<1154>}Mark 15:34; ^{<1066>}Acts 4:36; see 6 c. below.

4. In the Bible far more frequently than in secular authors, and in the N.T. much more often in the historical than in the other books, a participle without the article serves as the predicate, being connected with the subject by the verb **εἶναι** (cf. Winer's Grammar, sec. 45, 5 and especially Buttmann, 309ff (265ff)); and a. so as to form a mere periphrasis of the finite verb;

a. with the present participle is formed — a periphrasis of the present: **ἔστι προσαναπληρουσα ... και περισσεουσα**, ^{<1092>}2 Corinthians 9:12; — a periph. of the imperfect or of the aorist, mostly in Mark and Luke (Buttmann, 312 (268)): **ἦν καθευδεν**, ^{<1008>}Mark 4:38; **ἦν προαγων**, 10:32; **ἦν συγκαθημενος**, 14:54; **ἦν διανευων**, ^{<1012>}Luke 1:22; **ἦσαν καθημενοι**, 5:17; **ἦν εκβαλλων**, 11:14; **ἦσαν καθεζομενοι** (Lachmann, others, **καθημενοι**), ^{<4112>}Acts 2:2, and other examples; once in Paul, ^{<10726>}Philippians 2:26 **επιποθων ἦν**; — a periph. of the future: **ἔσονται πιπτοντες (εκπιπτοντες R G)**, ^{<1125>}Mark 13:25.

[β.] with the perfect participle is formed — a periph. of the aorist (imperfect (?)): **ἦν ἔστως**, ^{<1101>}Luke 5:1; — a periph. of the pluperfect: **ἦσαν εληλυθοτες, συνεληλυθιαι** ^{<1157>}Luke 5:17; 23:55; especially with the perfect passive participle: **ἦν ἡ επιγραφη επιγεγραμμενη**, ^{<1156>}Mark 15:26; **ἦν αυτω κεχρηματισμενον**, ^{<1026>}Luke 2:26; **ἦν τεθραμμενος**, ^{<1016>}Luke 4:16; add, ^{<1082>}Luke 8:2; 23:51; ^{<1017>}Acts 1:17, etc.

[γ.] once with an aorist participle a periph. of the pluperfect is formed: **ην** ... **βληθεις** (R G L Tr marginal reading **βεβλημενος**) **εν τη φυλακη**, ^{<239>}Luke 23:19 T Tr text WH; on the same use of the aorist sometimes in Greek writings cf. Passow, i., p. 793; (Liddell and Scott, under the word, B. 2; yet cf. Buttmann, sec. 144, 24 at the end).

b. so as to indicate continuance in any act or state (Buttmann, 310f (266)): **ην διδασκων** was accustomed to teach, ^{<1022>}Mark 1:22; ^{<1061>}Luke 4:31; 19:47; **ην** (T Tr text WH **ηλθεν**) **κηρυσσων**, ^{<1039>}Mark 1:39; ^{<1044>}Luke 4:44; **ησαν νηστευοντες** held their fast, ^{<1028>}Mark 2:18; **ησαν συλλαλουντες** “were talking,” ^{<1004>}Mark 9:4; **ην συγκυπτουσα**, ^{<1311>}Luke 13:11; **ην θελων**, ^{<1278>}Luke 23:8; **ην προσδεχομενος**, ^{<1158>}Mark 15:43 (^{<1278>}Luke 23:51 **προσεδεχετο**); once in Paul, ^{<1023>}Galatians 1:23 **ησαν ακουοντες**, with the future (cf. Buttmann, 311 (267)): **εσται δεδεμενον**, **εσται λελυμενον**, equivalent to shall remain bound, shall remain loosed, ^{<1069>}Matthew 16:19; **εσται πατουμενη** shall continue to be trodden down, ^{<1274>}Luke 21:24, and other examples

c. to signify that one is in the act of doing something: **ην ερχομενον** was in the act of coming, ^{<1009>}John 1:9 (cf. Meyer edition Weiss at the passage); **ην υποστρεφων**, ^{<1038>}Acts 8:28.

d. the combination of **ειναι** with participle seems intended also to give the verbal idea more force and prominence by putting it in the form of a noun (see Buttmann’s Grammar, and Winer’s Grammar, as above) **ην εχων κτηματα πολλα** (German *wohlhabend* (English was “one that had”)), ^{<1022>}Matthew 19:22; ^{<1102>}Mark 10:22; **εση σιωπων**, ^{<1021>}Luke 1:20; **ην υποτασσομενος** (“obedient, in subjection”), ^{<1151>}Luke 2:51; **ισθι εξουσιαν εχων**, be thou ruler over, ^{<1097>}Luke 19:17; **ην συνευδοκων** ^{<1081>}Acts 8:1; **ζων ειμι**, ^{<1018>}Revelation 1:18, and in other examples three times in Paul: **ει ... ηλπικοτες εσμεν μονον** if we are those who have only hoped, or to whom nothing is left but hope, ^{<1519>}1 Corinthians 15:19; **ην ην ... καταλασσων**, the reconciler, ^{<1519>}2 Corinthians 5:19; **ατινα εστι λογον εχοντα σοφιας**, are things having a reputation of wisdom, ^{<1023>}Colossians 2:23 (Matthiae, sec. 560 ((so Kühner, sec. 353 Anm. 3)) gives examples from secular authors in which several words intervene between **ειναι** and the participle).

e. Of quite another sort are those examples in which **ειναι** has its own force, being equivalent to “to be found, to be present, to stay,” (see I.

above), and the participle is added to express an act or condition of the subject (cf. Buttman, sec. 144, 27): **εν τοις μνημασι ... ην** was *i.e.* stayed) **κραζων**, ^{<4185>}Mark 5:5; **ην δε εκει** (was kept there) ... **βοσκομενη**, ^{<4151>}Mark 5:11; ^{<4180>}Matthew 8:30; **ησαν εν τη οδω αναβαινοντες**, Luther correctly, “they were in the road (going up)” etc. ^{<4102>}Mark 10:32; **εισιν ανδρες ... ευχην εχοντες**, ^{<4023>}Acts 21:23; add, ^{<4020>}Matthew 12:10 (RG); 27:55; ^{<4106>}Mark 2:6, (in the last two examples **ησαν** “were present”); ^{<4043>}Luke 4:33; ^{<4023>}John 1:28; 3:23; ^{<4054>}Acts 25:14; ^{<4182>}Romans 3:12, etc.; **ανωθεν εστιν, καταβαινον** etc. (insert a comma after **εστιν**), “is from above,” **καταβαινον** etc. being added by way of explanation, ^{<3017>}James 1:17 (cf. Buttman, 310 (266)).

5. The formula **εγω ειμι** (“I am he”), frequent in the Gospels, especially in John, must have its predicate supplied mentally, inasmuch as it is evident from the context (cf. Krüger, sec. 60, 7); thus, **εγω ειμι**, namely, **Ιησους ο Ναζωραιον**, ^{<4185>}John 18:5 (here L marginal reading expresses **ο Ιησους**, WH marginal reading **Ιησους**); ^{<4186>}John 18:6,8; “it is I” whom you see, not another, ^{<4147>}Matthew 14:27; ^{<4160>}Mark 6:50; ^{<4246>}Luke 24:36 (Lachmann in brackets); ^{<4161>}John 6:20; namely, **ο καθημενος και προσαιτων**, ^{<4109>}John 9:9; simply **ειμι**, “I am” teacher and Lord, ^{<4133>}John 13:13; **ουκ ειμι** namely, **εξ αυτων**, ^{<4278>}Luke 22:58; ^{<4185>}John 18:25; “I am not” Elijah, ^{<4121>}John 1:21; specifically, I am the Messiah, ^{<4136>}Mark 13:6; 14:62; ^{<4218>}Luke 21:8; ^{<4105>}John 4:26; 8:24,28; 13:19; I am the Son of God, ^{<4270>}Luke 22:70 (like **γνῆ)αWh**, ^{<4529>}Deuteronomy 32:39; ^{<2340>}Isaiah 43:10); cf. Keim, 3:320 (English translation, 6:34; Hofmann, Schriftbeweis, i. 63f). The third person is used in the same way: **εκεινος εστιν**, namely, **ο υιος του Θεου**, ^{<4107>}John 9:37; namely, **ο παραδωσων εμε**, ^{<4133>}John 13:26.

6. Of the phrases having a pronoun in place of a predicate, the following deserve notice:

a. **τις ειμι, ει, εστιν**, a formula of inquiry, used by those desiring — either to know what sort of a man one is whom they see, or what his name is, ^{<4119>}John 1:19; 8:25; 21:12; ^{<4165>}Acts 26:15 — or that they may see the face of some one spoken of, and that he may be pointed out to them, ^{<4203>}Luke 19:3; ^{<4106>}John 9:36; **συ τις ει ο** with a participle, “who” (*i.e.* how petty) “art thou, that” etc.? the question of one administering a rebuke and contemptuously denying another’s right to do a thing, ^{<4101>}Romans 9:20; 14:4 (Strabo 6, 2, 4, p. 271 **συ τις ει ο τον Ομηρον ψεγων ως μυθογραφον**); **εγω τις ειμι**; “who (how small) am I?” the language of

one holding a modest opinion of himself and recognizing his weakness, ^{<4117>}Acts 11:17, cf. ^{<4181>}Exodus 3:11.

b. εἰμι τις, like *sum aliquis* in Latin, to be somebody (eminent): ^{<4155>}Acts 5:36; εἶναι τι, like the Latin *aliquid esse*, “to be something” (*i.e.*, something excellent): ^{<4116>}Galatians 2:6; 6:3; in these phrases τις and τι are emphatic; cf. Kühner, sec. 470, 3; (Winer’s Grammar, 170 (161); Buttmann, 114 (100)); εἶναι τι after a negative, “to be nothing,” ^{<4137>}1 Corinthians 3:7, cf. Meyer at the passage; also in questions having a negative force, ^{<4109>}1 Corinthians 10:19 (cf. Winer’s Grammar, sec. 6, 2). οὐδεν εἰμι, ^{<4132>}1 Corinthians 13:2; ^{<4121>}2 Corinthians 12:11; οὐδεν ἐστιν, it is nothing, is of no account, ^{<4136>}Matthew 23:16,18; ^{<4135>}John 8:54; ^{<4124>}Acts 21:24; ^{<4179>}1 Corinthians 7:19.

c. τις ἐστι, *e.g.* ἡ παραβολή, what does it mean? what is the explanation of the thing? ^{<4189>}Luke 8:9 τις εἶη ἡ παραβολή αὐτή; ^{<4107>}Acts 10:17 τι ἀν εἶν το ὄραμα; ^{<4107>}Mark 1:27 τι ἐστὶ τούτο; “what is this?” expressive of astonishment, ^{<4153>}Luke 15:26 τι εἶν ταῦτα; what might be the cause of the noise he heard? ^{<4185>}Luke 18:36; ^{<4106>}John 10:6, τίνα ἦν, ἃ ἐλάλει αὐτοῖς. Τι ἐστὶ what does it mean? ^{<4193>}Matthew 9:13; 12:7; ^{<4107>}Luke 20:17; ^{<4167>}John 16:17f; τι ἐστὶν εἰ μὴ ὅτι, ^{<4109>}Ephesians 4:9; see II. 3 above.

d. οὗτος, αὕτη, τούτο ἐστὶν followed by a noun, equivalent to in this is seen, is contained, etc.

[α.] is so employed that the pronoun refers to something which has just been said: οὗτος γὰρ ἐστὶ ὁ νόμος, the law is summed up in what I have just mentioned, comes to this, ^{<4172>}Matthew 7:12.

[β.] in John’s usage it is so employed that the pronoun serves as the subject, which is defined by a noun that follows, and this noun itself is a substitute as it were for the predicate: αὕτη ἐστὶν ἡ νικη ... ἡ πιστις ἡμῶν ^{<4184>}1 John 5:4; αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἦν, etc. ^{<4189>}1 John 5:9 Rec. οὗτος, αὕτη, τούτο ἐστὶ followed by ὅτι (Buttmann, 105 (92); cf. Winer’s Grammar, 161 (152)): ^{<4189>}John 3:19; ^{<4106>}1 John 1:5; 5:11,14; followed by ἵνα (to say that something ought to be done, or that something is desired or demanded (cf. Winer’s Grammar, 338 (317); Buttmann, 240 (207))): ^{<4162>}John 6:29,39f; 15:12; ^{<4181>}1 John 3:11,23; 5:3; followed by ὅτε etc. ^{<4109>}John 1:19 (Winer’s Grammar, 438 (408)).

7. The participle **ων, ουσα, ον, οντες, οντα**, joined to a substantive or an adjective, has the force of an intercalated clause, and may be translated “since or although I am, thou art,” etc. (here the English use of the participle agrees in the main with the Greek): **εἰ οὖν ὑμεῖς πονηροὶ οντες οιδατε** ^{<4071>} Matthew 7:11; add, 12:34; ^{<4286>} Luke 20:36; ^{<4304>} John 3:4; 4:9; ^{<4462>} Acts 16:21; ^{<4550>} Romans 5:10; ^{<4687>} 1 Corinthians 8:7; ^{<4808>} Galatians 2:3; ^{<5004>} James 3:4, and often; twice with other participles, used adjectivally (Buttmann, 310 (266)): **οντες απηλλοτριωμενοι**, ^{<5022>} Colossians 1:21; **εσκοτισμενοι** (R G, others **εσκοτωμενοι**), ^{<6008>} Ephesians 4:18.

8. Sometimes the copula **εστιν** (with the accent (see Chandler sec. 938)) stands at the beginning of a sentence, to emphasize the truth of what the sentence affirms or denies: ^{<4381>} Luke 8:11; ^{<5406>} 1 Timothy 6:6; **εστι δε πιστις** etc. ^{<8100>} Hebrews 11:1 (although some explain it here (as a substantive verb), ‘but faith exists’ or ‘is found,’ to wit in the examples adduced immediately after (see Winer’s Grammar, sec. 7, 3)); several times so used in Philo in statements (quoted by Delitzsch on ^{<8100>} Hebrews 11:1) resembling definitions. **ουκ εστιν**: ^{<4157>} Matthew 13:57; ^{<4127>} Mark 12:27; ^{<4104>} Acts 10:34; ^{<4543>} 1 Corinthians 14:33; ^{<5185>} James 3:15.

III. **ειμι** joined with adverbs;

1. with adverbs of place;

a. where? “to be, be busy, somewhere”: **εκει**, ^{<4215>} Matthew 2:15; 27:55; ^{<4001>} Mark 3:1 (L omits; Tr brackets **ην**), etc.; **ενθαδε**, ^{<4463>} Acts 16:28; **εσω**, ^{<4326>} John 20:26; **ου**, ^{<4019>} Matthew 2:9; 18:20; ^{<4463>} Acts 16:13; **οπου**, ^{<4104>} Mark 2:4; 5:40; ^{<4162>} John 6:62; ^{<4470>} Acts 17:1, etc.; **που**, ^{<4112>} Matthew 2:2; ^{<4071>} John 7:11, etc.; **ωδε**, ^{<4286>} Matthew 28:6; ^{<4005>} Mark 9:5, etc.

b. with adverbs of distance: **απεναντι τινος**, ^{<4188>} Romans 3:18 (^{<4982>} Psalm 35:2 (^{<4982>} Psalm 36:2)); **εκτος τινος**, ^{<4722>} 2 Corinthians 12:2 (3 **χωρις του** L T Tr WH); **εμπροσθεν τινος**, ^{<4242>} Luke 14:2; **εντος τινος**, ^{<4272>} Luke 17:21; **ενωπιον τινος**, ^{<4604>} Revelation 1:4; 7:15; **μακραν απο τινος**, ^{<4208>} John 21:8; ^{<4124>} Mark 12:34; **πορρω**, ^{<4242>} Luke 14:32; **επανω**, ^{<4181>} John 3:31 {a} (31β G T WH marginal reading omits the clause); of the situation of regions and places: **αντιπερα** (or **αντιπερα** etc. see under the word) **τινος**, ^{<4085>} Luke 8:26; **εγγυς** — now standing absolutely, ^{<4392>} John 19:42; now with the genitive, ^{<4118>} John 11:18; 19:20, etc.; now with the dative, ^{<4088>} Acts 9:38; 27:8.

c. whence? “to be from some quarter,” *i.e.* “to come, originate, from”: **ποθεν**, ^{<4125>} Matthew 21:25; ^{<4125>} Luke 13:25,27; ^{<4172>} John 7:27; 9:29; 19:9; 2:9 (**ποθεν εστιν** namely, **ὁ οινος**, whence the wine was procured); **εντευθεν**, ^{<4183>} John 18:36.

2. with adverbs of quality; **ὄντως ειμι**, “to be thus or so, to be such”; absolutely, ^{<4139>} Matthew 13:49; with **εν ὑμιν** added, ^{<4185>} Matthew 20:26 (here R G T **εσται**); **ὄντως εσται**, so will it be, *i.e.* come to pass, ^{<4134>} Matthew 13:40 (49 (see above)); **ὄντως εστιν** or **εσται**, of things, events, etc., “such is or will be the state of the case” (Winer’s Grammar, 465 (434)): ^{<4190>} Matthew 19:10; 24:27,37,39; ^{<4105>} Mark 4:26; ^{<4188>} Romans 4:18 (^{<4155>} Genesis 15:5); so of persons, ^{<4188>} John 3:8. **καθως εστιν** as, even as, he, etc. is, ^{<4192>} 1 John 3:2,7; 4:17; **ειμι ὡσπερ τις** to be, to do as one, to imitate him, be like him, ^{<4185>} Matthew 6:5 (R G); ^{<4181>} Luke 18:11 (R G T WH text); **εστω σοι ὡσπερ** etc. regard him as a heathen and a publican, *i.e.* have no fellowship with him, ^{<4181>} Matthew 18:17; **ειμι ὡς** or **ὡσει τις**, to be as, *i.e.* like or equal to anyone, Matthew (6:5 L T Tr WH); 22:30 28:3; ^{<4144>} Luke 11:44; (18:11 L Tr WH marginal reading); 22:27; ^{<4172>} 1 Corinthians 7:29f; **τα σπλαγχνα περισσοτερωσ εις ὑμασ εστιν** he is moved with the more abundant love toward you, ^{<4175>} 2 Corinthians 7:15. — But see each adverb in its place.

IV. **ειμι** with the oblique cases of substantives or of pronouns;

1. **ειναι τινος**, like the Latin *alicuius esse*, equivalent to “to pertain to” a person or a thing, denotes any kind of possession or connection (possessive genitive); cf. Krüger, sec. 47, 6, 4ff; Winer’s Grammar, sec. 30, 5 b.; Buttman, sec. 132, 11. a. of things which one owns: **εσται σου πασα** (Rec. **παντα**), ^{<4107>} Luke 4:7; **ὁ εστιν ἡ ζωνη αὐτη**, ^{<4211>} Acts 21:11; add, ^{<4117>} Mark 12:7; ^{<4102>} John 10:12; 19:24; — or for the possession of which he is fitted: **τινος εστιν ἡ βασιλεια του ουρανου** or **του Θεου**, he is fit for a share in the kingdom of God, ^{<4188>} Matthew 5:3,10; 19:14; ^{<4104>} Mark 10:14; ^{<4186>} Luke 18:16. **παντα ὑμων εστι**, all things serve your interests and promote your salvation, ^{<4182>} 1 Corinthians 3:21. b. of things which proceed from one: ^{<4107>} 2 Corinthians 4:7. c. “to be of one’s party, be devoted to one”: ^{<4112>} 1 Corinthians 1:12; ^{<4129>} 2 Timothy 2:19; **του Χριστου**, ^{<4104>} Mark 9:41; ^{<4188>} Romans 8:9; ^{<4112>} 1 Corinthians 1:12; ^{<4107>} 2 Corinthians 10:7; hence also **της ὁδου** (namely, **του κυριου**) **ειναι**, ^{<4102>} Acts 9:2 (cf. Buttman, 163 (142)). d. “to be subject to one; to be in his hands or power”: ^{<4172>} Matthew 22:28; ^{<4172>} Acts 27:23; ^{<4196>} Romans 9:16;

14:8; <4183> 1 Corinthians 3:23; 6:19,20 Rec.; πνευματος, <4185> Luke 9:55 Rec. Hence, e. “to be suitable, fit, for one”: <4107> Acts 1:7. f. “to be of a kind or class”: ειναι νυκτος, σκοτους, ημερας, <4185> 1 Thessalonians 5:5,8; or “to be of the number of” (a partitive genitive, cf. Buttmann, 159 (139)): <4216> Acts 23:6; <5011> 1 Timothy 1:20; <5015> 2 Timothy 1:15. g. with a genitive of “quality”: <5109> Hebrews 10:39; 12:11. h. with a genitive of “age”: <4182> Mark 5:42; <4183> Luke 3:23; <4102> Acts 4:22 (Tobit 14:11). With this use (viz. 1) of ειναι, those examples must not be confounded in which a predicate nominative is to be repeated from the subject (cf. Krüger, sec. 47, 6, 1): ουκ εστιν ο Θεος νεκρων, αλλα ζωντων, namely, Θεος, <4122> Matthew 22:32, cf. <4127> Mark 12:27; <4128> Luke 20:38; ταυτα τα ρηματα ουκ εστι δαμονιζομενον, namely, ρηματα, <5102> John 10:21; ουκ εστιν ακαταστασιας ο Θεος, αλλα ειρηνης, <5143> 1 Corinthians 14:33; αλλο βιβλιον, ο εστι της ζωης, <5102> Revelation 20:12; add, <4183> 2 Corinthians 2:3; <4183> 1 Peter 3:3.

2. ειμι with the dative (cf. Krüger, sec. 48, 3 (who appears to regard the dative as expressing a less close or necessary relationship than the genitive); Winer’s Grammar, sec. 31, 2);

a. εστι μοι, ημιν, etc. “it is mine, ours,” etc., “I, we,” etc., “have”: <4107> Luke 1:7; 2:7,10; 14:10; <5180> John 18:10,39; 19:40; <4105> Acts 7:5; 8:21; 10:6; <5102> Romans 9:2,9; <4106> 1 Corinthians 9:16; <4104> 1 Peter 4:11, and often. ουκ εστι ημιν (others υμιν) η παλη προς etc. we have not a struggle against etc. <4162> Ephesians 6:12; εισιν ημιν we have here etc. <4123> Acts 21:23; τι εσται ημιν what shall we have? what will be given us? <4107> Matthew 19:27; υμιν εστιν η επαγγελια the promise belongs to you, <4123> Acts 2:39.

b. ειναι τινι τι “to be something to (or for) someone,” used of various relations, as of service, protection, etc.: σκευος εκλογης εστι μοι ουτος namely, του with an infinitive <4195> Acts 9:15; εσεσθε μοι μαρτυρες, Acts (i. 8 R G, cf.) 22:15; εσομαι αυτω Θεος και αυτος εσται μοι υιος, <5102> Revelation 21:7; εσονται μοι λαος, <4166> 2 Corinthians 6:16 (R G); εις το ειναι αυτον ... πατερα ... τοις etc. <5041> Romans 4:11.

c. ειναι τινι τι, “to be to one as or for something, to pass for” etc.: <4118> 1 Corinthians 1:18; 2:14; 9:2, cf. <4187> Matthew 18:17.

d. ειναι τινι τι, “to be,” *i.e.* “conduce, redound to one for (or as) something” (cf. Krüger, sec. 48, 3, 5): <4114> 1 Corinthians 11:14f; <4125> 2

Corinthians 2:15; <4008>Philippians 1:28; **ουαι δε μοι εστι**, <4096>1 Corinthians 9:16 (<2092>Hosea 9:12). e. **εσται τινι**, “will come upon, befall, happen to, one”: <4062>Matthew 16:22; <4045>Luke 1:45. f. <4041>Acts 24:11 **ου πλειους εισι μοι ημεραι η δεκαδυο** (L T Tr WH omit η and read **δωδεκα**) not more than twelve days are (namely, passed) to me, *i.e.* it is not more than twelve days. <4036>Luke 1:36 **ουτος μην εκτος εστιν αυτη** this is the sixth month to (with) her. Those passages must not be brought under this head in which the dative does not belong to the verb but depends on an adjective, as **καλος, κοινωνος, φιλος**, etc.

V. ειμι with prepositions and their cases.

1. απο ο τινος (τοπου), “to come from, be a native of”: <4044>John 1:44 (45) (cf. **απο**, II. 1 a.).

2. εις τι,

a. to have betaken oneself to some place and “to be” there, to have gone “into” (cf. Winer’s Grammar, sec. 50, 4 b.; (Buttmann, 333 (286)): **εις οικον**, <4001>Mark 2:1 (R G; others **εν**); **εις τον αγρον**, <4136>Mark 13:16 (R G); **εις την κοιτην**, <4107>Luke 11:7; **εις τον κολπον**, <4018>John 1:18, where cf. Tholuck (Winer’s Grammar, 415 (387); Buttman, as above); (on <4081>Acts 8:20 see **απωλεια**, 2 a.). metaphorically, “to come to”: **εις χολην πικριας** (hast fallen into), <4023>Acts 8:23.

b. “to be” directed “toward” a thing: **ωστε την πιστιν υμων ... ειναι εις Θεον**, <4012>1 Peter 1:21; “to tend to” anything: <4016>Romans 11:36 (Winer’s Grammar, sec. 50, 6).

c. “to be for,” *i.e.* conduce or inure to, serve for (Buttmann, 150f (131f); Winer’s Grammar, sec. 29, 3 a.): <4042>1 Corinthians 14:22; <5022>Colossians 2:22; <5083>James 5:3; **εμοι εις ελαχιστον εστι**, it results for me in, *i.e.* I account it, a very small thing, <4043>1 Corinthians 4:3, (**εις ωφελειαν**, Aesop fab. 124, 2).

d. In imitation of the Hebrew **hyj**; followed by **Ι] ειναι εις τινα** or **τι** stands where the Greeks use a nominative (Winer’s Grammar and Buttman, as above; especially Sophocles’ Lexicon, under the word **εις**, 3): <4095>Matthew 19:5 and <4108>Mark 10:8 and <4066>1 Corinthians 6:16 and <4051>Ephesians 5:31 **εσονται εις σαρκα μιαν** (from <4024>Genesis 2:24); <4083>1 John 5:8 **εις το εν εισιν**, unite, conspire, toward one and the same

result, agree in one; ^{<4768>}2 Corinthians 6:18 (^{<2800>}Jeremiah 38:1 (^{<2800>}Jeremiah 31:1)); ^{<8005>}Hebrews 1:5 (^{<1074>}2 Samuel 7:14); 8:10.

3. ΕΚ ΤΙΝΟΣ,

a. “to be of,” *i.e.* “a part of anything, to belong to,” etc. (Winer’s Grammar, 368 (345); cf. Buttman, 159 (139)): ^{<4215>}1 Corinthians 12:15f; **ΕΚ ΤΙΝΩΝ**, “of the number of”: ^{<4153>}Matthew 26:73; ^{<4149>}Mark 14:69f; ^{<2258>}Luke 22:58; ^{<4024>}John 1:24; 6:64,71 (R T); 7:50; 10:26; 18:17,25; ^{<4208>}Acts 21:8; ^{<5106>}2 Timothy 3:6; ^{<6191>}1 John 2:19; ^{<6771>}Revelation 17:11 (Xenophon, mem. 3, 6, 17); **εκ του αριθμου τινων**, ^{<2278>}Luke 22:3.

b. “to be of,” *i.e.* to have “originated, sprung, come, from” (Winer’s Grammar, sec. 51, 1 d.; Buttman, 327 (281f)): ^{<2207>}Luke 23:7; ^{<4046>}John 1:46 (47); 3:31 (**ὁ ὢν εκ της γης**); 4:22; 7:52; 8:23; 18:36; ^{<4006>}Acts 4:6; 19:25; 23:34; ^{<8021>}Galatians 3:21; ^{<6107>}1 John 4:7; **ὅς εστιν εξ ὑμων**, your fellow-countryman, ^{<1049>}Colossians 4:9.

c. “to be of,” *i.e.* “proceed from one as the author” (Winer’s Grammar, 366f (344f); Buttman, 327 (281)): ^{<4157>}Matthew 5:37; ^{<4307>}John 7:17; ^{<4458>}Acts 5:38f; ^{<4007>}2 Corinthians 4:7; ^{<6126>}1 John 2:16; ^{<8021>}Hebrews 2:11; **ειναι εξ ουρανου, εξ ανθρωπων**, to be instituted by the authority of God, by the authority of men, ^{<4125>}Matthew 21:25; ^{<4113>}Mark 11:30; ^{<2704>}Luke 20:4; to be begotten of one, ^{<4012>}Matthew 1:20.

d. “to be of,” *i.e.* “be connected with one; to be related to,” (cf. Winer’s sec. 51, 1 d.; cf. in **εκ**, II. 1 a. and 7): **ὁ νομος ουκ εστιν εκ πιστεως**, has no connection with faith, ^{<8021>}Galatians 3:12; **εξ εργαων νομου ειναι** (Luth. *mit Werken umgehen*), ^{<8020>}Galatians 3:10; especially in John’s usage, “to depend on the power of one, to be prompted and governed by one, and reflect his character”: thus **ειναι εκ του διαβολου**, ^{<4384>}John 8:44; ^{<6188>}1 John 3:8; **εκ του πονηρου**, ^{<6121>}1 John 3:12; **εκ του κοσμου**, ^{<8159>}John 15:19; 17:14,16; ^{<6105>}1 John 4:5; when this expression is used of wickedness, it is equivalent to produced by the world and pertaining to it, ^{<6126>}1 John 2:16; opposed to **εκ του Θεου ειναι**, ^{<4387>}John 8:47; ^{<6104>}1 John 4:1-3; this latter phrase is used especially of true Christians, as begotten anew by the Spirit of God (see **γενναω**, 2 d.): ^{<6104>}1 John 4:4,6; 5:19; ^{<6011>}3 John 1:11; **εκ της αληθειας ειναι**, either to come from the love of truth as an effect, as ^{<6121>}1 John 2:21, or, if used of a man, to be led and governed by the love and pursuit of truth, as ^{<4387>}John 18:37; ^{<6189>}1 John 3:19; **ὁ ὢν**

εκ της γης εκ της γης εστι, he who is from the earth as respects origin bears the nature of this his earthly origin, is earthly, ^{<418>}John 3:31.

e. “to be of,” *i.e.* “formed” from: ^{<622>}Revelation 21:21; ^{<418>}1 Corinthians 11:8.

4. εν τινι,

a. with the dative of place, “to be in,” *i.e.* “be present, to stay, dwell”; a prop ^{<426>}Matthew 24:26; ^{<429>}Luke 2:49, etc.; on the surface of a place (Germ *auf*), as εν τη ὁδῳ, ^{<418>}Mark 10:32 and elsewhere; εν τῷ αγρῷ, ^{<215>}Luke 15:25. “at”: εν δεξια του Θεου, ^{<483>}Romans 8:34; “to live, dwell,” as in a city: ^{<483>}Luke 18:3; ^{<490>}Acts 9:10; ^{<500>}Philippians 1:1; ^{<418>}1 Corinthians 1:2, etc.; of God, εν ουρανοις, ^{<418>}Ephesians 6:9; of things which are found, met with, in a place: ^{<521>}2 Timothy 2:20, etc. [β.] things so pertaining to locality that one can, in a proper sense, “be in” them or be surrounded by them, are spoken of in the same way metaphorically and improperly, as ειναι εν τῷ φωτι, εν τη σκοτια: ^{<418>}1 John 2:9,11; ^{<514>}1 Thessalonians 5:4; εν σαρκι, ^{<418>}Romans 7:5; 8:8 (see σαρξ, 4).

b. “to be in a state or condition” (see Buttman, 330 (284); cf. Winer’s Grammar, sec. 29, 3 b. and εν, I. 5 c.): εν ειρηνη, ^{<212>}Luke 11:21; εν εχθρα, ^{<232>}Luke 23:12; εν κριματι, ^{<234>}Luke 23:40; εν περιτομη, εν ακροβυστια, ^{<404>}Romans 4:10; εν δοξη, ^{<418>}2 Corinthians 3:8, etc.; hence, spoken of ills which one is afflicted with: εν ρυσει ἁματος, ^{<418>}Mark 5:25; ^{<418>}Luke 8:43 (εν τη νοσω, Sophocles Aj. 271; in morbo esse, Cicero, Tusc. 3, 4, 9); of wickedness in which one is, as it were, merged, εν ταις ἁμαρτιας, ^{<457>}1 Corinthians 15:17; of holiness, in which one perseveres, εν πιστει, ^{<418>}2 Corinthians 13:5.

c. “to be in possession of, provided with a thing” (Winer’s Grammar, 386 (361)): ^{<511>}Philippians 4:11; εν εξουσια, ^{<418>}Luke 4:32; εν βαρει (see βαρος, at the end), ^{<517>}1 Thessalonians 2:7 (6).

d. “to be occupied in” a thing (Bernhardy (1829), p. 210; (see iv, I. 5 g.)): εν τη ἑορτη, in celebrating the feast, ^{<423>}John 2:23; “to be sedulously devoted to” (A.V. “give oneself wholly to) a thing,” ^{<545>}1 Timothy 4:15 (Horace, epistles 1, 1, 11 *omnis in hoc sum*).

e. a person or thing is said “to be in one,” *i.e.* “in his soul”: thus, God (by his power and influence) in the prophets, ^{<445>}1 Corinthians 14:25; Christ (*i.e.* his holy mind and power) in the souls of his disciples or of Christians,

<6175>John 17:26; <4735>2 Corinthians 13:5; **το πνευμα της αληθειας**, <6147>John 14:17; friends are said to be **εν τη καρδια** of one who loves them, <4008>2 Corinthians 7:3. vices, virtues, and the like, are said to be in one: as **δολος**, <6047>John 1:47 (48); **αδικια**, <6078>John 7:18; **αγνοια**, <6048>Ephesians 4:18; **αμαρτια**, <6105>1 John 3:5; **αληθεια**, <6384>John 8:44; <6710>2 Corinthians 11:10; <6021>Ephesians 4:21; <6108>1 John 1:8; 2:4, (**αληθεια και κρισις**, 1 Macc. 7:18); **αγαπη**, <6175>John 17:26; <6125>1 John 2:15; **ὁ λογος αυτου (του Θεου) ουκ εστιν εν ἡμιν**, God’s word has not left its impress on our souls, <6110>1 John 1:10; **το φως ουκ εστιν εν αυτω**, the efficacy or influence of the light is not in his soul (rather, an obvious physical fact is used to suggest a spiritual truth: “the light is not in him,” does not shine from within outward), <6110>John 11:10; **σκοτια**, <6105>1 John 1:5; **σκανδαλον**, <6120>1 John 2:10, *i.e.* there is nothing within him to seduce him to sin (cf. Dusterdieck and Huther at the passage). <4435>Acts 13:15 (if ye have in mind any word of exhortation etc. (Winer’s Grammar, 218 (204f)).

f. εν τω Θεω ειναι is said

[α.] of Christians, as being rooted, so to speak, in him, *i.e.* intimately united to him, <6105>1 John 2:5; 5:20;

[β.] of all men, because the ground of their creation and continued being is to be found in him alone, <4173>Acts 17:28.

g. with a dative of the person “to be in” — (*i.e.* either) “among the number of”: <4256>Matthew 27:56; <4154>Mark 15:40; <4024>Luke 2:44; <6006>Romans 1:6; — (or, “in the midst of”: <4429>Acts 2:29; 7:44 Rec., etc.) **h.** noteworthy, further, are the following: **εστι τι εν τινι** there is something (to blame) in one, <4256>Acts 25:5; something is (founded (A.V. “stand”)) in a thing, <6105>1 Corinthians 2:5; **ουκ εστιν εν ουδενι αλλω ἢ σωτηρια** salvation is (laid up, embodied) in none other, can be expected from none, <4142>Acts 4:12; with the dative of the thing, “is” (contained, wrapped up) “in” something: <4058>Ephesians 5:18; <6303>Hebrews 10:3; <6148>1 John 4:18.

5. ειμι επι

a. τινος, to be “on”: **επι του δωματος**, <4273>Luke 17:31; **επι της κεφαλης**, <6300>John 20:7; to be (set) over a thing, <4487>Acts 8:27; to preside, rule, over, <6505>Romans 9:5.

b. τινι, “to be at” (Winer’s Grammar, 392 (367)): **επι θυραις**, <4083>Matthew 24:33; <4139>Mark 13:29.

c. **τινα**, “to be upon” one: **χαρις ην επι τινα**, was with him, assisted him, ^{<410>}Luke 2:40; ^{<403>}Acts 4:33; **πνευμα ην επι τινα**, had come upon one, was impelling him, ^{<405>}Luke 2:25, cf. ^{<408>}Luke 4:18; the Septuagint ^{<360>}Isaiah 61:1; add, ^{<866>}Galatians 6:16; **ειναι επι το αυτο**, “to be” (assembled) “together” (cf. **αυτος**, III. 1), ^{<405>}Acts 1:15; 2:1,44; of cohabitation, ^{<405>}1 Corinthians 7:5 (according to the reading **ητε** for Rec. **συνηρχεσθε**).

6. ειμι κατα

a. **τινος**, “to be against one, to oppose him”: ^{<423>}Matthew 12:30; ^{<403>}Luke 9:50; 11:23; ^{<403>}Galatians 5:23; ^{<438>}Romans 8:31 (opposed to **υπερ τινος**, as in ^{<404>}Mark 9:40).

b. **κατα τι**, “according to something”: **κατα σαρκα**, **κατα πνευμα**, to bear the character, have the nature, of the flesh or of the Spirit, ^{<405>}Romans 8:5; [**ειναι**] **κατ’ ανθρωπον**, ^{<811>}Galatians 1:11; **κατ’ αληθειαν**, ^{<812>}Romans 2:2.

7. μετα τινος

a. “to be with” (*i.e.*, to associate with) “one”: ^{<477>}Matthew 17:17; ^{<404>}Mark 3:14; 5:18; ^{<403>}Luke 6:3; ^{<433>}John 3:26; 12:17; 16:32; ^{<403>}Acts 9:39, and often in the Gospels; ^{<213>}Revelation 21:3; of ships accompanying one, ^{<403>}Mark 4:36; of what is present with one for his profit, ^{<602>}2 John 1:2; ^{<561>}Romans 16:20; Hebraistically, “to be with one,” *i.e.* as a help (of God, becoming the companion, as it were, of the righteous): ^{<406>}Luke 1:66; ^{<403>}John 3:2; 8:29; 16:32; ^{<403>}Acts 7:9; 10:38; 11:21; 18:10; ^{<431>}2 Corinthians 13:11; ^{<404>}Philippians 4:9; ^{<603>}2 John 1:3, cf. ^{<433>}Matthew 28:20 (^{<422>}Genesis 21:20; ^{<402>}Judges 6:12, etc.).

b. “to be” (*i.e.* to cooperate) “with”: ^{<423>}Matthew 12:30; ^{<412>}Luke 11:23 (Xenophon, an. 1, 3, 5 (others **ιεναι**)).

8. ειμι παρα

a. **τινος**, “to” (have come and so) “be from one”: Christ is said **ειναι παρα του Θεου**, ^{<456>}John 6:46; 7:29; 9:16,33; **τι παρα τινος**, is from *i.e.* given by one, ^{<877>}John 17:7.

b. **τινι**, “to be with one”: ^{<1225>}Matthew 22:25; **ουκ ειναι παρα τω Θεω** is used to describe qualities alien to God, as **προσωπολημψια**, ^{<812>}Romans 2:11; ^{<818>}Ephesians 6:9; **αδικια**, ^{<814>}Romans 9:14.

c. **τινα (τοπον)**, by, “by the side of”: ^{<402>}Mark 5:21; ^{<406>}Acts 10:6.

9. **προς τινα** (cf. Winer’s Grammar, 405 (378)),

a. “toward”: **προς ἑσπεραν εστι** it is toward evening, ^{<129>}Luke 24:29.

b. “by” (turned toward): ^{<401>}Mark 4:1.

c. “with one”: ^{<136>}Matthew 13:56; ^{<408>}Mark 6:3; 9:19; ^{<194>}Luke 9:41; ^{<800>}John 1:1 (cf. Meyer at the passage).

10. **συν τινι**,

a. “to associate with one”: ^{<226>}Luke 22:56; 24:44; ^{<437>}Acts 13:7; ^{<102>}Philippians 1:23; ^{<506>}Colossians 2:5; ^{<547>}1 Thessalonians 4:17.

b. “to be the companion of one, to accompany him”: ^{<172>}Luke 7:12 (R^{elz} T Tr brackets WH); 8:38; ^{<443>}Acts 4:13; 22:9; ^{<18>}2 Peter 1:18.

c. (“to be an adherent of one, be on his side”: ^{<457>}Acts 5:17; 14:4 (A.V. “to hold with”) (Xenophon, Cyril 5, 4, 37).

11. **εμι ὑπερ** a. **τινος**, “to be for one, to favor his side”: ^{<194>}Mark 9:40; ^{<198>}Luke 9:50; ^{<818>}Romans 8:31 (opposed to **εμι κατα τινος**). b. **τινα**, “to be above one, to surpass, excel him”: ^{<164>}Luke 6:40.

12. **ὑπο τινα** (cf. Buttmann, 341 (293)),

a. “to be under” (*i.e.*, subject to) “one”: ^{<189>}Matthew 8:9 R G T Tr; ^{<818>}Romans 3:9; 6:14f; ^{<810>}Galatians 3:10,25; 5:18; ^{<501>}1 Timothy 6:1.

b. “to be” (locally) “under a thing”: *e.g.* under a tree, ^{<148>}John 1:48 (49); a cloud, ^{<601>}1 Corinthians 10:1. Further, see each preposition in its own place.

VI. As in classical Greek, so also in the N.T. **εμι** is very often omitted (cf. Winer sec. 64, I. 2, who gives numerous examples (cf. 596 (555); 350 (328f)); Buttmann, 136f (119f)), **εστιν** most frequently of all the parts: ^{<118>}Luke 4:18; ^{<813>}Romans 11:36; ^{<401>}1 Corinthians 4:20; ^{<816>}2 Timothy 3:16; ^{<813>}Hebrews 5:13, etc.; in exclamations, ^{<428>}Acts 19:28,34; in

questions, ^{<6014>}Romans 9:14; ^{<4764>}2 Corinthians 6:14-16; **τι γαρ**, ^{<5018>}Philippians 1:18; ^{<6188>}Romans 3:3; **τι ουν**, ^{<6189>}Romans 3:9; 6:15; also **ει**, ^{<6534>}Revelation 15:4; **ειμι**, ^{<4716>}2 Corinthians 11:6; **εσμεν, εστε**, ^{<6040>}1 Corinthians 4:10; **εισι**, ^{<6144>}Romans 4:14; ^{<6138>}1 Corinthians 13:8, etc.; the imperative **εστω**, ^{<6129>}Romans 12:9; ^{<3834>}Hebrews 13:4f; **εστε**, ^{<6129>}Romans 12:9; ^{<4188>}1 Peter 3:8; **ειν** in wishes, ^{<4162>}Matthew 16:22; ^{<6166>}Galatians 6:16, etc.; even the subjunctive **η** after **ινα**, ^{<6146>}Romans 4:16; ^{<4781>}2 Corinthians 8:11 (after **οπως**), 13; often the participle **ων, οντες**, as (see Buttmann, sec. 144, 18) in ^{<4163>}Mark 6:20; ^{<4273>}Acts 27:33; in the expressions **οι εκ περιτομης, ο εκ πιστεως, οι υπο νομον**, etc. (Compare: **απειμι, ενειμι (εξεστι), παρειμι, συμπαρειμι, συνειμι**.)

{1510} **ειμι**, “to go,” approved of by some in ^{<6173>}John 7:34,36, for the ordinary **ειμι**, but cf. Winer’s Grammar, sec. 6, 2; (Buttmann, 50 (43). Compare: **απειμι, εισειμι, εξειμι, επειμι, συνειμι**.)*

{1752} **εινεκεν** see **ενεκα, ενεκεν**.

{1512} **ειπερ**, see **ει**, III. 13.

{3004} **ειπον**, 2 aorist active from an obsolete present **ΕΠΩ** (late epic and in composition; see Veitch) (cf. **επος** (Curtius, sec. 620)), Ionic **ΕΠΩ** (like **ερωταω, ειρωταω; ελισσω, ειλισσω**; subjunctive **ειπω**, imperative **ειπε**, infinitive **ειπειν**, prep. **ειπων**; 1 aorist **ειπα** (^{<6184>}John 10:34 R G T Tr WH, from ^{<1930>}Psalms 81:6 (^{<1936>}Psalms 82:6); ^{<4265>}Acts 26:15 L T Tr WH; ^{<3810>}Hebrews 3:10 Lachmann from ^{<1940>}Psalms 94:10 (^{<1950>}Psalms 95:10); add (^{<4108>}Mark 9:18 T WH Tr text); ^{<3298>}Job 29:18; 32:8, etc.; Sir. 24:31 (29); 1 Macc. 6:11, etc.; cf. Kühner, 1:817 (especially Veitch, under the word, pp. 232; 233)), 2 person **ειπας** (^{<4125>}Matthew 26:25,(64); ^{<4123>}Mark 12:32 (not T WH; ^{<6147>}John 4:17 where T WH again **ειπες**; ^{<6213>}Luke 20:39)), 3 person plural **ειπαν** (often in L T Tr WH (*i.e.* out of the 127 instances in which the choice lies between 3 person plural **ειπον** of the Rec. and **ειπαν**, the latter ending has been adopted by L in 56, by T in 82, by Tr in 74, by WH in 104, cf. Tdf. Proleg., p. 123), *e.g.* ^{<4122>}Matthew 12:2; 27:6; ^{<6183>}John 18:30, etc.); impv: **ειπον** (^{<4134>}Mark 13:4 L T Tr WH; ^{<2104>}Luke 10:40 T WH Tr marginal reading; ^{<4233>}Acts 28:26 G L T Tr WH (also ^{<4103>}Matthew 4:3 WH; 18:17 T WH; 22:17 T WH Tr marginal reading; 24:3 WH; ^{<6212>}Luke 20:2 T Tr WH; 22:(66) 67 T Tr WH; ^{<6182>}John 10:24 T WH), for the Attic **ειπων**, cf. W sec. 6, 1 k.; (Chandler sec. 775); Fritzsche on Mark, p. 515ff; (but Winer’s (p. 85 (81)) regards **ειπον** as

imperative of the 2nd aorist; cf., too, Lob. ad Phryn., p. 348; Buttmann, 57 (50); especially Fritzsche, the passage cited), in the remaining persons **ειπατω** (^{<627>}Revelation 22:17), **ειπατα** (Matthew (10:27; 21:5); 22:4; 26:18, etc.; Mark (11:3); 14:14; 16:7; (^{<200>}Luke 10:10; 13:32; 20:3; ^{<507>}Colossians 4:17)), **ειπατωσαν** (^{<420>}Acts 24:20) also frequent in Attic (Veitch, under the word; WH's Appendix, p. 164; Rutherford, New Phryn., p. 219); participle, after the form chiefly Ionic, **ειπας** ((^{<812>}John 11:28 Tr WH); ^{<475>}Acts 7:37 L T Tr WH (also 22:24; 24:22; 27:35)); the future **ερω** is from the epic present **ειρω** (cf. Lob. Technol., p. 137); on the other hand, from **PEOO** come perfect **ειρηκα**, 3 person plural **ειρηκασιν** (^{<472>}Acts 17:28), **ειρηκαν** (^{<603>}Revelation 19:3; see **γινομαι**), infinitive **ειρηκεναι**, ^{<805>}Hebrews 10:15 L T Tr WH; passive, perfect 3 person singular **ειρηται**, preposition **ειρημενον**; pluperfect **ειρηκειν** 1 aorist **ερρεθην** (^{<611>}Revelation 6:11; 9:4 and R G T WH in ^{<121>}Matthew 5:21ff; L T Tr WH in ^{<812>}Romans 9:12, 26; ^{<816>}Galatians 3:16) ("strict" (cf. Veitch, p. 575)) Attic **ερρηθην** (^{<121>}Matthew 5:21ff L Tr; R G in ^{<812>}Romans 9:12,26; ^{<816>}Galatians 3:16; (cf. Buttmann, 57 (50); WH's Appendix, p. 166)), participle **ρηθεις**, **ρηθεν**; the Septuagint for **rmæ**, "to speak, say," whether orally or by letter;

1. with an accusative of the object;

a. with the accusative of the thing: **ειπειν λογον**, ^{<108>}Matthew 8:8 Rec.; ^{<122>}John 2:22 (L T Tr WH); 7:36; 18:9,32; **ρημα**, ^{<142>}Mark 14:72 (Knapp, et al.); **ειπειν λογον εις τινα**, equivalent to **βλασφημειν**, ^{<210>}Luke 12:10; also **κατα τινος**, ^{<122>}Matthew 12:32; **ως επος ειπειν**, "so to say" (a phrase frequent in classical Greek, cf. Weiske, Deuteronomy pleonasmis gr., p. 47; Matthiae, sec. 545; Delitzsch on Hebrews as below; (Kühner, sec. 585, 3; Krüger, sec. 55, 1, 2; Goodwin sec. 100; Winer's Grammar, 449 (419); 317 (298))), ^{<809>}Hebrews 7:9 (opposed to **ακριβει λογω**, Plato, rep. 1, 311 b.); **την αληθειαν**, ^{<163>}Mark 5:33; **αληθειαν ερω**, ^{<116>}2 Corinthians 12:6; **τουτο αληθες ειρηκας**, ^{<818>}John 4:18 (Winer's Grammar, 464 (433) n.); **τι ειπω**; "what shall I say?" (the expression of one who is in doubt what to say), ^{<827>}John 12:27; **πως ερει το αμην**; ... ^{<646>}1 Corinthians 14:16; **τι ερουμεν**; or **τι ουν ερουμεν**; "what shall we say?" *i.e.* what reply can we make? or, to what does that bring us? only in the Epistle to the Romans (Winer's Grammar, sec. 40, 6) viz., ^{<888>}Romans 3:5; 6:1; 7:7; 9:14,30; with **προς ταυτα** added, ^{<888>}Romans 8:31; **ειπειν τι περι τινος**, ^{<873>}John 7:39; 10:41. Sayings from the O.T. which are

quoted in the New are usually introduced as follows: **το ρηθεν ὑπο του** (L T Tr WH omit **του**) **κυριου δια του προφητου**, ^{<4022>}Matthew 1:22; 2:15; **ὑπο του Θεου**, ^{<4023>}Matthew 22:31; **ὑπο του προφητου** Rec. ^{<4025>}Matthew 27:35, cf. ^{<4017>}Matthew 2:17; **το ρηθεν δια τινος**, ^{<4017>}Matthew 2:17 L T Tr WH, ^{<4023>}Matthew 2:23; 4:14; 8:17; 12:17; 13:35; 21:4; 27:9; **το ειρημενον δια του προφητου**. ^{<4026>}Acts 2:16; **το ειρημενον**, ^{<4024>}Luke 2:24; ^{<4134>}Acts 13:40; ^{<4048>}Romans 4:18; **ερρεθη**, ^{<4021>}Matthew 5:21, etc.; **καθως ειρηκεν**, ^{<804B>}Hebrews 4:3.

b. with the accusative of the person “to speak of, designate by words”: **ὄν ειπον**, ^{<4015>}John 1:15 ((not WH text); Buttman, 377 (323); cf. ^{<4041>}Romans 4:1 WH text (“say of”)); **ὁ ρηθεις**, ^{<4013>}Matthew 3:3. **ειπειν τινα καλως**, “to speak well of one, praise him,” ^{<4026>}Luke 6:26 (**εν ειπειν τινα**, Homer, *Odyssey* 1, 302); **κακως**, “to speak ill of one,” ^{<4025>}Acts 23:5 from ^{<4028>}Exodus 22:28; cf. Kühner, sec. 409, 2; 411, 5; (Winer’s Grammar, sec. 32, 1 b. [ʿb.]; Buttman, 146 (128)).

c. with an ellipsis of the accusative **αυτο** (see **αυτος**, II. 3): ^{<4026>}Luke 22:67; ^{<4027>}John 9:27; 21:4, etc. **συ ειπας** (namely, **αυτο**), *i.e.* you have just expressed it in words; that’s it; it is just as you say: ^{<4025>}Matthew 26:25,64 (a rabbinical formula; for examples cf. Schoettgen or Wetstein on ^{<4025>}Matthew 26:25; others seem to regard the answer as noncommittal, *e.g.* Origen on ^{<4064>}Matthew 26:64 (Works, 3:910 Deuteronomy la Rue edition); Wunsche, Erlaut. der Evang. aus Talmud, as above, with on ^{<4025>}Matthew 26:25; but cf. the **εγω ειμι** of ^{<4142>}Mark 14:62; in ^{<4064>}Matthew 26:64 WH marginal reading take it interrogatively).

2. the person, to whom a thing is said, is indicated a. by a dative: **ειπειν τι τινι**, ^{<4070>}Luke 7:40, and very often; **ειπον ὑμιν** namely, **αυτο**, “I (have just) told it you; this is what I mean”; let this be the word: ^{<4017>}Matthew 28:7; cf. Bernhardt (1829), p. 381; (Jelf, sec. 403, 1; Godwin sec. 19, 5; especially (for examples) Herm. Vig., p. 746). **τινι περι τινος** (cf. Winer’s Grammar, sec. 47, 4), ^{<4073>}Matthew 17:13; ^{<4083>}John 18:34. to say anything to one by way of censure, ^{<4013>}Matthew 21:3; to cast in one’s teeth, **ερειτε μοι την παραβολην** ^{<4023>}Luke 4:23. to tell what anything means, *e.g.* **το μυστηριον**, ^{<4077>}Revelation 17:7. b. by the use of a preposition: **προς τινα** (cf. Buttman, 172 (150); Krüger, sec. 48, 7, 13), “to say” (a thing) “to one,” as ^{<4023>}Luke 4:23; 5:4; 12:16, and many other places in Luke; “to say a thing in reference to one” (Winer’s Grammar, 405 (378)), ^{<4112>}Mark 12:12; ^{<4019>}Luke 18:9; 20:19.

3. ειπον, “to say, speak,” simply and without an accusative of the object, *i.e.* merely “to declare in words, to use language”;

a. with the addition of an adverb or of some other adjunct: ὁμοίως, ^{<4835>}Matthew 26:35; ὡσαύτως, ^{<4213>}Matthew 21:30; καθώς, ^{<4836>}Matthew 28:6; ^{<4204>}Luke 24:24; ^{<4012>}John 1:23; 7:38; **ειπε δια παραβολης**, making use of a parable (see **δια**, A. III. 3) he spake, ^{<4894>}Luke 8:4; **εν παραβολαις**, ^{<4211>}Matthew 22:1; with an instrumental dative: **ειπε λογω**, say in (using only) a (single) word, namely, that my servant shall be healed, ^{<4883>}Matthew 8:8 (where Rec. **λογον**); ^{<4707>}Luke 7:7.

b. with the words spoken added in direct discourse; so a hundred times in the historical books of the N.T., as ^{<4894>}Matthew 9:4f; 8:32; (15:4 L Tr WH), etc.; ^{<4215>}1 Corinthians 12:15; (^{<4046>}2 Corinthians 4:6 L text T Tr WH (cf. 4 below)); ^{<3005>}Hebrews 1:5; 3:10; 10:7 (15 L T Tr WH), 30; 12:21; ^{<4813>}James 2:3,11; ^{<4809>}Jude 1:9; ^{<4674>}Revelation 7:14; **πεμψας ειπεν** he said by a messenger or messengers, ^{<4112>}Matthew 11:2f The following and other phrases are frequent in the Synoptic Gospels: **ὁ δε αποκριθεις ειπεν**, as ^{<4844>}Matthew 4:4; 15:13; **και αποκριθεις ειπεν** ^{<4204>}Matthew 24:4; **αποκριθεις α η μητηρ ειπεν**, ^{<4046>}Luke 1:60; **αποκριθεις ο Σιμων ειπεν**, ^{<4743>}Luke 7:43, etc.; **αποκριθεντες δε ειπον** (**ειπαν** T Tr WH), ^{<4211>}Luke 20:24; but John usually writes **απεκριθη και ειπεν**: ^{<4848>}John 1:48 (49); 2:19; 3:10; 4:10,13,17; 6:26,29; 7:16,20 (R G),52; 9:11 (R G L brackets),30,36 (L Tr marginal reading omit; WH brackets **και ειπεν**); 13:7; 14:23; 18:30; — (**ειπαν αυτω λεγοντες**, ^{<4838>}Mark 8:28 T WH Tr marginal reading, cf. 12:26).

c. followed by **οτι**: ^{<4837>}Matthew 28:7; ^{<4147>}Mark 16:7; ^{<4836>}John 6:36; 7:42; 8:55; 11:40; 16:15; 18:8; ^{<4806>}1 John 1:6, 8,10; ^{<4815>}1 Corinthians 1:15; 14:23; 15:27 (L brackets; WH marginal reading omits **οτι**).

d. followed by an accusative and infinitive: **τι ουν ερουμεν Αβρααμ τον πατερα ημων ευρηκεναι** (WH text omits; Tr marginal reading brackets **ευρηκεναι**; cf. 1 b. above) **κατα σαρκα**; ^{<4841>}Romans 4:1.

4. ειπειν sometimes involves in it the idea of “commanding” (cf. Buttman, 27f (237)): followed by the infinitive, **ειπε δοθηναι αυτη φαγειν**, ^{<4853>}Mark 5:43; **ειπε τω αδελφω μου μερισασθαι μετ’ εμου την κληρονομιαν**, ^{<4213>}Luke 12:13; **ὅσα αν ειπωσιν υμιν** (namely, **τηρειν** (inserted in R G)), **τηρειτε**, ^{<4213>}Matthew 23:3 (Sap. 9:8). followed by the accusative and infinitive, **ὁ ειπον εκ σκοτους φως λαμψαι**, ^{<4046>}2

Corinthians 4:6 (R G L marginal reading, cf. Buttmann, 273f (235); but L text T Tr WH read **λαμψει**, thus changing the construction from the accusative with an infinitive to direct discourse, see 3 b. above); **ειπεν αυτω** (for **εαυτω**, see **αυτου**) **φωνηθηναι τους δουλους τουτους**, be commanded to be called for him (*i.e.*, to him) these servants, ^{<2915>}Luke 19:15; cf. Winer's Grammar, sec. 44, 3 b.; Krüger, sec. 55, 3, 13. followed by **ινα** with the subjunctive: ^{<404>}Matthew 4:3; 20:21; ^{<404>}Luke 4:3; to **ειπειν** is added a dative of the person bidden to do something, ^{<409>}Mark 3:9; ^{<204>}Luke 10:40 cf. 4:3; ^{<461>}Revelation 6:11; 9:4. "Moreover, notice that **ινα** and **οφρα** are often used by the later poets after verbs of commanding;" Hermann ad Vig., p. 849; cf. Winer's Grammar, sec. 44, 8; (Buttmann, 237 (204)). 5 B a Hebraism **ειπειν εν εαυτω** (**ΓΜΑΞΩΒΙ Β**) ^{<887>}Deuteronomy 8:17; ^{<906>}Psalms 10:6 (^{<902>}Psalms 9:27); ^{<910>}Psalms 13:1 (^{<944>}Psalms 14:1); ^{<786>}Esther 6:6) is equivalent to "to think" (because thinking is a silent soliloquy): ^{<403>}Matthew 9:3; ^{<479>}Luke 7:39; 16:3; 18:4 (elsewhere also **λεγειν εν εαυτω**); and **ειπειν εν τη καρδια αυτου** amounts to the same, ^{<225>}Luke 12:45; ^{<506>}Romans 10:6; but in other passages **ειπον**, **ελεγον**, **εν εαυτοις** is, equivalent to **εν αλληλοις**: ^{<223>}Matthew 21:38; see **λεγω**, II. 1 d.

6. ειπειν τινα with a predicate accusative, "to call, style, one": **εκεινους ειπε Θεους**, ^{<515>}John 10:35; **υμας ειρηκα φιλους**, ^{<515>}John 15:15; (Homer, *Odyssey* 19, 334; Xenophon, *Apology Socrates* sec. 15; Lucian, *Tim.* sec. 20). (Compare: **αντειπον**, **απειπον**, **προειπον**.)

{1513} **ειπως**, see **ει**, III. 14.

{1514} **ειρηνευω**; (**ειρηνη**);

1. "to make peace": 1 Macc. 6:60; Dio Cassius, 77 12, etc.

2. "to cultivate or keep peace," *i.e.* harmony; "to be at peace, live in peace": ^{<431>}2 Corinthians 13:11; **εν αλληλοις**, ^{<481>}Mark 9:50; **εν εαυτοις** (T Tr **αυτοις**), ^{<513>}1 Thessalonians 5:13; **μετα τινος**, ^{<518>}Romans 12:18; (Plato, *Theact.*, p. 180 b. Dio Cassius, 42, 15, etc.; the Septuagint).*

{1515} **ειρηνη**, **ειρηνης**, **η** (apparently from **ειρω**, to join; (others from **ειρω** equivalent to **λεγω**; Etymologicum Magnum 803, 41; Vanicek, p. 892; Lob. Path. Proleg., p. 194; Benfey, *Wurzellex.* ii., p. 7)), the Septuagint chiefly for **μωδω**; (from Homer down); "peace," *i.e.*

- 1.** “a state of national tranquility; exemption from the rage and havoc of war”: ^{<668>}Revelation 6:4; ^{<404>}πολλή ειρήνη, ^{<404>}Acts 24:2 (3); ^{<668>}τα (WH text omits ^{<668>}τα) ^{<404>}προς ειρήνην, things that look toward peace, as an armistice, conditions for the restoration of peace ^{<414>}Luke 14:32; ^{<404>}αιτεισθαι ειρήνην, ^{<412>}Acts 12:20; ^{<404>}εχειν ειρήνην, of the church free from persecutions, ^{<404>}Acts 9:31.
- 2.** “peace between individuals,” *i.e.* “harmony, concord”: ^{<404>}Matthew 10:34; ^{<412>}Luke 12:51; ^{<407>}Acts 7:26; ^{<547>}Romans 14:17; ^{<417>}1 Corinthians 7:15; ^{<812>}Galatians 5:22; ^{<407>}Ephesians 2:17; 4:3; equivalent to the author of peace, ^{<414>}Ephesians 2:14 (cf. Buttman, 125 (109)); ^{<404>}εν ειρήνη, where harmony prevails, in a peaceful mind, ^{<518>}James 3:18; ^{<404>}όδος ειρήνης, way leading to peace, a course of life promoting harmony, ^{<517>}Romans 3:17 (from ^{<318>}Isaiah 59:8); ^{<404>}μετ’ ειρήνης, in a mild and friendly spirit, ^{<313>}Hebrews 11:31; ^{<404>}ποιειν ειρήνην, to promote concord, ^{<518>}James 3:18; to effect it, ^{<412>}Ephesians 2:15; ^{<411>}ζητειν, ^{<411>}1 Peter 3:11; ^{<512>}διωκειν, ^{<512>}2 Timothy 2:22; with ^{<514>}μετα παντων added, ^{<514>}Hebrews 12:14; ^{<404>}τα της ειρήνης διωκειν, ^{<549>}Romans 14:19 (cf. Buttman, 95 (83); Winer’s Grammar, 109 (103f)). Specifically, “good order,” opposed to ^{<413>}ακαταστασια, ^{<413>}1 Corinthians 14:33.
- 3.** after the Hebrew ^{<404>}μωδν; “security, safety, prosperity, felicity,” (because peace and harmony make and keep things safe and prosperous): ^{<412>}Luke 19:42; ^{<312>}Hebrews 7:2; ^{<404>}ειρήνη και ασφαλεια, opposed to ^{<313>}ολεθρος, ^{<313>}1 Thessalonians 5:3; ^{<404>}εν ειρήνη εστι τα υπαρχοντα, αυτου, his goods are secure from hostile attack, ^{<412>}Luke 11:21; ^{<404>}υπαγε εις ειρήνην, ^{<413>}Mark 5:34, and ^{<404>}πορευου εις ειρήνην ^{<413>}Luke 7:50; 8:48, a formula of wishing well, blessing, addressed by the Hebrews to departing friends (^{<411>}ΕΙ μωδν; ^{<4017>}1 Samuel 1:17; 20:42, etc.; properly, “depart into a place or state of peace”; (cf. Buttman, 184 (160))); ^{<413>}πορευεσθαι εν ειρήνη, ^{<413>}Acts 16:36, and ^{<404>}υπαγετε εν ειρήνη, ^{<512>}James 2:16, “go in peace,” *i.e.* “may happiness attend you”; ^{<413>}απολυειν τινα μετ’ ειρήνης, to dismiss one with good wishes, ^{<413>}Acts 15:33; ^{<404>}εν ειρήνη, with my wish fulfilled, and therefore happy, ^{<412>}Luke 2:29 (see ^{<404>}απολυω, 2 a.); ^{<404>}προπεμπειν τινα εν ειρήνη free from danger, safe, ^{<413>}1 Corinthians 16:11 (others take it of inward peace or of harmony; cf. Meyer at the passage). The Hebrews in invoking blessings on a man called out ^{<404>}μωδν; ^{<411>}ΥΙ](^{<413>}Judges 6:23; ^{<413>}Daniel 10:19); from this is to be derived the explanation of those expressions which refer apparently to the Messianic blessings (see 4

below): **ειρηνη τω οικω τουτω**, let peace, blessedness, come to this household, ^{<2105>}Luke 10:5; **υιος ειρηνης**, worthy of peace (cf. Winer’s Grammar, sec. 34, 3 N. 2; Buttmann, 161f (141)), ^{<2105>}Luke 10:6; **ελθετω η ειρηνη επ’ αυτον**, let the peace which ye wish it come upon it, *i.e.* be its lot, ^{<4003>}Matthew 10:13; to the same purport **επαναπαησεται η ειρηνη υμων επ’ αυτον**, ^{<2105>}Luke 10:6; **η ειρηνη υμων προς υμας επιστραφητω**, let your peace return to you, because it could not rest upon it, *i.e.* let it be just as if ye had not uttered the wish, ^{<4003>}Matthew 10:13.

4. Specifically, “the Messiah’s peace”: ^{<4024>}Luke 2:14; **οδος ειρηνης**, the way that leads to peace (salvation), ^{<4079>}Luke 1:79; **ειρηνης εν ουρανω**, peace, salvation, is prepared for us in heaven, ^{<2138>}Luke 19:38; **ευαγγελιζεσθαι ειρηνην**, ^{<4405>}Acts 10:36.

5. according to a conception distinctly peculiar to Christianity, “the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is”: ^{<5116>}Romans 8:6; **εν ειρηνη** namely, **οντες**; is used of those who, assured of salvation, tranquilly await the return of Christ and the transformation of all things which will accompany that event, ^{<6134>}2 Peter 3:14; (**πληρουν πασης ... ειρηνης εν τω πιστευειν**, ^{<5153>}Romans 15:13 (where L marginal reading **εν πιστευειν ειρηνη**)); **εχειν εν Χριστω ειρηνην** (opposed to **εν τω κοσμω θλιψιν εχειν**), ^{<5163>}John 16:33; **εχειν ειρηνην προς τον Θεον**, with God, ^{<5101>}Romans 5:1, (**ειρηνη προς τινα**, Plato, rep. 5, p. 465 b.; cf. Diodorus 21, 12; cf. Meyer on Romans, the passage cited; Winer’s Grammar, 186 (175); 406 (379)); **ευαγγελιζεσθαι ειρηνην**, ^{<5105>}Romans 10:15 (R G Tr marginal reading in brackets); **το ευαγγελιον της ειρηνης**, ^{<4015>}Ephesians 6:15; in the expression **ειρηνην αφημι κ.τ.λ.**, ^{<5427>}John 14:27, in which Christ, with allusion to the usual Jewish formula at leave-taking (see 3 above), says that he not merely wishes, but gives peace; **η ειρηνη του Χριστου**, which comes, from Christ, ^{<5115>}Colossians 3:15 (Rec. **θεου; του Θεου**, ^{<5107>}Philippians 4:7 (cf. Winer’s Grammar, 186 (175)). Comprehensively, of every kind of peace (blessing), yet with a predominance apparently of the notion of “peace with God,” **ειρηνη** is used — in the salutations of Christ after his resurrection, **ειρηνη υμιν (μῶδν;μκI)**, ^{<2136>}Luke 24:36 (T omits; WH reject the clause); ^{<5119>}John 20:19,21,26; in the phrases **ο κυριος της ειρηνης**, the Lord who is the author and promoter of peace, ^{<3116>}2 Thessalonians 3:16; **ο Θεος της ειρηνης** ^{<5153>}Romans 15:33; 16:20;

<710>2 Corinthians 13:1; <509>Philippians 4:9; <5123>1 Thessalonians 5:23;
 <8131>Hebrews 13:20; in the salutations at the beginning and the close of the
 apostolic Epistles: <5007>Romans 1:7; <5003>1 Corinthians 1:3; <5002>2 Corinthians
 1:2; <5003>Galatians 1:3; 6:16; <5002>Ephesians 1:2; 6:23; <5002>Philippians 1:2;
 <5002>Colossians 1:2; <5001>1 Thessalonians 1:1; <5002>2 Thessalonians 1:2; 3:16;
 <5002>1 Timothy 1:2; <5002>2 Timothy 1:2; <5004>Titus 1:4; (<5003>Philemon 1:3);
 <5002>1 Peter 1:2; 5:14; <5002>2 Peter 1:2; <5003>2 John 1:3; 3 <5005>John 1:15 (14);
 (<5002>Jude 1:2); <5004>Revelation 1:4. Cf. Kling in Herzog iv., p. 596f under the
 words Friede mit Gott; Weiss, Biblical Theol. d. N.T. sec. 83 b.; (Otto in
 the Jahrb. fur deutsch. Theol. for 1867, p. 678ff; cf. Winer's Grammar,
 549 (511)).

6. of “the blessed state” of devout and upright men “after death” (Sap.
 3:3): <5120>Romans 2:10.*

{1516} εἰρηνικός, εἰρηνική, εἰρηνικόν,

1. “relating to peace”: εἰσθημαί, the arts of peace, Xenophon, oec. 1, 17;
 εργα, ibid. 6, 1; χρεῖαι, Diodorus 5, 31; often in 1 Maccabees (105-63 B.
 C.).

2. “peaceable, pacific, loving peace”: <5017>James 3:17; (Plato, Isocrates,
 others; the Septuagint).

3. “bringing peace with it, peaceful, salutary,” (see εἰρηνή, 3):
 <5021>Hebrews 12:11.*

{1517} εἰρηνοποιεῶ, εἰρηνοποιῶ (1 aorist εἰρηνοποίησα));
 (εἰρηνοποιός); “to make peace, establish harmony”: <5022>Colossians 1:20.
 (<5000>Proverbs 10:10; in the middle, Hermes quoted in Stobaeus, eclog. ph.
 1, 52 (984).)*

{1518} εἰρηνοποιός, εἰρηνοποιόν, masculine “a peace-maker”
 (Xenophon, Hell. 6, 3, 4; Dio Cassius); “pacific, loving peace”:
 <5019>Matthew 5:9; (others (cf. A.V.) dispute this secondary meaning; see
 Meyer at the passage).*

{3004} εἰρω, future ερω, see εἰπον.

{1519} εἰς, a preposition governing the accusative, and denoting entrance
 into, or direction and limit: “into, to, toward, for, among.” It is used:

A. Properly

I. of place, after verbs of going, coming, sailing, flying, falling, living, leading, carrying, throwing, sending, etc.:

1. of a place entered, or of entrance into a place, “into”; and a. it stands before nouns designating an open place, a hollow thing, or one in which an object can be hidden: as εἰς (την) πόλιν, ^{<4368>} Matthew 26:18; 28:11; ^{<4045>} Mark 1:45, and often; εἰς τον οἶκον, ^{<4007>} Matthew 9:7; συναγωγῆν, ^{<4170>} Acts 17:10; πλοῖον, ^{<4183>} Matthew 8:23; ^{<4167>} John 6:17; ^{<4206>} Acts 21:6; θαλάσσαν, ^{<4072>} Matthew 17:27; ἀβυσσον, ^{<4181>} Luke 8:31; ουρανόν, ^{<4215>} Luke 2:15; κόσμον, ^{<4100>} John 1:9; 3:19, etc.; τα ἴδια, ^{<4011>} John 1:11; 16:32; ^{<4206>} Acts 21:6; ἀποθηκῆν, ^{<4182>} Matthew 3:12; εἰς τα ὠτα, ^{<4044>} Luke 1:44; εἰς τὰς ζώνας or ζώνην, ^{<4109>} Matthew 10:9; ^{<4068>} Mark 6:8, etc.; εἰς αέρα, ^{<4149>} 1 Corinthians 14:9; εἰς πύρ, ^{<4102>} Mark 9:22, etc.; εἰς αὐτόν, of a demon entering the body of a man, ^{<41025>} Mark 9:25. with the accusative of person (German *zu jemand hinein*), “into” the house of “one” (cf. Kühner, sec. 432, 1, 1 a.; (Jelf, sec. 625, 1 a.)): εἰς τὴν Λυδῖαν, ^{<4164>} Acts 16:40 Rec., but here more correctly πρὸς with G L T Tr WH; cf. Winer’s Grammar, sec. 49, a, [^a.] (εἰς ἐμᾶντον, Sap. 8:18). γίνομαι εἰς with the accusative of place, see γίνομαι, 5 g. b. before names of cities, villages, and countries, εἰς may be rendered simply “to, toward,” (German *nach*; as if it indicated merely motion toward a destination; (cf. Winer’s Grammar, sec. 49, a, [^a.]);) as εἰς Ἱεροσόλυμα εἰς Δαμασκόν, εἰς Βεροῖαν, etc.; εἰς Σπανίαν, Αἴγυπτον, Γαλιλαίαν, etc.; but it is not to be so translated in such phrases as εἰς τὴν Ἰουδαίαν γῆν, etc., ^{<4182>} John 3:22; ^{<4182>} Matthew 2:12 cf. Matthew 20,21; εἰς τὰ μέρη τῆς Γαλιλαίας, ^{<4122>} Matthew 2:22, etc. c. elliptical expressions are — εἰς Ἄδου, namely, δόμον, ^{<4127>} Acts 2:27 (Rec.), 31 (not T WH); see Ἄδης, 2. ἐπιστολαὶ εἰς Δαμασκόν, to be carried to D., ^{<4102>} Acts 9:2; ἡ διακονία μου ἢ εἰς (L Tr marginal reading ἐν) Ἱερουσαλὴμ (see in διακονία, 3), ^{<4551>} Romans 15:31; cf. Bernhardt (1829), p. 216. d. εἰς means “among (in among)” before nouns comprising a multitude; as, εἰς τοὺς ληστας, ^{<4206>} Luke 10:36; εἰς (L marginal reading ἐπι) τὰς ἀκανθὰς, ^{<4107>} Mark 4:7 (for which ^{<4107>} Luke 8:7 gives ἐν μεσῶ των ἀκανθῶν); or before persons, ^{<4189>} Mark 8:19f; ^{<4149>} Luke 11:49; ^{<4323>} John 21:23; ^{<4486>} Acts 18:6; 20:29; 22:21,30; 26:17; see ἀποστελλῶ, 1 b.; or before a collective noun in the singular number, as εἰς τὸν δῆμον, ^{<4176>} Acts 17:5; 19:30; εἰς τὸν οὐχλόν, ^{<4144>} Acts 14:14; εἰς τὸν λαόν, ^{<4147>} Acts 4:17.

2. If the surface only of the place entered is touched or occupied, **εις**, like the Latin *in*, may (often) be rendered “on, upon,” (German *auf*) (sometimes by “unto,” — (idioms vary)), to mark the limit reached, or where one sets foot. Of this sort are **εις το περαν** (A.V. “unto”), ^{<4088>}Matthew 8:18; 14:22; ^{<4085>}Mark 4:35; **εις την γην**, ^{<2129>}Luke 12:49 (L T Tr WH **επι**); ^{<4264>}Acts 26:14; ^{<4085>}Revelation 8:5,7; 9:3; 12:4,9 **εις την κλινην**, ^{<4122>}Revelation 2:22; **εις οδον**, ^{<4005>}Matthew 10:5; ^{<4068>}Mark 6:8; ^{<4079>}Luke 1:79; **εις την οδον**, ^{<4108>}Mark 11:8{a} (L marginal reading **εν** with the dative, 8{b} R G L); **εις τον αγρον**, ^{<4215>}Matthew 22:5; ^{<4136>}Mark 13:16; **εις το ορος** (or **εις ορος**; here A.V. uses “into”), ^{<4001>}Matthew 5:1; 14:23; 15:29; 17:1; ^{<4183>}Mark 3:13; 9:2; ^{<4028>}Luke 9:28; ^{<4083>}John 6:3, etc.; **εις τα δεξια**, ^{<4206>}John 21:6; **σπειρειν εις τι (την σαρκα)**, ^{<4068>}Galatians 6:8 (here A.V. “unto”; cf. Ellicott at the passage); **αναπιπτειν εις τοπον**, ^{<2140>}Luke 14:10; **δεχομαι εις τας αγκαλας**, ^{<4028>}Luke 2:28; **τυπτειν εις την κεφαλην**, ^{<4273>}Matthew 27:30 (**εις την σιαγονα**, ^{<4029>}Luke 6:29 Tdf.; **ραπιζειν εις την ... σιαγονα**, ^{<4159>}Matthew 5:39 L T Tr text WH, where R G **επι**), and in other phrases.

3. of motion (not into a place itself, but) into the vicinity of a place; where it may be rendered “to, near, toward,” (cf. Fritzsche on Mark, p. 81f (for examples only)): **εις την θαλασσαν**, ^{<4007>}Mark 3:7 G L T Tr marginal reading; **εις πολιν**, ^{<4005>}John 4:5 cf. ^{<4048>}John 4:28; **εις το μνημειον**, ^{<4133>}John 11:31,38; 20:1,3f,8; **εγγιζεινεις** etc. ^{<4201>}Matthew 21:1; ^{<4106>}Mark 11:1; ^{<4285>}Luke 18:35; 19:29; **εις τους φραγμους**, ^{<2123>}Luke 14:23; **πιπτειν εις τι ποδας**, “at,” ^{<4112>}John 11:32 (T Tr WH **προς**); **κλινειν το προσωπον εις την γην**, ^{<4215>}Luke 24:5; **εις την χειρα**, “on,” ^{<4252>}Luke 15:22.

4. of the limit to which; with the accusative of place, “as far as, even to”: **λαμπειν εκ ... εις**, ^{<2174>}Luke 17:24; with the accusative plural of person “to, unto” ^{<4235>}Acts 23:15 (**εις υμας**, for R G **προς**); ^{<4152>}Romans 5:121 16:19; ^{<4005>}2 Corinthians 9:5 (L Tr **προς**); 10:14.

5. of local direction; a. after verbs of seeing: **επαιρειν τους οφθαλμους εις τι, τινα**, ^{<4161>}Luke 6:20 **βλεπειν**, ^{<4092>}Luke 9:62; ^{<4132>}John 13:22; ^{<4484>}Acts 3:4; **αναβλεπειν**, ^{<4064>}Mark 6:41; ^{<4396>}Luke 9:16; ^{<4213>}Acts 22:13; **εμβλεπειν**, ^{<4055>}Matthew 6:26; **ατενιζειν**, which see b. after verbs of saying, teaching, announcing, etc. (cf. German *die Rede richten an* etc.; Latin *dicere ad* or *coram*; (English “direct one’s remarks to or toward”); examples from Greek authors are given by Bernhardy (1829), p. 217;

Passow, i., p. 802{b}; (Liddell and Scott, under the word, I. b. 3); Krüger, sec. 68, 21, 6): κηρυσσειν, as ην κηρυσσων εις τας συναγωγας αυτων εις ολην την Γαλιλαιαν, “preaching to the synagogues throughout all Galilee,” ^{<4013>}Mark 1:39 (Rec. εν ταις συναγωγαίς, as ^{<4044>}Luke 4:44 (where T WH Tr text now εις; cf. Winer’s Grammar, 416 (387); Buttman, 333 (287); but in Mark, the passage cited T Tr text WH now read ηλθεν κηρυσσων κ.τ.λ.)); το ευαγγελιον εις ολον τον κοσμον, ^{<4149>}Mark 14:9; εις παντα τα εθνη, ^{<4130>}Mark 13:10; ^{<4247>}Luke 24:47; εις υμας, ^{<319>}1 Thessalonians 2:9; απαγγελειν (Rec. αναγγελειν) τι εις, ^{<4054>}Mark 5:14; ^{<4034>}Luke 8:34; γνωριζειν, ^{<515>}Romans 16:26; ευαγγελιζεσθαι, ^{<4706>}2 Corinthians 10:16; εις υμας, ^{<4025>}1 Peter 1:25; λεγειν (Rec.; others, λαλειν) εις τον κοσμον, ^{<4085>}John 8:26; (λαλειν τον λογον εις την Περγην, ^{<4425>}Acts 14:25 T WH marginal reading); διαμαρτυρεσθαι and μαρτυρειν, ^{<4231>}Acts 23:11.

II. of Time;

1. it denotes entrance into period which is penetrated, as it were, *i.e.* duration “through” a time (Latin *in*; German *hinein*, *hinaus*): εις τον αιωνα and the like, see αιων, 1 a.; εις το διηνεκες, ^{<3078>}Hebrews 7:3; 10:1,12,14; εις πολλα, ^{<4219>}Luke 12:19; τη επιφωσκουση (ημερα) εις μιαν σαββατων, dawning into (A.V. “toward”) the first day of the week, ^{<4081>}Matthew 28:1. Hence,
2. of the time in which a thing is done; because he who does or experiences a thing at any time is conceived of as, so to speak, entering into that time: εις τον καιρον αυτων, in their season, ^{<4013>}Luke 1:20; εις το μελλον namely, ετος, the next year (but under the word μελλω, 1. Grimm seems to take the phrase indefinitely, “thenceforth” (cf. Greek text)), ^{<4239>}Luke 13:9; εις το μεταξυ σαββατων, on “the next sabbath,” ^{<4432>}Acts 13:42; εις το παλιν, again (“for” the second, third, time), ^{<4712>}2 Corinthians 13:2.
3. of the (temporal) limit for which anything is or is done; Latin *in*; our “for, unto”: ^{<4095>}Revelation 9:15; εις την αυριον namely, ημεραν, for the morrow, ^{<4054>}Matthew 6:34; ^{<4008>}Acts 4:3; εις ημεραν κρισεως, ^{<4019>}2 Peter 2:9; 3:7; εις ημεραν Χριστου, ^{<5010>}Philippians 1:10; 2:16; εις ημεραν απολυτρωσεως, ^{<4008>}Ephesians 4:30.

4. of the (temporal) limit to which; “unto,” *i.e.* “even to, until”: ^{<425>}Acts 25:21; ^{<4145>}1 Thessalonians 4:15; **εις εκεινην την ημεραν**, ^{<5012>}2 Timothy 1:12. On the phrase **εις τελος**, see **τελος**, 1 a.

B. Used Metaphorically,

I. **εις** retains the force of entering into anything,

1. where one thing is said to be changed into another, or to be separated into parts, or where several persons or things are said to be collected or combined into one, etc.: **αποβαινειν εις τι**, ^{<5019>}Philippians 1:19; **γινεσθαι εις τι**, see **γινομαι**, 5 d.; **ειναι εις τι**, see **ειμι**, V. 2 (a. at the end) c. and d.; **στρεφειν τι εις τι** ^{<6106>}Revelation 11:6; **μεταστρεφειν**, ^{<4121>}Acts 2:20; ^{<5049>}James 4:9; **μεταλλασκειν**, ^{<6026>}Romans 1:26; **μετασηματιζεσθαι**, ^{<47113>}2 Corinthians 11:13f; **συνοικοδομεισθαι**, ^{<4122>}Ephesians 2:22; **κτιζειν τινα εις**, ^{<4125>}Ephesians 2:15; **λαμβανειν τι εις**, ^{<5108>}Hebrews 11:8; **λογιζεσθαι εις τι**, see **λογιζομαι**, 1 a. **εσχισθη εις δυο**, ^{<4251>}Matthew 27:51; ^{<4153>}Mark 15:38 (Polybius 2, 16, 11 **σχιζεται εις δυο μερη**); **δηιν εις δεσμας**, ^{<4130>}Matthew 13:30 (G omits; Tr WH brackets **εις**); **εις εν τελειουσθαι**, ^{<6173>}John 17:23; **συναγειν εις εν**, ^{<6152>}John 11:52.

2. after verbs of going, coming, leading, etc., **εις** is joined to nouns designating the conditional state into which one passes, falls, etc.: **εισερχεσθαι εις την βασιλειαν των ουρανων** or **του Θεου**, see **βασιλεια**, 3, p. 97{b}; **εις την ζων**, ^{<4008>}Matthew 18:8; 19:17; 25:46; **εις την χαραν**, ^{<4221>}Matthew 25:21,23; **εις κολασιν αιωνιον**, ^{<4254>}Matthew 25:46; **ερχεσθαι εις κρισιν**, ^{<6154>}John 5:24; **εισφερειν**, **εισερχεσθαι εις πειρασμον**, ^{<4063>}Matthew 6:13; 26:41; ^{<4148>}Mark 14:38 (T WH **ελθητε**); **ερχεσθαι εις το χειρον**, ^{<4065>}Mark 5:26; **εις απελεγμον**, ^{<4497>}Acts 19:27; **εις προκοπην**, ^{<5012>}Philippians 1:12; **μεταβαινειν εις την ζων**, ^{<6154>}John 5:24; ^{<6184>}1 John 3:14; **πορευεσθαι εις θανατον**, ^{<4223>}Luke 22:33; **υπαγειν εις απωλειαν**, ^{<6178>}Revelation 17:8,11; **υπαγειν** or **πορευεσθαι εις ειρηνην**, see **ειρηνη**, 3; **υποστρεφειν εις διαφοραν**, ^{<4134>}Acts 13:34; **συντρεχειν εις αναχυσιν**, ^{<6104>}1 Peter 4:4; **βαλλειν εις θλιψιν**, ^{<6122>}Revelation 2:22; **περιτρεπειν εις μανιαν**, ^{<4624>}Acts 26:24; **μεταστρεφειν** and **στρεφειν εις τι**, ^{<4121>}Acts 2:20; ^{<6106>}Revelation 11:6; **οδηγειν την αληθειαν** (T εν τη αληθειαν), ^{<6163>}John 16:13; **αιχμαλωτιζειν εις υπακοην**, ^{<4705>}2 Corinthians 10:5; **παραδιδοναι εις θλιψιν**, ^{<4149>}Matthew 24:9; **εις**

θανατον, ^{<4011>}2 Corinthians 4:11; εις κριμα θανατου, ^{<4220>}Luke 24:20; συγκλειειν εις απειθειαν, ^{<5112>}Romans 11:32; εμπιπτειν εις κριμα, εις ονειδισμον και παγιδα, εις πειρασμον, ^{<5406>}1 Timothy 3:6f; 6:9.

3. it is used of the business which one enters into, *i.e.* of what he undertakes: εισερχεσθαι εις τον κοπον τινος, to take up and carry on a labor begun by another, ^{<4018>}John 4:38; τρεχειν εις πολεμον, ^{<4019>}Revelation 9:9; ερχομαι εις αποκαλυψεις, I come, in my narrative, to revelations, *i.e.* to the mention of them, ^{<4711>}2 Corinthians 12:1.

II. εις after words indicating motion or direction or end;

1. it denotes motion to something, after verbs of going, coming, leading, calling, etc., and answers to the Latin *ad*, “to”: καλειν τινα εις γαμον, γαμους, δειπνον, etc. “to invite to,” etc., ^{<4123>}Matthew 22:3; ^{<2418>}Luke 14:8,10; ^{<3112>}John 2:2; καλειν τινα εις μετανοιαν, etc., ^{<4032>}Luke 5:32; ^{<3124>}2 Thessalonians 2:14; αγειν τινα εις μετανοιαν, ^{<5104>}Romans 2:4; επιστρεφειν εις το φως, ^{<4038>}Acts 26:18; εκτρεπεσθαι εις ματαιολογίαν, ^{<5006>}1 Timothy 1:6; μετατιθεσθαι εις ετερον ευαγγελιον ^{<4006>}Galatians 1:6; χωρησαι εις μετανοιαν, ^{<6012>}2 Peter 3:9, etc.

2. of ethical direction or reference;

a. universally, of acts in which the mind is directed “toward,” or looks “to,” something: βλεπειν εις προσωπον τινος (see βλεπω, 2 c.); αποβλεπειν εις την μισθαποδοσιαν, ^{<5115>}Hebrews 11:26; αφοραν εις ... Ιησουν, ^{<5122>}Hebrews 12:2 (see A. I. 5 a. above); πιστευειν εις τινα, and the like, cf. under πιστεω, πιστις, ελπίζω (ελπις), etc.; επιθυμιαν εχειν εις τι, directed toward etc. ^{<5023>}Philippians 1:23; λεγειν εις τινα, to speak with reference to one, ^{<4025>}Acts 2:25 (Diodorus Siculus 11, 50); λεγειν τι εις τι, to say something in reference to something, ^{<4032>}Ephesians 5:32; λαλειν τι εις τι, to speak something relating to something, ^{<3074>}Hebrews 7:14; ομνυειν εις τι, to swear with the mind directed toward, ^{<4055>}Matthew 5:35; ευδοκειν εις τινα, ^{<4028>}Matthew 12:18 (R G); ^{<6017>}2 Peter 1:17.

b. for one’s advantage or disadvantage;

[α.] “for, for the benefit of, to the advantage of”: εις ημας, ^{<4019>}Ephesians 1:19; εις υμας, ^{<4734>}2 Corinthians 13:4 (but WH brackets); ^{<4019>}Ephesians

3:2; ^{<51025>}Colossians 1:25; **πλουτειν εις θεον** to abound in riches made to subserve God's purposes and promote his glory, ^{<4212>}Luke 12:21 (so too Winer's Grammar, 397 (371); but cf. Meyer edition Weiss, at the passage); Christ is said **πλουτειν εις παντας**, to abound in riches redounding to the salvation of all men, ^{<5102>}Romans 10:12; **πλεοναζειν εις τι**, ^{<51047>}Philippians 4:17; **ελημεοσυνην ποιειν εις το εθνος**, ^{<4247>}Acts 24:17; **εις τους πτωχους**, for the benefit of the poor, ^{<51526>}Romans 15:26; **εις τους αγιους**, ^{<4004>}2 Corinthians 8:4; 9:1, cf. ^{<4093>}2 Corinthians 9:13; **κοπιαν εις τινα**, ^{<51616>}Romans 16:6; ^{<8011>}Galatians 4:11; **εις Χριστον**, to the advantage and honor of Christ, ^{<51006>}Philemon 1:6; **εργαζεσθαι τι εις τινα**, ^{<4146>}Mark 14:6 Rec.; ^{<6105>}3 John 1:5; **λειτουργος εις τα εθνη**, ^{<51516>}Romans 15:16; **γενομενα εις Καθαρναουμ** (for Rec. **εν Καπερναουμ** (cf. Winer's Grammar, 416 (388); Buttmann, 333 (286))), ^{<4023>}Luke 4:23.

[β.] "unto" in a disadvantageous sense ("against"): **μηδεν αποπον εις αυτον γενομενον**, ^{<4286>}Acts 28:6.

c. of the mood or inclination, affecting one toward any person or thing; of one's mode of action toward;

[α.] in a good sense: **αγαπη εις τινα**, unto, toward, one, ^{<5108>}Romans 5:8; ^{<4004>}2 Corinthians 2:4, 8; ^{<51004>}Colossians 1:4; ^{<51812>}1 Thessalonians 3:12; **το αυτο εις αλληλους φρονειν**, ^{<51216>}Romans 12:16; **φιλοστοργος**, ^{<51210>}Romans 12:10; **φιλοξενος**, ^{<6109>}1 Peter 4:9; **χρηστος**, ^{<4043>}Ephesians 4:32; **αποκαταλλασσειν εις αυτον** (others, **αυτον** see **αυτου**), ^{<51020>}Colossians 1:20 (cf. Winer's Grammar, 397 (371)).

[β.] in a bad sense: **αμαρτανειν εις τινα** (see **αμαρτανω**, b.); **λογον ειπειν** and **βλασθημειν εις τινα**, ^{<4210>}Luke 12:10; ^{<4039>}Mark 3:29; **βλασθημος εις τινα**, ^{<4461>}Acts 6:11; **βλασθημων λεγω εις τινα**, ^{<4226>}Luke 22:65; **επιβουλη εις τινα**, ^{<4233>}Acts 23:30; **εχθρα**, ^{<51817>}Romans 8:7; **αντιλογια**, ^{<51813>}Hebrews 12:3; **θαρρειν εις τινα**, ^{<4701>}2 Corinthians 10:1.

d. of reference or relation; "with respect to, in reference to; as regards," (cf. Kühner, 2:408 c.; (Jelf, sec. 625, 3 e.)): ^{<4173>}Luke 7:30; ^{<4251>}Acts 25:20 (T Tr WH omit **εις**; ^{<51040>}Romans 4:20; 15:2; ^{<4706>}2 Corinthians 10:16; 13:3; ^{<8104>}Galatians 6:4; ^{<40816>}Ephesians 3:16; ^{<51015>}Philippians 1:5; 2:22; ^{<51518>}1 Thessalonians 5:18; **εις τι εδιστασας**; '(looking) unto what (*i.e.* "wherefore") didst thou doubt? ^{<41431>}Matthew 14:31; cf. Hermann ad Oed. C. 528' (Fritzsche). of the consideration influencing one to do anything:

μετανοειν εις κηρυγμα τινος, at the preaching of one, *i.e.* out of regard to the substance of his preaching, ^{<4024>}Matthew 12:41; δεχεσθαι τινα εις ονομα τινος, ^{<4004>}Matthew 10:41f; εις διαταγας αγγελων (see διαταγη), ^{<4075>}Acts 7:53. *e.* with the accusative of the person “toward” (German *nach einem hin*), but in sense nearly equivalent to the simple dative “to, unto,” after verbs of approving, manifesting, showing oneself: αποδεδειγμενος εις υμας, ^{<4422>}Acts 2:22; ενδειξιν ενδεικνυσθαι, ^{<4024>}2 Corinthians 8:24; φανερωθεντες εις υμας, ^{<4706>}2 Corinthians 11:6 (L T Tr WH φανερωσαντες namely, την γνωσιν).

3. it denotes the end; and

a. the end to which a thing reaches or extends, *i.e.* measure or degree: (εφερεν εις τριακοντα, ^{<4048>}Mark 4:8 T Tr text WH; cf. Buttmann, 80 (27); Liddell and Scott, under the word, A. III. 2); εις τα αμετρα, ^{<4703>}2 Corinthians 10:13; εις περισσειαν, ^{<4705>}2 Corinthians 10:15; εις υπερβολην (often in Greek writings, as Euripides, Hipp. 939; Aeschines f. leg. sec. 4), ^{<4047>}2 Corinthians 4:17. of the limit: εις το σωφρονειν, unto moderation, modesty, *i.e.* not beyond it, ^{<6128>}Romans 12:3.

b. the end which a thing is adapted to attain (a use akin to that in B. II. 2 b.; (cf. Winer’s Grammar, 213 (200))): αργος και ακαρπος εις τι, ^{<6008>}Peter 1:8; ευρετος, ^{<0092>}Luke 9:62 R G; 14:35 (34); ευχρηστος, ^{<5041>}2 Timothy 4:11; χρησιμος, ^{<5024>}2 Timothy 2:14 R G, δυναμουμενος, ^{<5011>}Colossians 1:11; θεοδιδακτος, ^{<5040>}1 Thessalonians 4:9; βραδυς, ^{<5019>}James 1:19; σοφος, ^{<6069>}Revelation 16:19; φως εις αποκαλυψιν, ^{<0022>}Luke 2:32; δυναμις εις etc. ^{<6016>}Romans 1:16; ^{<5811>}Hebrews 11:11; αναγενναν εις, ^{<6003>}1 Peter 1:3f; ανακαινωω, ^{<5080>}Colossians 3:10; σοφιζειν τινα εις, ^{<5085>}2 Timothy 3:15; ισχυειν εις, ^{<4063>}Matthew 5:13.

c. the end which one has in view, *i.e.* object, purpose;

[α.] associated with other prepositions (cf. Winer’s Grammar, sec. 50, 5): εκ πιστεως εις πιστιν, to produce faith ^{<6017>}Revelation 1:17, cf. Fritzsche, Meyer, Van Hengel, at the passage; εξ αυτου και δι’ αυτου και εις αυτον, answering to his purposes (the final cause), ^{<6135>}Romans 11:36; εξ ου τα παντα και ημεις εις αυτον, ^{<4086>}1 Corinthians 8:6; δι’ αυτου και εις αυτον (see δια, A. III. 2 b. under the end), ^{<5016>}Colossians 1:16; δι’ αυτου εις αυτον, ^{<5020>}Colossians 1:20.

[β.] shorter phrases: **εις τουτο**, to this end, ^{<403>}Mark 1:38; (^{<404>}Luke 4:43 R G Tr marginal reading); **εις αυτο τουτο** (R. V. “for this very thing”), ^{<405>}2 Corinthians 5:5; **εις τουτο ... ινα** etc. ^{<406>}John 18:37; ^{<407>}1 John 3:8; ^{<408>}Romans 14:9; ^{<409>}2 Corinthians 2:9; ^{<410>}1 Peter 4:6; **εις αυτο τουτο ... οπως** etc. ^{<411>}Romans 9:17; **ινα**, ^{<412>}Colossians 4:8; ^{<413>}Ephesians 6:22; **εις τι**, to what purpose, ^{<414>}Matthew 26:8; ^{<415>}Mark 14:4; **εις ο**, to which end, for which cause, ^{<416>}2 Thessalonians 1:11; ^{<417>}Colossians 1:29.

[γ.] universally: **βαπτιζω εις τινα, τι** (see **βαπτιζω**, II. b. aa.); **παιδαγωγος εις τον Χριστον**, ^{<418>}Galatians 3:24; **συγκεκλεισμενοι εις την πιστιν**, that we might the more readily embrace the faith when its time should come, ^{<419>}Galatians 3:23; **φρουρουμενοι εις την σωτηριαν**, that future salvation may be yours, ^{<420>}1 Peter 1:5; **αγοραζειν εις την εορτην**, ^{<421>}John 13:29; **εις ολεθρον σαρκος**, ^{<422>}1 Corinthians 5:5; **εις την ημετεραν διδασκαλιαν**, ^{<423>}Revelation 15:4, and in many other examples especially after verbs of appointing, choosing, preparing, doing, coming, sending, etc.: **κειμαι**, ^{<424>}Luke 2:34; ^{<425>}Philippians 1:17 (16); ^{<426>}1 Thessalonians 3:3; **τασσο**, ^{<427>}1 Corinthians 16:15; **τασσομαι**, ^{<428>}Acts 13:48; **αφοριζω**, ^{<429>}Revelation 1:1; ^{<430>}Acts 13:2; **πρωριζω**, ^{<431>}Ephesians 1:5; ^{<432>}1 Corinthians 2:7; **αιρεομαι**, ^{<433>}2 Thessalonians 2:13; **τιθεμαι**, ^{<434>}1 Timothy 1:12; ^{<435>}1 Peter 2:8; **καταρτιζω**, ^{<436>}Romans 9:22f; **αποστελλω**, ^{<437>}Hebrews 1:14; **πεμπω**, ^{<438>}1 Thessalonians 3:2,5; ^{<439>}Colossians 4:8; ^{<440>}Philippians 4:16 (L brackets εις); ^{<441>}1 Peter 2:14; **ερχομαι**, ^{<442>}John 9:39; **ποιειν τι εις**, ^{<443>}1 Corinthians 10:31; 11:24. Modeled after the Hebrew are the phrases, **εγειρειν τινα εις βασιλεα**, “to be” king, ^{<444>}Acts 13:22; **ανατρεφεισθαι τινα εις υιον**, ^{<445>}Acts 7:21; **τεθεικα σε εις φως εθνων**, ^{<446>}Acts 13:47 (from ^{<447>}Isaiah 49:6 Alexandrian LXX); cf. Gesenius, *Lehrgeb.*, p. 814; Buttman, 150 (131); (Winer’s *Grammar*, sec. 32, 4b.).

[δ.] **εις τι**, indicating purpose, often depends not on anyone preceding word with which it coalesces into a single phrase, but has the force of a telic clause added to the already complete preceding statement; thus, **εις δοξαν του Θεου**, ^{<448>}Romans 15:7; ^{<449>}Philippians 1:11; 2:11; **εις φοβον**, that ye should fear, ^{<450>}Romans 8:15; **εις ενδειξιν**, that he might show, ^{<451>}Romans 3:25; **εις ζωην**, to procure eternal life (namely, for those mentioned), ^{<452>}John 4:14; 6:27 (in which passages the phrase is by many interpretations (*e.g.* DeWette, Meyer, Lange; cf. Winer’s *Grammar*, 397

(371) note) incorrectly joined with ἄλλεσθαι and μενειν (cf. Thol., Luthardt, others)); <482>Romans 5:21; <5016>1 Timothy 1:16; <612>Jude 1:21; add, <4184>Matthew 8:4; 27:7; <4061>Mark 6:11; <4418>Acts 11:18; <5104>Romans 10:4; <5125>Philippians 1:25; 2:16; <5125>2 Timothy 2:25; <6212>Revelation 22:2, etc.

[ε.] εἰς το followed by an infinitive, a favorite construction with Paul (cf. Buttmann, 264f (227f); Harmsen in the Zeitschr. f. wissenschaft. Theol. for 1874, pp. 345-360), is like the Latin *ad* with the gerundive. It is of two kinds; either

[α.] εἰς το combines with the verb on which it depends into a single sentence, as παραδωσουσιν αυτον ... εἰς το εμπαιζαι (Vulgate *ad deludendum*), <4109>Matthew 20:19; εἰς το σταυρωθηται, <4182>Matthew 26:2; οικοδομηθησεται εἰς το τα ειδωλοθυτα εσθιειν (Vulgate *aedificabitur ad manducandum idolothyta*), <4180>1 Corinthians 8:10; μη οικιας ουκ εχετε εἰς το εσθιειν και πινειν, <4112>1 Corinthians 11:22; εἰς το προσφερειν δωρα τε και θυσιας καθισταται (Vulgate *ad offerenda munera et hostias*), <5183>Hebrews 8:3; add, <5183>Hebrews 9:28; <5126>1 Thessalonians 2:16; 4:9; <5123>Philippians 1:23; or

[β.] εἰς το with the infinitive has the force of a separate telic clause (equivalent to ἵνα with the subjunctive) (Meyer (on <4122>Romans 1:20) asserts that this is its uniform force, at least in Romans (cf. his note on <4186>2 Corinthians 8:6); on the other hand, Harmsen (u. s.) denies the telic force of εἰς το before an infinitive present; cf. also Winer's Grammar, 329 (309); especially Buttmann, as above and p. 265 note; Ellicott on <5122>1 Thessalonians 2:12; and see below, d. at the end): <4211>Luke 20:20 R G; <4189>Acts 3:19 (T WH προς); <4111>Romans 1:11; 4:16,18; 11:11; 12:2; 15:8,13; <4198>1 Corinthians 9:18; 10:6; <4187>Galatians 3:17; <4112>Ephesians 1:12,18; <5122>1 Thessalonians 2:12,16; 3:5; <5106>2 Thessalonians 1:5; 2:2,10; <5118>James 1:18; <5127>Hebrews 2:17; 7:25; 9:14,28; 12:10; 13:21; εἰς το μη, "lest," <5104>2 Corinthians 4:4; <4187>1 Peter 3:7. d. the end by which a thing is completed, i.e. the result or effect: <4104>Acts 10:4; <4101>Revelation 6:19 (εἰς την ανομιαν (but WH brackets), so that iniquity was the result); <6100>Revelation 10:10; 13:14; <4117>1 Corinthians 11:17; <4126>2 Corinthians 2:16; <4182>Ephesians 5:2, etc.; εἰς το with an infinitive "so that" (cf. [^bb.] above): <4122>Romans 1:20; <4186>2 Corinthians 8:6.

C. Constructions that are peculiar in some respects.

- 1.** Various forms of pregnant and brachylogical construction (Winer's Grammar, sec. 66, 2; (less fully, Buttmann, 327 (282)); Bernhardy (1829), p. 348f): **σωζειν τινα εις** etc. to save by translating into etc. ^{<3048>}2 Timothy 4:18 (see **σωζω**, b. under the end); **διασωζειν**, ^{<1030>}1 Peter 3:20 (the Septuagint ^{<0199>}Genesis 19:19, and often in Greek writings); **μισθουσθαι εργατας εις την αμπελωνα**, to go into etc. ^{<1010>}Matthew 20:1; **ελευθερουν εις** etc. ^{<8120>}Romans 8:21; **αποδιδοναι τινα εις Αιγυπτον**, ^{<4100>}Acts 7:9; **ενοχος εις γηνναν**, to depart into etc. [cf. Buttmann, 170 (148) note], ^{<4152>}Matthew 5:22; **κλαν εις τινας**, to break and distribute among etc. ^{<4089>}Mark 8:19; **ασφαλιζεσθαι εις το ξυλον**, ^{<4124>}Acts 16:24; **κτασθαι χρυσον εις τας ζωνας**, ^{<1010>}Matthew 10:9; **εντετυλιγμενον εις ενα τοπον**, rolled up and laid away in etc. ^{<3307>}John 20:7.
- 2.** Akin to this is the very common use of **εις** after verbs signifying rest or continuance in a place, because the idea of a previous motion into the place spoken of is involved (cf. Winer's Grammar, sec. 50, 4b.; Buttmann, 332f (286f); Kühner, ii., p. 317; (Jelf, sec. 646, 1); Bernhardy (1829), p. 215; (yet cf. also examples in Sophocles' Lexicon, under the word **εις**, 1)): **υρεθη εις Αζωτον**, namely, transferred or carried off to, ^{<4180>}Acts 8:40, cf. ^{<4180>}Acts 8:39 **πνευμα κυριου ηρπασε τον Φιλιππον** (Esth. 1:5, **τοις εθνεσι τοις ευρεθεισιν εις το πολιν**; so **φανεισθαι** is followed by **εις** in 2 Macc. 1:33; 7:22). **δει με την εορτην ποιησαι εις Ιεροσολυμα**, namely, by going, ^{<4182>}Acts 18:21 Rec.; likewise **ετοιμως εχω αποθανειν εις Ιεροσολυμα**, ^{<4213>}Acts 21:13 (**Ηφαιστιων εις Εκβατανα απεθανε**, Aelian v. h. 7, 8); **συνεβαλεν ημιν εις Ασσον**, ^{<4104>}Acts 20:14; **η μελλουσα δοξα εις ημας αποκαλυφθηναι**, which shall be revealed (and conferred) on us, ^{<8188>}Romans 8:18. **κατοικειν εις πολιν, εις γην**, to come into a city and dwell there, ^{<4123>}Matthew 2:23; 4:13; ^{<4104>}Acts 7:4 (cf. ^{<0453>}Numbers 35:33; ^{<4104>}2 Chronicles 19:4 etc.); also **παροικειν**, ^{<8119>}Hebrews 11:9 (**ενοικειν**, Xenophon, an. 1, 2, 24); **στηναι, εστηκεναι** (because it is nearly equivalent to "to have placed oneself") **εις τι**, ^{<0418>}Luke 6:8; ^{<3309>}John 20:19, 26; ^{<0152>}1 Peter 5:12; **καθησθαι**, to have gone unto a place and to be sitting there, ^{<4113>}Mark 13:3; ^{<3104>}2 Thessalonians 2:4 (on this use of these two verbs in Greek authors cf. Matthiae, ii., p. 1344f; (cf. Winer's Grammar, and Buttmann, as above)). **ειναι εις** with the accusative of place see **ειμι**, V. 2 a.; **οι εις τον οικον**

μου namely, **οντες**, ^{<106>}Luke 9:61; **τοις εις μακραν** namely, **ουσι** (German *ins Ferne hin befindlich*), ^{<412>}Acts 2:39. **συναγεσθαι** followed by **εις** with the accusative of place: to go to a place and assemble there, ^{<108>}Matthew 26:3 and ^{<405>}Acts 4:5 R T, (1 Esdr. 5:46 (47); 9:3).

Sometimes a word implying motion, occurring in the same sentence, seems to have occasioned the connection of a verb of rest with **εις**, as it were by a kind of attraction (Buttmann, as above): **εξερχομενος ηυλιζετο εις το ορος**, ^{<213>}Luke 21:37; **ακουσας ... οντα σιτια εις Αιγυπτον** (Rec. **σιτια εν Αιγυπτον.**) **εξαπεστειλεν** etc. ^{<4712>}Acts 7:12; **παραδωσουσιν υμας εις συνεδρια και εις συναγωγας δαρρησεσθε**, ^{<413>}Mark 13:9 (Winer's Grammar, 416 (387), Buttmann, 333 (287)); **υπαγε, νιψαι** (but L brackets) **εις την κολυμβηθραν**, ^{<407>}John 9:7, although **νιπτεσθαι εις τι** can also be used (as **λουεσθαι εις το βαλανειον**, Alciphron, epistles 3, 43; **εις λουτρωνας**, Athen. 10, p. 438 e.; **λουειν τινα εις σκαφην**, Epictetus diss. 3, 22, 71), since the water with which one bathes flows down "into" the pool. Cf. Beyer, Deuteronomy praepositi. **εις**; et **εν** in N.T. permutatione. Lipsius 1824, 4to.

D. Adverbial phrases (cf. Matthiae, sec. 578 d.): **εις τελος** (see **τελος** 1 a.); **εις το παλιν**, see A. II 2 above; **εις το παντελες**, perfectly, utterly, ^{<211>}Luke 13:11 (cf. Winer's Grammar, sec. 51, 1 c.); **εις κενον** (see **κενος**, 3); **εις υπαντησιν** and **εις απαντησιν**, see each substantive.

In composition **εις** is equivalent to the Latin *in* and *ad*.

{1520} **εις, μια, εν**, genitive **ενος, μιας, ενος**, a cardinal numeral, "one." Used:

1. universally,

a. in opposed to many; and

[α.] added to nouns after the manner of an adjective: ^{<425>}Matthew 25:15 (opposed to **πεντε δυο**); ^{<512>}Romans 5:12 (opposed to **παντες**); ^{<103>}Matthew 20:13; 27:15; ^{<273>}Luke 17:34 (but L WH brackets); ^{<483>}Acts 28:13; ^{<608>}1 Corinthians 10:8; ^{<503>}James 4:13 (R G), and often; **παρα μιαν** namely, **πληγην** (Winer's Grammar, 589 (548); Buttmann, 82 (72)), save one (Winer's Grammar, sec. 49, g.), ^{<712>}2 Corinthians 11:24; with the article, **ο εις ανθρωπος**, "the one man," of whom I have spoken, ^{<615>}Romans 5:15.

[β.] substantively, with a partitive genitive — to denote “one, whichever it may be”: **μὴν τῶν ἐντολῶν**, “one” commandment, whichever of the whole number it may be, ^{<4159>}Matthew 5:19; add, ^{<4163>}Matthew 6:29; 18:6; ^{<4102>}Mark 9:42; ^{<2127>}Luke 12:27; 17:2,22; or, that one is required to be singled out from a certain number: ^{<2739>}Luke 23:39; ^{<6184>}John 19:34, etc. followed by **ἐκ** with the genitive of a noun signifying a whole, to denote that one of (“out of”) a company did this or that: ^{<1235>}Matthew 22:35; 26:21; 27:48; ^{<4148>}Mark 14:18; ^{<2775>}Luke 17:15; ^{<6140>}John 1:40 (41); 6:8,70; 12:2 (T WH Tr marginal reading in brackets), 4 (Tr omits **ἐκ**); 13:21,23 (Rec. omits **ἐκ**); 18:26; ^{<6185>}Revelation 5:5; 7:13.; 9:13; 13:3 (Rec. omits **ἐκ**).

[γ] absolutely: ^{<4238>}Matthew 23:8-10; ^{<8211>}Hebrews 2:11; 11:12; and where it takes the place of a predicate, ^{<8121>}Galatians 3:20 (cf. Winer’s Grammar, 593 (551)), ^{<8123>}Galatians 3:28 (ye that adhere to Christ make one person, just as the Lord himself); **συναγεῖν εἰς ἐν**, to gather together into one, ^{<6152>}John 11:52; **ποιεῖν τὰ ἀμφοτέρω ἐν**, ^{<4124>}Ephesians 2:14; with the article, **ὁ εἷς**, “the one,” whom I have named, ^{<6155>}Romans 5:15,19.

β. in opposed to a division into parts, and in ethical matters to dissensions: **ἐν σῶμα πολλὰ μέλη**, ^{<6124>}Romans 12:4f; ^{<6121>}1 Corinthians 12:12,20; **ἐν εἶναι**, to be united most closely (in will, spirit), ^{<6103>}John 10:30; 17:11,21-23; **ἐν ἐνὶ πνεύματι, μίᾳ ψυχῇ**, ^{<3102>}Philippians 1:27 cf. ^{<4042>}Acts 4:32 (cf. Cicero, Lael. 25 (92) *amicitiae vis est in eo, ut unus quasi animus fiat ex pluribus*); **ἀπο μίας** (see **ἀπο**, III., p. 59{b}), ^{<2148>}Luke 14:18. c. with a negative following joined to the verb, **εἰς ... οὐ** or **μὴ** (“one ... not,” *i.e.*) “no one,” (more explicit and emphatic than **οὐδεὶς**): **ἐν ἐξ αὐτῶν οὐ πεσεῖται**, ^{<1012>}Matthew 10:29; besides, ^{<4158>}Matthew 5:18; ^{<2146>}Luke 11:46; 12:6; this usage is not only Hebraistic (as that language has no particular word to express the notion of “none”), but also Greek (Aristophanes ecclesiastical 153: thesm. 549; Xenophon, an. 5, 6, 12; Dionysius Halicarnassus, verb. comp. 18, etc.), cf. Winer’s Grammar, 172 (163); (Buttmann, 121 (106)).

2. emphatically, so that others are excluded, and **εἰς** is the same as 2. “a single” (Latin *unus* equivalent to *unicus*); joined to nouns: ^{<1214>}Matthew 21:24; ^{<4184>}Mark 8:14 (**οὐκ ... εἰ μὴ ἓνα ἄρτον**); ^{<4126>}Mark 12:6; ^{<2125>}Luke 12:52; ^{<6151>}John 11:50; 7:21; ^{<6219>}1 Corinthians 12:19; ^{<4016>}Ephesians 4:5, etc.; absolutely: ^{<4124>}1 Corinthians 9:24; ^{<4154>}2 Corinthians 5:14 (15); ^{<5115>}1 Timothy 2:5; ^{<5142>}James 4:12, etc.; **οὐδὲ εἷς**, “not even one”: ^{<4174>}Matthew

27:14; <401B> John 1:3; <401B> Acts 4:32; <401B> Romans 3:10; <401B> 1 Corinthians 6:5 (R G); **οὐκ ἐστὶν ἕως ἑνός** (there is not so much as one), <401B> Romans 3:12 from <401B> Psalm 13:3 (<401B> Psalm 14:3); cf. Latin *omnes ad unum*, “all to a man.” Neuter, **ἐν**, “one thing, exclusive of the rest; one thing before all others”: <401B> Mark 10:21; <401B> Luke 18:22; 10:42 (but WH only text); <401B> John 9:25; <401B> Philippians 3:13 (14); <401B> James 2:10.

b. “alone”: **οὐδεὶς ... εἰ μὴ εἰς ὁ Θεός**, <401B> Mark 2:7 (for which in <401B> Luke 5:21 **μονός ὁ Θεός**); <401B> Mark 10:18; <401B> Luke 18:19.

c. “one and the same” (not at variance with, in accord with oneself): <401B> Romans 3:30; <401B> Revelation 17:13,17 (L omits); 18:8; **το ἐν φρονεῖν**, <401B> Philippians 2:2 (WH marginal reading **αὐτο**); **ἐν εἶναι** “are one,” *i.e.* are of the same importance and esteem, <401B> 1 Corinthians 3:8; **εἰς το ἐν εἶναι** (see **εἰμι**, V. 2 d.), <401B> 1 John 5:8; more fully **το ἐν καὶ το αὐτο**. <401B> 1 Corinthians 12:11; **ἐν καὶ το αὐτο τινι**, <401B> 1 Corinthians 11:5.

3. the numerical force of **εἰς** is often so weakened that it hardly differs from the indefinite pronoun **τις**, or from our indefinite article (Winer’s Grammar, 117 (111) (cf. 29 note 2; Buttmann, 85 (74))): <401B> Matthew 8:19 **εἰς γραμματεὺς**); 19:16; 26:69; <401B> John 6:9 (**παιδαριον ἐν**, where T Tr WH omit and L brackets **ἐν**); <401B> Revelation 8:13; 9:13 (Aristophanes av. 1292; Xenophon, mem. 3, 3, 12; Plato, de rep. 6, p. 494 d.; legg. 9, p. 855 d., etc.; especially later writings; (Tobit 1:19; 2:3; 3 Esdr. 4:18; <401B> Genesis 21:15; <401B> 2 Samuel 2:18; Judith 14:6); so the Hebrew **רַך א**, <401B> Daniel 8:3; <401B> Genesis 22:13; <401B> 1 Samuel 1:2; <401B> 1 Kings 21:13 (<401B> 1 Kings 20:13); see Gesenius, Lehrgeb., p. 655); **εἰς τις** (Latin *unus aliquis*), “a certain one”; one, I know not who; one who need not be named: with a substantive, <401B> Mark 14:51 (L Tr WHomer **εἰς**); or followed by a genitive <401B> Mark 14:47 where L Tr omit; WH brackets **τις**; followed by **ἐκ, ἐξ**, with the genitive: <401B> Luke 22:50; <401B> John 11:49 (**ἐν τι τῶν ρημάτων**, Judith 2:13, and often in Greek writings; cf. Wetstein on <401B> Mark 14:51; Matthiae, sec. 487).

4. it is used distributively (Winer’s Grammar, sec. 26, 2; especially Buttmann, 102 (90));

a. **εἰς ... καὶ εἰς**, “one ... and one”: <401B> Matthew 17:4; 20:21; 24:40 L Tr WH, 41; 27:38; <401B> Mark 4:8 (R G L WH marginal reading); <401B> Mark 4:20 (R G L Tr marginal reading WH marginal reading in brackets); 9:5; 10:37; 15:27; <401B> Luke 9:33; <401B> John 20:12; <401B> Galatians 4:22; (in Greek

authors, εἰς μὲν ... εἰς δὲ, as Aristotle, eth. 6, 1, 5; Xcn. Cyril 1, 2, 4); with the article prefixed, ὁ εἰς “the one,” ^{<4248>}Luke 24:18 R G; followed by ὁ εἰς, “the one ... the other,” ^{<4144>}Matthew 24:40 R G; followed by ὁ ἕτερος, ^{<4163>}Matthew 6:24; ^{<4174>}Luke 7:41; 16:13{b}; 17:34 R WH; 18:10 R G T WH marginal reading; ^{<4215>}Acts 23:6; εἰς (without the article ... ὁ ἕτερος: ^{<4163>}Luke 16:13{c}; 17:34 G L T Tr; 18:10 L Tr WH text; πεντε ... ὁ εἰς ... ὁ ἄλλος, ^{<6170>}Revelation 17:10.

b. εἰς ἕκαστος, “everyone”: ^{<4115>}Acts 2:6; 20:31; ^{<4046>}Ephesians 4:16; ^{<5105>}Colossians 4:6; followed by a partitive genitive: ^{<4044>}Luke 4:40; 16:5; ^{<4115>}Acts 2:3; 17:27; 21:26; ^{<4215>}1 Corinthians 12:18; ^{<4047>}Ephesians 4:7; ^{<5121>}1 Thessalonians 2:11; cf. Buttman, 102f (89f); ἀνα εἰς ἕκαστος (see ἀνα, 2), ^{<6212>}Revelation 21:21.

c. a solecism, common in later Greek (cf. Lucian, solace. (Pseudosoph.) sec. 9; Winer’s Grammar, sec. 37, 3; Buttman, 30f (26f); Fritzsche on Mark, p. 613f; (Sophocles’ Lexicon, under the word καθ’ εἰς)), is καθ’ εἰς, and in combination καθ’ εἰς (so that either κατά is used adverbially, or εἰς as indeclinable): ὁ καθ’ εἰς, equivalent to εἰς ἕκαστος, ^{<6115>}Romans 12:5 (where L T Tr WH το καθ’ , “as respects each one, severally”; cf. what is said against this reading by Fritzsche, commentary, iii., p. 44f, and in its favor by Meyer); with a partitive genitive 3 Macc. 5:84; εἰς καθ’ (T WH Tr marginal reading κατά) εἰς, “everyone, one by one,” ^{<4149>}Mark 14:19; ^{<4189>}John 8:9; καθ’ ἕνα, καθ’ ἓν (as in Greek writings), of a series, “one by one, successively”: καθ’ ἓν, “all in succession,” ^{<4325>}John 21:25 (not Tdf.); καθ’ ἕνα πάντες, ^{<4141>}1 Corinthians 14:31 (Xenophon, venat. 6, 14); καθ’ ἓν ἕκαστον, ^{<4219>}Acts 21:19 (Xenophon, Cyril 1, 6, 22 (27); Ages. 7, 1); ὑμεῖς ὅι καθ’ ἕνα ἕκαστος, “ye severally, every one,” ^{<4153>}Ephesians 5:33.

5. like the Hebrew dj a, εἰς is put for the ordinal πρῶτος, “first” (Winer’s Grammar, sec. 37, 1; Buttman, 29 (26)): μίνα σαββατων the first day of the week, ^{<4181>}Matthew 28:1; ^{<4112>}Mark 16:2; ^{<4241>}Luke 24:1; ^{<4301>}John 20:1,19; ^{<4107>}Acts 20:7; ^{<4161>}1 Corinthians 16:2 (L T Tr WH μίνα σαββατου); (in Greek writings so used only when joined with other ordinal numbers, as εἰς και τριηκοστος, Herodotus 5, 89; Diodorus 16. 71. Cicero, de senect. 5 uno et octogesimo anna. (Cf. Sophocles’ Lexicon, under the word)).

{1521} εἰσαγω: 2 aorist εἰσηγαγον; (present passive εἰσαγομαι); (from Homer down); the Septuagint chiefly for *aybhe*

1. “to lead in”: *τινα* followed by *εις* with the accusative of place, ^{<0254>}Luke 22:54 (Tr marginal reading brackets); ^{<498>}Acts 9:8; 21:28,29,37; 22:24 (for Rec. *αγεσθαι*); *ὄδε* ^{<0121>}Luke 14:21; the place into which not being expressly noted: ^{<3816>}John 18:16 (namely, *εις την αυλην*); ^{<3006>}Hebrews 1:6 *ὅταν ... εἰσαγαγη, λεγει*, God, having in view the time “when he shall have again brought in the firstborn into the world” (*i.e.*, at the time of the *παρουσια*) says etc.

2. “to bring in,” the place into which not being expressly stated: ^{<4075>}Acts 7:45 (namely, *εις την γην*); ^{<4027>}Luke 2:27 (namely, *εις το ιερον*). (Compare: *παρεισαγω*.)*

{1522} εἰσακουω: future εἰσακουσομαι; passive, 1 aorist εἰσηκουσθην; 1 future εἰσακουσθησομαι; the Septuagint very often for [*mæ* but also for *hn*] ; to answer; in (Greek writings from Homer II. 8, 97 down; “to hearken unto, to give ear to”; *i.e.*

1. “to give heed to, comply with,” admonition; “to obey” (Latin *obedio*, *i.e. ob-audio*): *τινος*, ^{<4542>}1 Corinthians 14:21 (^{<6048>}Deuteronomy 1:43; 9:23; Sir. 3:6, etc.).

2. “to listen to, assent to,” a request; passive “to be heard,” to have one’s request granted; a. of persons offering up prayers to God: ^{<3807>}Hebrews 5:7 (on which see *απο*, I. 3 d. at the end); ^{<4007>}Matthew 6:7. b. of the prayers offered up: ^{<4013>}Luke 1:13; ^{<4003>}Acts 10:31 (^{<3942>}Psalms 4:2; Sir. 31:29 (Sir. 34:26), etc.).*

{1523} εἰσδεχομαι: future εἰσδεχομαι; “to receive kindly,” *i.e.* contextually, “to treat with favor”: *τινα*, ^{<4067>}2 Corinthians 6:17. (From Pindar and Sophocles down. Synonym: cf. *δεχομαι*, at the end.)*

{1524} εἰσειμι, infinitive εἰσειναι; imperfect εἰσηειν; (*ειμι* (cf. Buttmann, 50 (43))); (from Homer down); “to go into, enter”: followed by *εις* with the name of the place (cf. Winer’s Deuteronomy verb. comp. etc. Part ii., p. 11), ^{<4003>}Acts 3:3; 21:26; ^{<3006>}Hebrews 9:6 (Winer’s Grammar, 267 (251)); *προς τινα*, ^{<4218>}Acts 21:18.*

{1525} εισερχομαι future εισελυσομαι; 2 aorist εισηλθον, 2 person plural εισηλθατε (<4152> Luke 11:52, but Rec. εισηλθετε), imperative εισελθατε (<4073> Matthew 7:13 but R G εισελθετε (3rd person singular εισεθατω <4135> Mark 13:15, R G εισελθετω)); see απερχομαι, at the beginning; perfect εισεληλυθα, 3 person plural εισεληλυθαν (<3104> James 5:4, for R G εισεληλυθασιν, see γινομαι, at the beginning); the Septuagint mostly for αωβ; “to go or come into or in; to enter”;

1. properly, of men and of animals: followed by εις with specification of the place (cf. Winer’s Deuteronomy verb. comp. etc. Part ii., p. 12f), as into a house, into a city, <4185> Matthew 8:5; 10:12; <4101> Mark 2:1; 11:11; <4236> Acts 23:16,33, and often. without specification of place — when mention of it has already been made, as <4105> Matthew 9:25; (<4105> Mark 7:25 Tdf.); <4175> Luke 7:45; 14:23; 15:28, cf. 15:25; 24:3; <4113> Acts 1:13; 5:7,10; 10:25; <4143> 1 Corinthians 14:23f; or it can be easily supplied from the context, as <4134> Luke 13:24; 17:7; εις is also added to signify “among”: <4101> Acts 19:30; 20:29; εισερχεσθαι δια τινος, to enter (a place) through something: δια της πυλης, to enter the kingdom of God (compared to a palace) through the gate, <4173> Matthew 7:13; <4134> Luke 13:24; δια της θυρας εις την αυλην, <3101> John 10:1f; add, <4102> Matthew 19:24 G T Tr text WH text; (<4105> Mark 10:25 Rst L marginal reading Tr marginal reading); <4125> Luke 18:25 R G T Tr text WH; εισερχεσθαι υπο την στεγην, by entering to come under the roof, i.e. enter my house, <4108> Matthew 8:8; with adverbs: οπου, <4144> Mark 14:14; <3161> Hebrews 6:20; ωδε, <4121> Matthew 22:12; εσω <4168> Matthew 26:58; εις with the accusative of person, into one’s house, <4161> Acts 16:40, but on this passage see εις, A. I. 1

a. εισερχεσθαι προς τινα, “to one,” i.e. into his house, visit, <4153> Mark 15:43; <4128> Luke 1:28; <4103> Acts 10:3; 11:3; 16:40 G L T Tr WH; 28:8; <4101> Revelation 3:20; to an assembly of persons, <4171> Acts 17:2. Moreover, the following deserve notice: a. the phrase εισερχεσθαι και εξερχεσθαι, “to go in and out,” (the Hebrew αωβ taxew or reversed taxewaw, usually denotes one’s whole mode of living and acting, <4136> Deuteronomy 28:6; <4126> 1 Samuel 29:6, etc.; cf. Gesenius, Thesaurus i., p. 184f), is used of familiar contact with one: εν παντι χρονω ω εισηλθε και εξηλθεν εφ’ ημας ο κυριος, equivalent to εισηλθε εφ’ ημας και. εξηλθεαφ’ ημ. <4102> Acts 1:21 (Euripides, Phoen. 536 ες οικους εισηλθε και εξηλθ’ (Winer’s Grammar, 624f (580); but cf. Buttmann, 390 (334))); figuratively, of moral pursuits unimpeded by difficulties, <3101> John 10:9.

b. εισερχεσθαι εις is joined with nouns designating not a place, but what occurs in a place: **εις τους γαμους**, ^{<4250>}Matthew 25:10; **εις την χαραν του κυριου**, 21, 23.

c. εισελθειν εις τινα is used of demons or of Satan taking possession of the body of a person: ^{<4102>}Mark 9:25; ^{<4130>}Luke 8:30; 22:3; ^{<4137>}John 13:27. d. of things: — as of food, that enters into the eater's mouth, ^{<4511>}Matthew 15:11; ^{<4108>}Acts 11:8; figuratively, hope is called **αγκυρα εισερχομενη εις το εσωτερον του καταπετασματος**, *i.e.* we firmly rely on the hope that we shall be received into heaven, ^{<3669>}Hebrews 6:19; cries of complaint are said **εισερχεσθαι εις τα ωτα τινος**, *i.e.* to be heard, ^{<3970>}James 5:4; of forces and influences: **πνευμα ζωης εισηλθεν εν αυτοις** (Tr omits; WH brackets **εν**; Rec. **επ' αυτους** (Buttmann, 338 (291))), a pregnant construction, “the breath of life entered” into and remained “in them,” ^{<6111>}Revelation 11:11 (Winer's Grammar, sec. 50, 4; Buttmann, 329 (283)).

2. Metaphorically used,

a. of entrance into any condition, state of things, society, employment: **εις την ζωνη**, ^{<4138>}Matthew 18:8f; 19:17; ^{<4103>}Mark 9:43,45; **εις την βασιλειαν των ουρανων** or **του Θεου** (see **βασιλεια**, 3, p. 97{b}): **τους εισερχομενους**, that are trying to enter, or rather, that have taken the road to enter, “are” (engaged in) “entering,” ^{<4213>}Matthew 23:13 (14); ^{<2152>}Luke 11:52; used absolutely of those who “come into” (*i.e.* become members of) the Christian church, ^{<6125>}Romans 11:25 (hence, in ^{<4652>}1 Corinthians 5:12f **οι εσω** and **οι εξω** are distinguished); **εις την καταπαυσιν**, ^{<3811>}Hebrews 3:11, 18; 4:1,3,5f,10f; **εις την δοξαν**, ^{<2246>}Luke 24:26; **εις πειρασμον**, to come (*i.e.*, fall) into temptation, ^{<4141>}Matthew 26:41; ^{<4148>}Mark 14:38 (T WH **ελθητε**); ^{<2241>}Luke 22:40,46; **εις τον κοπον τινος** (see **εις**, B. I. 3), ^{<4048>}John 4:38. **εισερχεσθεσθαι εις τον κοσμον**, “to enter the world” (cf. Winer's Grammar, 18), is

[α.] equivalent to “to arise, come into existence, begin to be” (*i.e.*, among men): used thus of sin and death, ^{<6152>}Romans 5:12; of death, Sap. 2:24; Clement of Rome, 1 Corinthians 3, 4; of idols, Sap. 14:14.

[β.] of men, “to come into life”: whether by birth, Antoninus 6, 56; or by divine creation, Philo, opif. mund. sec. 25.

[γ.] “to come before the public”: ^{<6107>}2 John 1:7 (Rec.); “to come to men,” of Christ, ^{<6187>}John 18:37; **εισερχομενος εις τον κοσμον**, “when he

cometh into the world,” *i.e.* when he was on the point of entering it, viz. at his incarnation, ^{<810B>}Hebrews 10:5.

b. of thoughts “coming into the mind”: **εισηλθε διαλογισμος εν αυτοις**, a pregnant construction, “there came in” and established itself “within” (others take **εν** outwardly: “among” (cf. **διαλογεομαι** at the end)) “them,” ^{<494>}Luke 9:46 (cf. Winer’s Grammar, 413 (385)). The Greeks from Homer down use **εισερχεσθαι τινα** of thoughts and feelings, as **φοβος**, **μενος**, **ποθος**, etc. (cf. Winer’s Grammar, 427 (398)). Compare: **επερχομαι**, **παρερχομαι**, **συνερχομαι**, **εισερχομαι**.

{1528} **εισκαλεομαι**, **εισκαλουμαι** (middle of **εισκαλεω**): 1 aorist participle **εισκαλεσαμενος**; “to call in unto oneself, to invite in” to one’s house: **τινα**, ^{<410B>}Acts 10:23. (Polybius, others.)*

{1529} **εισοδος**, **εισοδου**, **ἡ (οδος)** (from Homer on), “an entrance,” *i.e.* both “the place or way leading into a place” (as, a gate), and “the act of entering”; only in the latter sense in the N.T. With the genitive of place, **των ἁγιων**, entrance into the holy place, *i.e.* reception into heaven, ^{<810B>}Hebrews 10:19 (but in 20 apparently called **ὁδος**); **εις την βασιλειαν του κυριου**, ^{<6011>}2 Peter 1:11; of the act of coming forward to administer an office, ^{<413B>}Acts 13:24; with **προς τινα** added, ^{<510B>}1 Thessalonians 1:9; 2:1.*

{1530} **εισπηδαω εισπηδω**: 1 aorist **εισεπηδησα**; “to spring in”: **εις τον οχλον**, ^{<444B>}Acts 14:14 Rec. (see **εκπηδαω**); to rush in impetuously, ^{<416B>}Acts 16:29. (Xenophon, Dem, others; the Septuagint ^{<105B>}Amos 5:19.)*

{1531} **εισπορευομαι** (passive of **εισπορευω** to lead into, Euripides, El. 1285); imperfect **εισεπορευομην** (^{<405B>}Mark 6:56); “to go into, enter”;

1. properly,

a. of persons: followed by **εις** with the accusative of place, ^{<4021>}Mark 1:21; 6:56; 11:2; ^{<442B>}Acts 3:2; **ὄπου**, ^{<105D>}Mark 5:40; **ὄυ**, ^{<2210>}Luke 22:10 (R G, cf. Buttman, 71 (62); Winer’s Grammar, sec. 54, 7); without specification of place where that is evident from the context, ^{<4186>}Luke 8:16; 11:33; 19:30; **κατα τους οικους**, to enter house after house (A.V. “every house,” see **κατα**, II. 3 a. [α.]), ^{<442B>}Acts 8:3; **προς τινα**, to visit one at his dwelling, ^{<4831>}Acts 28:30; **εισπορευεσθαι και εκπορευεσθαι μετα τινος**, “to

associate with one,” ^{<4028>}Acts 9:28 (ἐνωπιον τινος, Tobit 5:18; see εἰσερχομαι, 1 a.).

b. when used of things it is, equivalent to “to be carried into or put into”: so of food, which is put into the mouth, ^{<4075>}Mark 7:15,18, (19); ^{<0157>}Matthew 15:17 (see εἰσερχομαι, 1 d.).

2. metaphorically: (εἰς την βασιλειαν του Θεου, ^{<0194>}Luke 18:24 T Tr text WH; see βασιλεια, 3, p. 97{b}); of affections entering the soul, ^{<4049>}Mark 4:19; see εἰσερχομαι, 2 b. (Of the earlier Greek writings Xenophon, alone uses this verb, Cyril 2, 3, 21; the Septuagint often for αὐθ.)*

{1532} εἰστρεχω: 2 aorist εἰσεδραμον; “to run in”: ^{<4124>}Acts 12:14. (Thucydides, Xenophon, others.)*

{1533} εἰσφερω; 1 aorist εἰσηνεγκα; 2 aorist εἰσηνεγκον; (present passive εἰσφερομαι; from Homer down); “to bring into, in or to”;

a. τι, followed by εἰς with the accusative of place, ^{<5007>}1 Timothy 6:7; passive ^{<5831>}Hebrews 13:11; τινα namely, εἰς την οικιαν, ^{<0158>}Luke 5:18f; (τινα επι τας συναγωγας etc. ^{<0121>}Luke 12:11 T Tr text WH); τι εἰς τας ακοας τινος, i.e. “to tell one a thing,” ^{<4474>}Acts 17:20 (φερειν τι εἰς τα ωτα τινος, Sophocles Aj. 149).

b. “to lead into”: τινα εἰς πειρασμον, ^{<0063>}Matthew 6:13; ^{<0104>}Luke 11:4. (Compare: παρεισφερω.)*

{1534} εἰτα, adverb of time, “then; next; after that”: ^{<4025>}Mark 8:25; ^{<0182>}Luke 8:12; ^{<6135>}John 13:5; 19:27; 20:27; ^{<5015>}James 1:15; with the addition of a genitive absolutely to define it more precisely, ^{<4047>}Mark 4:17; as in classic Greek, it stands in enumerations, to mark a sequence depending either on temporal succession, as ^{<4008>}Mark 4:28 (see εἰτεν); ^{<6135>}1 Corinthians 15:5-7 (εἰτα (T επειτα, so in marginal reading Tr WH) ... επειτα ... επειτα ... εἰτα (T επειτα, so in marginal reading L Tr WH)); ^{<6135>}1 Corinthians 15:24 (επειτα ... εἰτα); ^{<5423>}1 Timothy 2:13; or on the nature of the things enumerated, ^{<6128>}1 Corinthians 12:28 (πρωτον ... δευτερον ... τριτον ... επειτα ... εἰτα for which L T Tr WH επειτα); (^{<5430>}1 Timothy 3:10); in arguments it serves to add a new reason, “furthermore” (German *sodann*): ^{<5119>}Hebrews 12:9.*

{1535} εἶτε, see εἶ, III. 15.

{1534} εἶτεν a very rare (Ionic) form for εἶτα (which see): ^{<4028>}Mark 4:28 T WH. (Cf. Kuenen et Cobet, Nov. Test. etc. praef., p. xxxiii.; Lob. Phryn., p. 124, also Pathol. Gr. Element. 2:155; Stephanus' Thesaurus under the word εἶτεν, also under the word ἐπειτεν.)*

{1486} εἰωθα, see εθω.

{1537} ἐκ, before a vowel εξ, a preposition governing the genitive. Also, it denotes exit or emission out of, as separation from, something with which there has been close connection; opposed to the prepositions εἰς into and ἐν in: "from out of, out from, forth from, from," (Latin *e*, *ex*) (cf. Winer's Grammar, 364, 366f (343f); Buttmann, 326f (281)). It is used

I. of place, and

1. universally, of the place from which; from a surrounding or enclosing place, from the interior of: ἀρτος, ἀγγελος, φως ἐξ ουρανου, ^{<4061>}John 6:31f; ^{<4048>}Acts 9:3 (here R G απο); ^{<4008>}Galatians 1:8; ἀνατολη, δυναμις ἐξ ὕψους, ^{<4078>}Luke 1:78; 24:49; especially after verbs of going, fleeing, leading, calling, freeing, removing, releasing, etc.: ἦκειν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ^{<4047>}John 4:47; ἐξερχεσθαι ἐκ τινος out of the body of one (spoken of demons), ^{<4025>}Mark 1:25; 5:8 (here L marginal reading απο); 7:29; of power emanating from the body, ^{<4053>}Mark 5:30 (cf. Buttmann, 301 (258); Winer's Grammar, 346 (324); Meyer edition Weiss at the passage); ἐκ τῶν μνημείων, ^{<4088>}Matthew 8:28; 27:53; ἐκπορευεσθαι, ^{<4051>}Matthew 15:11,18f; καταβαίνειν ἐκ τοῦ ουρανοῦ, ^{<4082>}Matthew 28:2; ^{<4032>}John 1:32; 3:13; 6:33; ἐξαγειν, ^{<4027>}Acts 12:17; φευγειν, ^{<4071>}Acts 27:30; καλειν, ^{<4025>}Matthew 2:15; metaphorically, ἐκ τοῦ σκοτους εἰς τὸ φως, ^{<4070>}1 Peter 2:9; ἐκβαλλειν τὸ καρφος ἐκ τοῦ οφθαλμοῦ, Matthew 7:(4 (R G απο)), 5; ^{<4062>}Luke 6:42 (opposed to ἐν τῷ οφθαλμῷ); τι ἐκ τοῦ θησαυροῦ, ^{<4025>}Matthew 12:35 (but see under II. 9 below); 13:52; τὸ δαιμονιον ἐκ τινος, out of the body of one, ^{<4026>}Mark 7:26; ἀποκυλιειν τὸν λιθὸν ἐκ (L Tr text απο; cf. Winer's Grammar, 364 (342) note) τῆς θύρας, ^{<4068>}Mark 16:3; αἰρειν, ^{<4301>}John 20:1f; κινεω, ^{<4064>}Revelation 6:14; [soozein] ἐκ γῆς Αἰγυπτου, ^{<4005>}Jude 1:5; διασωζειν ἐκ τῆς θαλάσσης, ^{<4004>}Acts 28:4. Metaph, ἐκ τῆς χειροῦ τινος, out of the power of one (cf. Buttmann, 182 (158)): after ἐξερχεσθαι, ^{<4039>}John 10:39; after ἀπαγειν, ^{<4047>}Acts 24:7 (Rec.); after

ἀρπαζειν, ^{<4108>}John 10:28f; after εξαιρεισθαι, ^{<4121>}Acts 12:11; after ρυεσθαι, ^{<4074>}Luke 1:74; after σωτηρια, ^{<4071>}Luke 1:71. after πινειν, of the thing out of which one drinks (differently in II. 9 below): εκ του ποτηριου, ^{<4127>}Matthew 26:27; ^{<4143>}Mark 14:23; ^{<4113>}1 Corinthians 11:28; εκ πετρας, ^{<6004>}1 Corinthians 10:4; εκ του φρεατος, ^{<4042>}John 4:12; after εσθιειν, of the place whence the food is derived, εκ του ιερου, ^{<4013>}1 Corinthians 9:13 (but T Tr WH read τα εκ κ.τ.λ.). of the place forth from which one does something: διδασκειν εκ του πλοιου, ^{<4018>}Luke 5:3 (here Tdf. εν etc.). It is joined also to nouns designating not a place, but what is done in a place: εγειρεσθαι εκ του δειπνου, ^{<4106>}John 13:4; αναλυειν εκ των γαμων, ^{<2126>}Luke 12:36.

2. from the midst (of a group, number, company, community) of many;

a. after verbs of going, leading, choosing, removing, etc

[α.] before collective nouns, as εξολεθρευω εκ του λαου, ^{<4123>}Acts 3:23; προβιβαζω or συμβιβαζω εκ του οχλου, ^{<4123>}Acts 19:33; εκλεγειν εκ του κοσμου, ^{<4159>}John 15:19. μεσου τινων αφοριζειν, ^{<4039>}Matthew 13:49; εξερχεσθαι, ^{<4173>}Acts 17:33; ἀρπαζειν, ^{<4230>}Acts 23:10; εξαιρειν, ^{<4121>}1 Corinthians 5:13; πασης φυλης και γλωσσης αγοραζειν, ^{<4121>}Revelation 5:9; εκ παντος γενους συναγειν, ^{<4037>}Matthew 13:47.

[β.] before plurals: ανισταναι τινα εκ τινων, ^{<4122>}Acts 3:22; εκ νεκρων, ^{<4173>}Acts 17:31; ανισταται τις εκ νεκρων, ^{<4140>}Acts 10:41; 17:3; εγειρειν τινα εκ νεκρων, ^{<4121>}John 12:1,9,17; ^{<4115>}Acts 3:15; 4:10; 13:30; ^{<4119>}Hebrews 11:19, etc.; η αναστασις εκ νεκρων, ^{<4218>}Luke 20:35; ^{<4008>}1 Peter 1:3; αναγειν τινα εκ νεκρων, ^{<4107>}Romans 10:7; εκλεγειν, ^{<4024>}Acts 1:24; 15:22; καλειν, ^{<4124>}Romans 9:24; εγενετο ζητησις εκ των etc. ^{<4125>}John 3:25 (but cf. II. 1 b.; Winer's Grammar, 368 (345)).

b. before words signifying quantity: after εις, as ^{<4019>}Matthew 10:29; 26:21; ^{<4275>}Luke 17:15, and often; πολλοι, ^{<4119>}John 11:19,45, etc.; οί πλειους (πλειονες), ^{<4136>}1 Corinthians 15:6; ουδεις, ^{<4079>}John 7:19; 16:5, and elsewhere; χιλιαδες εκ πασης φυλης, ^{<4104>}Revelation 7:4; after the indefinite τις, ^{<4115>}Luke 11:15; 12:13; ^{<4164>}John 6:64; 7:48; τις γυνη εκ του οχλου, ^{<4127>}Luke 11:27; with τινες to be added mentally (cf. Winer's Grammar, 203 (191); Buttmann, 158 (138)): ^{<4090>}John 9:40 ((?) better, 7:40); 16:17; ^{<4109>}Revelation 11:9, (1 Esdr. 5:45 (44)); τινας: ^{<4234>}Matthew 23:34; ^{<4149>}Luke 11:49; 21:16; ^{<4104>}2 John 1:4; ^{<4120>}Revelation 2:10; cf. Fritzsche, Conjectanea in N.T., p. 36 note; after the intertog. τις, "who?"

Matthew 6:27; Luke 11:5, etc.; τις πατηρ, Luke 11:11 (L T Tr WH); preceded by a generic noun: ανθρωπος εκ των etc. John 3:1.

c. ειναι εκ των, to be of the number, company, fellowship, etc., of; see εμι, V. 3 a.

3. from a local surface, as sometimes the Latin *ex* for *de*; “down from”: καταβαινειν εκ του ορους (Homer II. 13, 17; Xenophon, an. 7, 4, 12; the Septuagint Exodus 19:14; 32:1; Deuteronomy 9:15; 10:5; Joshua 2:23), Matthew 17:9 (for the more common απο του ορους of Rec. and the parallel passage Mark 9:9 (here L WH text Tr marginal reading εκ); Luke 9:37; (cf. Matthew 8:1)); θριξ εκ της κεφαλης απολλυται (unless we prefer to regard εκ as prompted here by the conception of the hair as fixed in the skin), Luke 21:18; Acts 27:34 (here L T Tr WH απο); cf. Winer’s Grammar, 364 (342) note); εκπιπτειν εκ των χειρων, of the chains with which the hands had been bound, Acts 12:7; κρεμασθαι εκ τινος, Acts 28:4, (1 Macc. 1:61; 2 Macc. 6:10; so the Greeks from Homer down); φαγειν εκ του θυσιαστηριου, the things laid upon the altar, Hebrews 13:10. Akin to this is εξελθειν εκ του Θεου, from an abode with God (for the more usual απο του Θεου), John 8:42.

4. of the direction whence; εκ δεξιων, Latin *a dextra*, literally, “from” *i.e.* (German *zu*) “on the right,” see δεξιος; so εκ δεξιας, εξ αριστερας, namely, χωρας (or χειρος which is sometimes expressed; Winer’s Grammar, 592 cf. 591; Buttmann, 82 (72)) (also in Greek writ, as Xenophon, Cyril 8, 5, 15); εξ εναντιας, over against, Mark 15:39 (Herodotus 8, 6; Sir. 37:9; 1 Macc. 4:34; Sap. 4:20); metaphorically (Winer’s Grammar, sec. 51, 1 d.) ο εξ εναντιας (A.V. “he that is of the contrary part), our “opponent, adversary,” Titus 2:8; εκ ριζων, from the roots, *i.e.* utterly, Mark 11:20 (Job 28:9; 31:12).

5. of the condition or state out of which one comes or is brought: σωζειν εκ θανατου Hebrews 5:7; James 5:20; ερχεσθαι εκ (Lachmann απο) θλιψεως, Revelation 7:14; μεταβαινειν εκ του θανατου εις την ζωνην, John 5:24; 1 John 3:14; εγερθηναι εξ ύπνου, Romans 13:11 (cf. Winer’s Grammar, 366 (344) note); ζωντες εκ νεκρων, alive from being dead (*i.e.* who had been dead and were alive again), Romans 6:13; ζωη εκ νεκρων, *i.e.* of those that had been νεκροι, Romans 11:15 (ελευθερος εκ δουλου και πλουσιος εκ

πτωχου γεγονως, Demosthenes, p. 270 at the end **εκ πλουσιου πενητα γενεσθαι και εκ βασιλευς ιδιωτην φανηναι**, Xenophon, an. 7, 7, 28; **γιγνομαι τυφλος εκ dedorkotos**, Sophocles O.T. 454; **ελαφον εξ ανδρος γενεσθαι**, Palaeph. 3, 2; add, Lysias, adv. Ergocl. at the beginning; Tacitus, ann. 1, 74 *ex pauperibus divites, ex contemptis metuendi*). Also of the state out of the midst of which one does something: **εκ πολλης θλψεως γραφειν**, ^{<404>}2 Corinthians 2:4.

6. of any kind of separation or dissolution of connection with a thing or person (cf. Buttmann, 157 (138)): **αναπαυεσθαι εκ** (released from) **των κοπων**, ^{<643>}Revelation 14:13; **ανανηφειν εκ** (set free from) **της του διαβολου παγιδος**, ^{<526>}2 Timothy 2:26; **μετανοων εκ** etc. ^{<621>}Revelation 2:21f; 9:20f; 16:11; **επιστρεφειν** (L T Tr WH **υπτρεφειν**) **εκ** ((L **απο**), by severing their connection with) **της εντολης**, ^{<621>}2 Peter 2:21; **τηρειν τινα εκ** etc. to keep one at a distance from etc. (cf. Buttmann, 327 (281)), ^{<675>}John 17:15; ^{<680>}Revelation 3:10; also **διατηρειν**, ^{<452>}Acts 15:29 **νικαν εκ τινος**, by conquest to free oneself from the power of one (cf. Buttmann, 147 (128); Winer's Grammar, 367 (344)), ^{<652>}Revelation 15:2; **υψουσθαι εκ της γης**, to be so lifted up as to dissolve present relations to the earth ('taken out of the sphere of earthly action' Westcott), ^{<622>}John 12:32; **ελευθερος εκ παντων** (elsewhere always **απο τινος**), ^{<609>}1 Corinthians 9:19.

7. Hebraistically: **εκδικειν το αιμα τινος εκ χειρος τινος** (**מִצַּדִּיקִי**; **δYμι** ^{<107>}2 Kings 9:7), to avenge the blood (murder) of one at the hand of (on) the slayer, ^{<692>}Revelation 19:2 (Buttmann, 182 (158)); **κρινειν το κριμα τινος εκ τινος**, to judge one's judgment on one, vindicate by vengeance on (cf. Buttmann, as above), ^{<680>}Revelation 18:20 (cf. the Septuagint ^{<688>}Psalms 118:84 (^{<688>}Psalms 119:84)).

II. of the origin, source, cause;

1. of generation, birth, race, lineage, nativity; a. after verbs of begetting, being born, etc.: **εν γαστρι εχειν εκ τινος**, ^{<408>}Matthew 1:18, cf. ^{<402>}Matthew 1:20; **κοιτην εχειν εκ τ.**, ^{<690>}Romans 9:10; **γενναν τινα εκ** with the genitive of the woman, ^{<408>}Matthew 1:3,5f,16; **γινεσθαι εκ γυναικος** to be born of a woman, ^{<404>}Galatians 4:4 cf. ^{<402>}Galatians 4:22f; **γεννασθαι εξ αιματων, εκ θεληματος σαρκος**, ^{<403>}John 1:13; **εκ της σαρκος**, ^{<686>}John 3:6; **εκ πορνειας**, ^{<684>}John 8:41; **εγειρειν τινι τεκνα εκ**, ^{<409>}Matthew 3:9; ^{<408>}Luke 3:8; (**τις**) **εκ καρπου της οσφυος αυτου**,

^{<4021>}Acts 2:30 (^{<4001>}Psalm 131:11 (^{<4021>}Psalm 132:11)); ἡ ἐκ φύσεως
 ακροβυστία, ^{<4027>}Romans 2:27. In a supernatural sense: το πνευμα το ἐκ
 Θεου SC. ον, from the divine nature (cf. Winer's Grammar, 193 (182)),
^{<4021>}1 Corinthians 2:12 cf. ^{<4021>}Revelation 2:11; men are said γεννασθαι ἐκ
 πνευματος, ^{<4036>}John 3:5f,8; γεγεννημενοι ειναι ἐκ Θεου (see γενναω
 2 d.), and to the same purport ειναι ἐκ Θεου, ^{<4004>}1 John 4:4, 6; 5:19 (see
 εμι, V. 3 d. (and cf. 7 below)). b. ειναι, γενεσθαι, ερχεσθαι, etc., ἐκ
 with the name of the city, race, people, tribe, family, etc., "to spring or
 originate from, come from": ἐκ Ναζαρετ ειναι, ^{<4044>}John 1:46 (47); ἐκ
 πολεως, ^{<4044>}John 1:44 (45); ἐξ ὧν, namely, πατερων (?), ^{<4036>}Romans 9:5;
 ἐξ οικου τινος, ^{<4027>}Luke 1:27; 2:4; ἐκ γενους, ^{<4036>}Philippians 3:5;
^{<4046>}Acts 4:6; Ἑβραιος ἐξ Ἑβραιων, ^{<4036>}Philippians 3:5; ἐκ φυλης,
^{<4036>}Luke 2:36; ^{<4132>}Acts 13:21; ^{<4101>}Romans 11:1; ἐξ Ἰουδα, ^{<4074>}Hebrews
 7:14; ἐκ σπερματος τινος, ^{<4072>}John 7:42; ^{<4008>}Romans 1:3; 11:1; without a
 verb: ἐξ εθνων ἀμαρτωλοι, sinners of Gentile birth, ^{<4025>}Galatians 2:15; of
 the country to which anyone belongs: ειναι ἐκ της εξουσιας Ἡρωδου,
^{<4237>}Luke 23:7; ἐξ επαρχιας, ^{<4234>}Acts 23:34; ὁ ὢν ἐκ της γης, ^{<4131>}John
 3:31.

2. of any other kind of origin: καρπος ἐκ της δοξης του Θεου,
^{<4038>}Revelation 15:8; ἐκ των Ιουδαιων εστι, comes from the Jews,
^{<4022>}John 4:22; ειναι ἐκ τινος, to proceed from anyone as the author,
^{<4057>}Matthew 5:37; ^{<4077>}John 7:17,22; ^{<4029>}Romans 2:29; ^{<4007>}2 Corinthians
 4:7; ^{<4026>}1 John 2:16,21, etc.; with εστιν to be mentally supplied:
^{<4136>}Romans 11:36; ^{<4036>}1 Corinthians 8:6 (see εις, B. II. 3 c. a.) ^{<4112>}1
 Corinthians 11:12; ^{<4036>}2 Corinthians 3:5; 5:18; ^{<4038>}Galatians 5:8; εργα ἐκ
 του πατρος μου, works of which my father is the author, *i.e.* which I,
 endowed with my father's power, have wrought, ^{<4032>}John 10:32; οικοδομη
 ἐκ Θεου, whose author is God, ^{<4036>}2 Corinthians 5:1; χαρισμα, ^{<4007>}1
 Corinthians 7:7; δεδομενον ἐκ του πατρος, ^{<4065>}John 6:65; add, ^{<4038>}John
 18:3; ^{<4007>}1 Corinthians 7:7. ἡ ἐκ Θεου δικαιοσυνη, that comes from
 God, *i.e.* is adjudged by him, ^{<4036>}Philippians 3:9; ἡ ἐξ ὑμων ἐν ἡμιν (WH
 text ἡμιν ἐν ὑμιν) αγαπη, love preceding from you and taking up its
 abode in us, *i.e.* your love the influence of which we feel (Winer's
 Grammar, 193 (181f); Buttman, 157 (137)), ^{<4036>}2 Corinthians 8:7; ὁ ἐξ
 ὑμων ζηλος, your zeal, ^{<4036>}2 Corinthians 9:2 (R G; cf. Winer's Grammar,
 as above note; Buttman, as above); βλασφημια ἐκ τινος, calumny from,
i.e. disseminated by, ^{<4038>}Revelation 2:9 (not Rec.); ειναι ἐξ ουρανου, ἐξ
 ανθρωπων see εμι, V. 3 c.; with the suggested idea of a nature and

disposition derived from one's origin: **ουκ εστιν εκ του κοσμου τουτου**, is not of earthly origin nor of earthly nature, ^{<618>}John 18:36; **εκ της γης εστιν**, is of an earthly nature, ^{<61>}John 3:31; **εκ της γης λαλειν**, to speak as an earthly origin prompts, *ibid.*; human virtues are said "to be from God," as having their prototype in God and being wrought in the soul by his power, **η αγαπη εκ του θεου εστιν**, ^{<647>}1 John 4:7.

3. of the material out of which a thing is made, etc.: **η γυνη εκ του ανδρος**, from "one of his ribs," ^{<6112>}1 Corinthians 11:12; **στεφανον εξ ακανθων**, ^{<172>}Matthew 27:29; ^{<6192>}John 19:2; add, ^{<615>}John 2:15; 9:6; ^{<6121>}Romans 9:21; ^{<6157>}1 Corinthians 15:47; ^{<6182>}Revelation 18:12; 21:21.

4. Its use to note the price is related, because the money is as it were, changed into that which is bought (the simple genitive of price is more common, cf. Winer's Grammar, 206 (194); (Buttmann, sec. 132, 13)): **αγοραζειν τι εκ τινος**, ^{<172>}Matthew 27:7 (Baruch 6 (*i.e.*, epistle of Jeremiah); ^{<1724>}Matthew 27:24); **κτασθαι εκ**, ^{<4018>}Acts 1:18 (**ωνεισθαι εκ**, Palaeoph. 46, 3f); **συμφωνειν εκ δηναριου** (because the agreement comes from the promised denary (cf. Winer's Grammar, 368 (345); Buttmann, as above)), ^{<1112>}Matthew 20:2. Cognate to this is the phrase **ποιειν εαυτω φιλουσ εκ του μαμωνα** ^{<249>}Luke 16:9.

5. especially after neuter and passive verbs, **εκ** is used of the cause (whether thing or person) by which the act expressed by the accompanying verb is aided, sustained, effected: **ωφελεισθαι εκ τινος**, ^{<1515>}Matthew 15:5; ^{<4071>}Mark 7:11; **ζημιουσθαι**, ^{<509>}2 Corinthians 7:9; **λυπεισθαι**, ^{<612>}Corinthians 2:2; especially in the Apocalypse: **αδικεισθαι**, ^{<6121>}Revelation 2:11; **αποθανειν**, ^{<6181>}Revelation 8:11; (**αποκτεινεσθαι**), ^{<6018>}Revelation 9:18; **φωτιζεσθαι**, ^{<6181>}Revelation 18:1; **σκοτιζεσθαι** (L T WH **σκοτουσθαι**), ^{<6112>}Revelation 9:2; **πυρουσθαι**, ^{<6181>}Revelation 3:18; **γεμιζεσθαι** ^{<6158>}Revelation 15:8 (cf. ^{<2104>}Isaiah 6:4); ^{<6181>}John 6:13; **γεμειν**, ^{<1225>}Matthew 23:25 (where L omits; Tr brackets **εξ**); **πληρουσθαι**, ^{<6121>}John 12:3 (Treg. margin **επλησθη**); **χορταζεσθαι**, ^{<6121>}Revelation 19:21; **πλουτειν**, ^{<6181>}Revelation 18:3,19; **μεθυσκεσθαι**, **μεθυειν** ^{<6172>}Revelation 17:2,6 (not Treg. margin); **ζην εκ**, ^{<6117>}Romans 1:17; ^{<6194>}1 Corinthians 9:14; ^{<6181>}Galatians 3:11; **αυξησιν ποιεισθαι**, ^{<6046>}Ephesians 4:16; ^{<5129>}Colossians 2:19; **τελειουσθαι**, ^{<5122>}James 2:22; **κεκοπιακως**, ^{<6106>}John 4:6 (Aelian v. h. 3, 23 **εκ του ποτου εκαθουδεν**). Also after active verbs: **γεμιζειν**, ^{<6181>}John 6:13; ^{<6181>}Revelation 8:5; **ποτιζειν**,

^{<648>}Revelation 14:8; (on **εκ** with the genitive after verbs of fullness, cf. Buttman, 163 (142f); Winer's Grammar, 201 (189)).

6. of that on which a thing depends, or from which it results: **ουκ εστιν η ζωη εκ των υπαρχοντων**, does not depend upon possessions, *i.e.* possessions cannot secure life, ^{<215>}Luke 12:15; **ευπορια ημων εστι εκ της εργασιαις ταυτης**, ^{<425>}Acts 19:25; **το εξ υμων**, as far as depends on you, ^{<218>}Romans 12:18; in the Pauline phrases **δικαιος, δικαιοσυνη, δικαιουν εκ πιστεως, εξ εργων**, see (the several words, especially), p. 150; **εξ** (as the result of, in consequence of) **εργων λαβειν το πνευμα**, ^{<812>}Galatians 3:2, 5; **εξ αναστασεως λαβειν τους νεκρους**, ^{<815>}Hebrews 11:35; **εσταυρωθη εξ ασθενειας**, ^{<734>}2 Corinthians 13:4; add, ^{<816>}Romans 11:6; ^{<818>}Galatians 3:18,21f; ^{<418>}Ephesians 2:8f.

7. of the power on which anyone depends, by which he is prompted and governed, whose character he reflects: **εκ Θεου** (equivalent to **θεοπνευστον**) **λαλειν**, ^{<217>}2 Corinthians 2:17; in the Johannine expressions, **ειναι εκ Θεου**, ^{<847>}John 8:47 (in a different sense above, II. 1 a.); **εκ του διαβολου, εκ του πονηρου, εκ του κοσμου**, see **ειμι**, V. 3 d.; **εκ της αληθειαις ειναι**, to be led by a desire to know the truth, be a lover of the truth, ^{<887>}John 18:37; ^{<819>}1 John 3:19; **οι εκ νομου**, the subjects of the law, ^{<844>}Romans 4:14; **οι εξ εριθειαις** equivalent to **οι εριθευομενοι** (cf. **εριθεια**), ^{<818>}Romans 2:8; **ο εκ πιστεως** equivalent to **ο πιστευων**, ^{<816>}Romans 3:26; 4:16. **ειναι εκ τινος** also means "to be bound to one, connected with him; to have relations with him"; see **ειμι**, V. 3 d.; hence, the periphrasis **οι εκ περιτομης**, "the circumcised": ^{<412>}Acts 11:2; ^{<842>}Romans 4:12; ^{<212>}Galatians 2:12; **οι οντες εκ περιτομης**, ^{<1041>}Colossians 4:11; **οι εκ περιτομης πιστοι**, Jewish Christians, ^{<405>}Acts 10:45.

8. of the cause for which: **εκ του πονου**, "for pain," ^{<660>}Revelation 16:10; of the reason for (because of) which: ^{<813>}Revelation 8:13; 16:11; **εκ τουτου**, ^{<866>}John 6:66; 19:12; cf. Meyer on these passages (who urges that **εκ τουτου** used of time denotes "the point of departure of a temporal series" (Winer's Grammar, 367 (344)): "from this time on, thenceforth". This argument seems not to be decisive in the second example (^{<812>}John 19:12), for there the verb is in the imperfect. On the use of the phrase in classic Greek see Liddell and Scott, under the word **εκ**, II. 1; Krüger, sec. 68, 17, 7. Cf. our English "upon this, hereupon," in which the temporal sense and the causal often seem to blend. See below, IV. 1 at the end).

9. of the supply out of (from) which a thing is taken, given, received, eaten, drunk, etc. (cf. Winer's Grammar, sec. 30, 7 and 8; Buttmann, 159ff (139ff)): λαμβανειν εκ, ^{<4016>}John 1:16; 16:14f; διδοναι, διαδιδοναι, ^{<4028>}Matthew 25:8; ^{<4061>}John 6:11; ^{<4043>}1 John 4:13; εσθιειν, ^{<4007>}1 Corinthians 9:7; 11:28; φαγειν, ^{<4065>}John 6:26,50f; ^{<4007>}Revelation 2:7; μετεχειν, ^{<4007>}1 Corinthians 10:17 (but see μετεχω); πινειν, ^{<4069>}Matthew 26:29; ^{<4145>}Mark 14:25; ^{<4043>}John 4:13f; ^{<4040>}Revelation 14:10; 18:3 (differently in I. 1 above); λαλειν εκ των ιδιων, ^{<4044>}John 8:44; εκ του περισσευματος της καρδιας, ^{<4023>}Matthew 12:34; εκβαλλειν, ^{<4025>}Matthew 12:35 (this belongs here only in case θησαυρος is taken in the sense of "treasure" not "treasury" (the contents as distinguished from the repository); cf. I. 1 above, and under the word θησαυρος); βαλλειν εκ (a part), ^{<4024>}Mark 12:44; ^{<4204>}Luke 21:4.

10. of that from which anything is obtained: συλλεγειν εξ ακανθων, τρυγαν εκ βατου, ^{<4064>}Luke 6:44; θεριζειν εκ, ^{<4008>}Galatians 6:8.

11. of the whole of which anything is a part: ^{<4025>}1 Corinthians 12:15f (cf. Winer's Grammar, 368 (345)).

12. of the source;

a. universally: εξ εμαυτου ουκ ελαλησα, ^{<4024>}John 12:49 (ουδεν εκ σαυτης λεγεις, Sophocles El. 344).

b. of the source of conduct, as to be found in the state of the soul, its feelings, virtues, vices, etc.: εκ καρδιας, ^{<4067>}Romans 6:17; εκ ψυχης, ^{<4066>}Ephesians 6:6; ^{<5023>}Colossians 3:23 (1 Macc. 8:27; εκ της ψυχης ασπαζεσθαι, Xenophon, oec. 10, 4); εκ καθαρης καρδιας, ^{<5005>}1 Timothy 1:5; ^{<5022>}2 Timothy 2:22; ^{<4012>}1 Peter 1:22 (L T Tr WH omit; καθαρως); εξ ολης της καρδιας ... ψυχης ... διανοιας κ.τ.λ. ^{<4120>}Mark 12:30ff (Sap. 8:21; 4 Macc. 7:18); εκ πιστεως, ^{<4023>}Romans 14:23; εξ ειλικρινειας, ^{<4027>}2 Corinthians 2:17; εξ εριθειας, ^{<5016>}Philippians 1:16 (17) (yet see εριθεια).

c. of the source of knowledge: κατηχεισθαι εκ, ^{<4028>}Romans 2:18; ακουειν εκ, ^{<4024>}John 12:34; γινωσκειν, ^{<4023>}Matthew 12:33; ^{<4064>}Luke 6:44; ^{<4046>}1 John 4:6; εποπτευειν, ^{<4022>}1 Peter 2:12. δεικνυναι, ^{<5028>}James 2:18; οριζειν, to declare, prove to be, ^{<4004>}Romans 1:4 (cf. under the word οριζω, 2 and Meyer at the passage).

13. of that from which a rule of judging or acting is derived; “after, according to” (cf. Winer’s Grammar, 368 (345)): **κρινειν εκ**, ^{<D92>}Luke 19:22 (A.V. “out of” thine own mouth, etc.); ^{<612>}Revelation 20:12 (Xenophon, Cyril 2, 2, 21 **εκ των εργαων κρινεσθαι**); **δικαιουν, καταδικαζειν**, ^{<D237>}Matthew 12:37; **ονομαζειν εκ**, ^{<H85>}Ephesians 3:15 (Homer, Iliad 10, 68; Sophocles O.T. 1036, etc.); **εκ του χειν**, according to your ability, ^{<A81>}2 Corinthians 8:11.

III. By Attraction, common in classic Greek (cf. Winer’s Grammar, sec. 66, 6; (Buttmann, 377f (323))), two prepositions coalesce as it were into one, so that **εκ** seems to be used for **εν**, thus **αραι τα εκ της οικιας αυτου** concisely for **τα εν τη οικια αυτου εξ αυτης**, ^{<D47>}Matthew 24:17; **ο πατηρ ο εξ ουρανου δωσει** for **ο πατηρ ο εν ουρανω δωσει εκ του ουρανου**, ^{<D113>}Luke 11:13; **την εκ Λαοδικειας απιστολην** for **την εις Λαοδικειας γεγραμμενην και εκ Λαοδικειας κομιστεαν**, ^{<D166>}Colossians 4:16 (2 Macc. 3:18). (To this construction some would refer **επιγνους εν εαυτω την εξ αυτου δυναμιν εξελθουσαν**, ^{<H83>}Mark 5:30, resolving **την εν αυτω δυναμιν εξελθουσαν εξ αυτου**; cf. Field, Otium Norvicense, pars 3 at the passage)

IV. of Time (Winer’s Grammar, 367 (344));

1. of the (temporal) point from which; Latin *ex, inde a*; “from, from ... on, since”: **εκ χρονων ικανων**, ^{<A87>}Luke 8:27 (R G Tr marginal reading); **εκ γενετης**, ^{<B01>}John 9:1 (Homer, Iliad 24, 535; Odyssey 18, 6); **εκ κοιλιας μητρος** (see **κολιας**, 4); **εκ νεοτητος**, ^{<D92>}Matthew 19:20 (R G); ^{<A100>}Mark 10:20; ^{<D82>}Luke 18:21; ^{<D94>}Acts 26:4 (Homer, Iliad 14, 86); **εκ του αιωνος** (see **αιων**, 1 b.), ^{<D92>}John 9:32 (Aelian v. h. 6, 13; 12, 64 **εξ αιωνος**); **εξ αρχης**, ^{<B16>}John 6:64; 16:4; **εκ γενεων αρχαιων**, ^{<H52>}Acts 15:21; **εξ ετων οκτω**, ^{<D93>}Acts 9:33; **εκ πολλων ετων**, ^{<D440>}Acts 24:10; **εξ αυτης** (namely, **ωρας**), “forthwith, instantly” (see **εξ αυτης**); **εξ ικανου** ((namely, **χρονου**); but L T Tr WH here **εξ ικανων χρονων**), of a long time, ^{<D38>}Luke 23:8 (**εκ πολλου**, Thucydides 1, 68; 2, 88); with an adverb: **εκ παιδιοθεν**, ^{<A92>}Mark 9:21 L T Tr WH (**εκ πρωιθεν**, 1 Macc. 10:80), cf. Winer’s Grammar, sec. 65, 2; (Buttmann, 70 (62)). Many interpreters translate **εκ τουτου**, ^{<B66>}John 6:66; 19:12, “from this time,” but cf. II. 8 above.

2. of succession in time, a temporal series: **εκ δευτερου** (as it were, “proceeding from, beginning from the second”), “a second time” (see

δευτερος); εκ τριτου, ^{<1054>} Matthew 26:44 (L Tr marginal reading brackets εκ τριτου); ημεραν εξ ημερας (*diem ex die*, Cicero, ad Att. 7, 26; Caesar b. g. 1, 16, 4; *diem de die*, Livy 5, 48) “from day to day, day after day,” ^{<1018>} 2 Peter 2:8 (^{<1030>} Genesis 39:10; ^{<1015>} Numbers 30:15; (^{<1041>} 2 Chronicles 24:11); Sir. 5:7; Euripides, Rhes. 437 (445) etc.; ετος εξ ετους, ^{<1251>} Leviticus 25:50; ενιαυτον εξ ενιαυτου, ^{<1010>} Deuteronomy 15:20).

V. Adverbial phrases (cf. Winer’s Grammar, sec. 51, 1d.), in which lies the idea

1. of direction whence: εξ εναντιας, cf. I. 4 above.
2. of source: εκ συμφωνου, “by consent, by agreement,” ^{<1016>} 1 Corinthians 7:5; εξ αναγκης “of necessity,” *i.e.* by compulsion, ^{<1007>} 2 Corinthians 9:7; necessarily, ^{<8072>} Hebrews 7:12.
3. of the measure or standard: εκ μερους, so that each is a part of the whole, proportionately (R. V. marginal reading “each in his part”), ^{<1027>} 1 Corinthians 12:27, cf. Meyer at the passage; “in part, partly,” ^{<1030>} 1 Corinthians 13:9ff; εκ μετρου equivalent to μετριως, “by measure, moderately, sparingly,” ^{<1034>} John 3:34; εξ ισοτητος, “by equality,” in equal proportion, ^{<1013>} 2 Corinthians 8:13 (14) (εξ ισου, Herodotus 7, 135); εκ περισσου, beyond measure, ^{<1016>} Mark 6:51 (WH omit; Tr. brackets).

VI. In Composition εκ denotes

1. egress εκβαινω, εξερχομαι.
2. emission, removal, separation: εκβαλλω, εκπεμπω, εξαιρεω.
3. origin: εκγονος.
4. publicity: εξαγγελλω.
5. the unfolding, opening out, of something tied together or rolled up: εκτεινω, εκπεταννυμι.
6. is equivalent to “utterly, entirely,” παντελως (cf. English “out and out”), denoting completion and perfection: εκπληρωω, εκτελεω. Cf. Fritzsche on Matthew, p. 120f.

{1538} ἕκαστος, ἕκαστη, ἕκαστον, the Septuagint for *vyai* (from Homer down), “each, every”; a. joined to a substantive: ἕκαστον δένδρον, ^{<464>}Luke 6:44; ἕκαστω στρατιωτῇ, ^{<623>}John 19:23; κατὰ μῆνα ἕκαστον, every month, ^{<622>}Revelation 22:2 (not Rec.); καθ’ ἕκαστην ἡμέραν, ^{<383>}Hebrews 3:13; cf. Winer’s Grammar, 111 (106); Buttmann, sec. 127, 30. preceded by εἷς, Latin *unusquisque*, “every one”: with a substantive, ^{<406>}Ephesians 4:16; ^{<622>}Revelation 22:2 Rec. b. used substantively: ^{<475>}John 7:53 (Rec.); ^{<405>}Acts 4:35; ^{<516>}Romans 2:6; ^{<404>}Galatians 6:4, etc.; once plural ἕκαστοι: ^{<611>}Revelation 6:11 Rec. With a partitive genitive added: ἡμῶν, ^{<542>}Romans 14:12; ὕμων, ^{<235>}Luke 13:15; ^{<412>}1 Corinthians 1:12; ^{<361>}Hebrews 6:11; αὐτῶν, ^{<407>}John 6:7 (RG); τῶν σπερμάτων, ^{<558>}1 Corinthians 15:38. εἷς ἕκαστος, “every one” (see εἷς, 4 b.): without a partitive genitive, ^{<428>}Acts 20:31; ^{<505>}Colossians 4:6; with a partitive genitive, ^{<440>}Luke 4:40; ^{<418>}Acts 2:3; 17:27; ^{<528>}1 Corinthians 12:18, etc. ἕκαστος, when it denotes “individually, every one of many,” is often added appositively to nouns and pronouns and verbs in the plural number (Matthiae, ii., p. 764f; (Winer’s Grammar, 516 (481); Buttmann, 131 (114)): ἡμεῖς ἀκουομεν ἕκαστος, ^{<488>}Acts 2:8; σκορπισθητε ἕκαστος, ^{<562>}John 16:32; ἐπορευοντο παντες ..., ἕκαστος ..., ^{<428>}Luke 2:3; add, ^{<425>}Acts 3:26; ^{<410>}1 Peter 4:10; ^{<488>}Revelation 5:8; 20:13; likewise εἷς ἕκαστος, ^{<416>}Acts 2:6; 21:26; ὑμεῖς οἱ καθ’ ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἀγαπατω, you one by one, each one of you severally, ^{<453>}Ephesians 5:33. In imitation of the Hebrew, ἕκαστος τῷ ἀδελφῷ αὐτοῦ (*vyaiwj ʾal*) ^{<1531>}Genesis 26:31), ^{<485>}Matthew 18:35; μετὰ τοῦ πλησιον αὐτοῦ (*vyail a,wh [εε* ^{<479>}Judges 6:29, etc.), ^{<405>}Ephesians 4:25, cf. ^{<381>}Hebrews 8:11 Rec.

{1539} ἕκαστοτε, adv, “at every time, always”: ^{<615>}2 Peter 1:15. (Herodotus, Thucydides, Xenophon, Plato, others.)*

{1540} ἕκατον, ὀι, ἄι, τα (from Homer down), “a hundred”: ^{<488>}Matthew 13:8 (namely, καρπους); 18:12; ^{<639>}John 19:39, etc.

{1541} ἕκατονταετης (R G T), ἕκατονταετες, and ἕκατονταετης (L Tr WH), ἕκατονταετες (from ἕκατον and ετος; on the want of uniformity in accentuation among authors, copyists, and grammarians see Lob. ad Phryn., p. 406f; Winer’s Grammar, sec. 6, 1 b.; Buttmann, 29 (26); (Tdf. Proleg., p. 102; Ellendt, Lex. Sophocles under the word δεκετης;

especially Chandler sections 703, 709; Götting, p. 323f)), centenarian, “a hundred years old”: ^{<694>}Romans 4:19. (Pindar Pythagoras 4, 502.)*

{1542} ἑκατονταπλασιων, ἑκατονταπλασιον, “a hundredfold, a hundred times as much”: ^{<102>}Matthew 19:29 (R G); ^{<1103>}Mark 10:30; ^{<108>}Luke 8:8. (^{<1043>}2 Samuel 24:3; Xenophon, oec. 2, 3.)*

{1543} ἑκατονταρχης, ἑκατονταρχου, ὁ (ἑκατον and αρχω; on the terminations αρχης and αρχος see the full exposition in Winer’s Grammar, 61 (60); cf. Buttman, 73 (64); Bornemann, Schol. ad Luc., p. 151f; (Tdf. Proleg., p. 117; WH’s Appendix, p. 156f)), “a centurion”: Matthew 8:(5 and 8 Tdf.), 13 G L T Tr WH; (^{<1254>}Matthew 27:54 T); Luke 7:(2 (?)), 6 T WH; (^{<1237>}Luke 23:47 T Tr WH); ^{<4101>}Acts 10:1, 22; 21:32 L T Tr WH; (^{<4225>}Acts 22:26 L T WH); 24:23; 27:1, 6 L T Tr WH, 11 G L T Tr WH, 31, 43 L T Tr WH; genitive plural T WH in ^{<4237>}Acts 23:17, 23. (Aeschylus quoted in Athen. 1, p. 11 d.; Herodotus 7, 81; Dionysius Halicarnassus, Plutarch, others). See the following word.*

ἑκατονταρχος, ἑκατονταρχου, ὁ, equivalent to ἑκατονταρχης, which see: ^{<1185>}Matthew 8:5, 8 (in 5, 8, Tdf. ἑκατονταρχης), 13 Rec.; 27:54 (Tdf. ἑκατονταρχης); ^{<1170>}Luke 7:2, 6 (T WH ἑκατονταρχης); 23:47 (T Tr WH ἑκατονταρχης); ^{<4212>}Acts 21:32 R G; 22:25, 26 (L T WH ἑκατονταρχης); ^{<4216>}Acts 27:6 (RG, 11 Rec., 43 RG), also 28:16 Rec.; genitive plural, ^{<4237>}Acts 23:17 and 23 R G L Tr. (Xenophon, Cyril 5, 3, 41; Plutarch, others) (Cf. Meisterhans, p. 53f.)*

εκβαινω: 2 aorist εξεβην; (from Homer down); “to go out”: ^{<3115>}Hebrews 11:15 L T Tr WH.*

{1544} εκβαλλω; imperfect 3 person plural εξεβαλλον (^{<1163>}Mark 6:13 (Tr marginal reading aorist)); future εκβαλω; pluperfect εκβεβληκειν (without augment, ^{<4140>}Mark 16:9; cf. Winer’s Grammar, sec. 12, 9; Buttman, 33 (29)); 2 aorist εξεβαλον; (passive and middle present εκβαλλομαι); 1 aorist passive εξεβληθην; future passive εκβληθησομαι; (from Homer down); the Septuagint generally for *vrae* occasionally for *ayxiw*, *vyriw*, *Ëyl iñi*; “to cast out; to drive out; to send out”;

1. with the included notion of more or less violence;

a. “to drive out,” (“cast out”): a person, ^{<1212>}Matthew 21:12; ^{<1095>}Mark 9:15; ^{<825>}John 2:15 (εκ); ^{<2112>}Luke 20:12, etc.; passive ^{<1082>}Matthew 8:12 (T WH (rejected) marginal reading εξελευσονται); δαιμονια, ^{<1072>}Matthew 7:22; 8:16, 31; 9:33; ^{<1034>}Mark 1:34, 39; ^{<2111>}Luke 11:20; 13:32, etc.; εκ τινος, ^{<1076>}Mark 7:26; απο, ^{<1169>}Mark 16:9 (L WH Tr text παρα); εν τινι, “by, through” (Winer’s Grammar, 389 (364)), ^{<1084>}Matthew 9:34; 12:24, 27f; ^{<1072>}Mark 3:22; ^{<2115>}Luke 11:15, 19f; τω ονοματι τινος, ^{<1072>}Matthew 7:22; (^{<1038>}Mark 9:38 Rst G); επι τω ονοματι τινος, ^{<1099>}Luke 9:49 (WH Tr marginal reading εν; εν τω ονοματι ^{<1038>}Mark 9:38 R^{elz} L T Tr WH); λογω, ^{<1086>}Matthew 8:16; τινα εξω της πολεως, ^{<1092>}Luke 4:29; ^{<1078>}Acts 7:58.

b. “to cast out”: τινα followed by εξω, ^{<1167>}John 6:37; 9:34f; 12:31 (namely, out of the world, i.e. be deprived of the power and influence he exercises in the world); ^{<2138>}Luke 13:28; εξω with the genitive, ^{<1213>}Matthew 21:39; ^{<1118>}Mark 12:8; ^{<2015>}Luke 20:15. a thing: excrement from the belly into the sink, ^{<1517>}Matthew 15:17; middle εκβαλλομενοι (i.e. “for themselves,” that they might the more easily save the ship and thereby their lives) τον σιτον εις την θαλασσαν, ^{<1278>}Acts 27:38.

c. “to expel” a person from a society: to banish from a family, ^{<800>}Galatians 4:30 (^{<2110>}Genesis 21:10); εκ (Tdf. omits εκ) της εκκλησιας, ^{<6110>}3 John 1:10.

d. “to compel one to depart”: απο των οριων, ^{<1131>}Acts 13:50; “to bid one depart,” in stern though not violent language, ^{<1025>}Matthew 9:25; ^{<1154>}Mark 5:40; ^{<1091>}Acts 9:40; 16:37 (where distinguished from εξαγειν); to bid one go forth to do some business, ^{<1038>}Matthew 9:38; ^{<2102>}Luke 10:2.

e. so employed that the rapid motion of the one going is transferred to the one sending forth; “to command” or “cause one to depart in haste”: ^{<1048>}Mark 1:43; ^{<1025>}James 2:25; τα παντα (namely, προβατα), to let them out of the fold so that they rush forth (others, to thrust them forth by laying hold of them), ^{<5106>}John 10:4.

f. “to draw out with force, tear out”: τι, ^{<1097>}Mark 9:47.

g. with the implication of force overcoming opposing force; “to cause a thing to move straight on to its intended goal”: την κρισιν εις νικος, ^{<1021>}Matthew 12:20.

h. “to reject with contempt; to cast off or away”: **το ονομα τινος ὡς πονηρον**, ^{<062>}Luke 6:22 (Plato, *Crito*, p. 46 b.; *de rep.* 2, p. 377 c.; Sophocles *O. C.* 636,646; of actors driven from the stage, hissed and hooted off, Demosthenes, p. 449, 19).

2. without the notion of violence;

a. “to draw out, extract,” one thing inserted in another: **το καρφος το εν τω οφθαλμω**, ^{<062>}Luke 6:42; **εκ του οφθαλμου**, *ibid.* and ^{<075>}Matthew 7:5; **απο του οφθαλμου** 4 (where L T Tr WH **εκ**).

b. “to bring out of, to draw or bring forth”: **τι εκ του θησαυρου**, ^{<075>}Matthew 12:35; 13:52; money from a purse, ^{<075>}Luke 10:35.

c. “to except, to leave out,” *i.e.* “not receive”: **τι**, followed by **εξω** (or **εξωθεν**), ^{<612>}Revelation 11:2 (leave out from the things to be measured, equivalent to **μη αυτην μετρησης**).

d. followed by **εις** with the accusative of place, “to lead one forth or away somewhere with a force which he cannot resist”: ^{<012>}Mark 1:12. (On the pleonastic phrase **εκβαλλειν εξω** (or **εξωθεν**) cf. Winer’s *Grammar*, sec. 65, 2.)

{1545} **εκβασις, εκβασεως, ἡ (εκβαινω)**;

1. “an egress, way out” (Homer, et al.): applied figuratively to the way of escape from temptation into which one **εισερχεται** or **εισφερεται** (see these words), ^{<613>}1 Corinthians 10:13.

2. in a sense foreign to secular authors, “the issue” ((cf. its objective sense *e.g.* Epictetus *diss.* 2, 7, 9)) equivalent to “end”: used of the end of life, Sap. 2:17; **εκβασις της αναστροφης τινων**, in ^{<817>}Hebrews 13:7, is not merely the end of their physical life, but the manner in which they closed a well-spent life as exhibited by their spirit in dying; cf. Delitzsch, at the passage.*

{1546} **εκβολη, εκβολης, ἡ (εκβαλλω)**; a. “a casting out”. b. specifically, “the throwing overboard” of goods and lading whereby sailors lighten a ship in a storm to keep her from sinking (Aeschylus *sept.* 769; Aristotle, *eth. Nic.* 3, 1, 5 (p. 1110{a}, 9); Lucian, *de merc. cond.* 1): **ποιεισθαι εκβολην**, Latin *jacturam facere*, “to throw” the cargo

“overboard,” ^{<4278>}Acts 27:18; with **των σκευων** added, the Septuagint ^{<3305>}Jonah 1:5; **των φορτιων**, Pollux 1, 99, p. 70, Hemsterh edition.*

{1547} **εγκαμιζω**; passive (present **εγκαμιζομαι**); imperfect **εξεγκαμιζομην**; “to give away” (**εκ** out of the house (cf. Winer’s Grammar, 102 (97))) “in marriage”: a daughter, ^{<4178>}1 Corinthians 7:38{a} RG (^{<4178>}1 Corinthians 7:38{b} Rec.); ^{<4268>}Matthew 24:38 R G Tr text, passive, “to marry, to be given in marriage,” ^{<4230>}Matthew 22:30 R G (cf. Tdf.’s note at the passage); ^{<2177>}Luke 17:27 RG; see **γαμιζω**. Not found elsewhere.*

{1548} **εγκαμισκω**, equivalent to **εγκαμιζω**, which see: passive (present **εγκαμισκομαι**); ^{<2184>}Luke 20:34f. R G; cf. **γαμισκω** and Fritzsche on Mark, p. 529ff. Not found elsewhere.*

{1549} **εκγονος, εκγονον (εκγινομαι)**, “sprung from one, born, begotten” (Homer and following); commonly as a substantive, **ὁ, ἡ εκγονος, οἱ εκγονοι**, “a son, daughter, offspring, children, descendants”; in the Septuagint common in neuter plural **εκγονα** and **τα εκγονα**, for **γρῆ**] ^{<4073>}Deuteronomy 7:13 (Alexandrian LXX); 28:4, etc.; **μυακαχ**, ^{<3889>}Isaiah 48:19; 61:9; **ἄβε** ^{<3015>}Isaiah 49:15; also in Sir. 40:15; 44:11, etc. In the N.T. once: ^{<3404>}1 Timothy 5:4 **τεκνα η εκγονα**, “grandchildren” ((A.V. renders it by the obsolete, “nephews”; cf. Eastwood and Wright, Bible Word-Book, or B.D. American edition under the word Nephew)).*

{1550} **εκδαπαναω**: (future **εκδαπανησω**); 1 future passive **εκδαπαναθησομαι**; “to exhaust by expending, to spend wholly, use up”: **τας προσοδους**, Polybius 25, 8, 4. Passive reflexively, “to spend oneself wholly”: followed by **υπερ τινος**, of one who consumes strength and life in laboring for others’ salvation, ^{<4725>}2 Corinthians 12:15; cf. Kypke at the passage; (Sophocles’ Lexicon, under the word).*

{1551} **εκδεχομαι**; imperfect **εξεδεχομην**; (**εκ** “from” some person or quarter);

1. “to receive, accept” ((Homer), Aeschylus, Herodotus, and following).
2. “to look for, expect, wait for, await”: **τι**, ^{<4088>}John 5:3 R L; ^{<5110>}Hebrews 11:10; ^{<3187>}James 5:7; **τινα**, ^{<4176>}Acts 17:16; ^{<4561>}1 Corinthians 16:11; **αλληλους εκδεχεσθε** wait for one another, namely, until each shall have received his food, ^{<4513>}1 Corinthians 11:33, cf. ^{<4512>}1 Corinthians 11:21;

followed by ἕως etc. ^{<S103>}Hebrews 10:13; (absolutely, ^{<A131>}1 Peter 3:20 Rec., but see Tdf.'s note at the passage). Rarely with this meaning in secular authors, as Sophocles Philippians 123; Apollod. 1, 9, 27 sec. 3; ἕως ἀν γενηται τι, Dionysius Halicarnassus 6, 67. (Compare: ἀπεκδεχομαι. Cf. δεχομαι, at the end.)*

{1552} εκδηλος, εκδηλον (δηλος), “evident, clear, conspicuous”: ^{<A131>}2 Timothy 3:9. (Homer, Iliad 5, 2; Demosthenes, p. 24, 10; Polybius)*

{1553} εκδημεω, εκδημω; 1 aorist infinitive εκδημησαι; (εκδημος away from home);

1. “to go abroad” (Herodotus, Sophocles, Plato, Josephus, others); hence, universally, “to emigrate, depart”: εκ του σωματος, from the body as the earthly abode of the spirit, ^{<A131>}2 Corinthians 5:8.

2. “to be or live abroad”: ^{<A131>}2 Corinthians 5:9; απο του κυριου, abode with whom is promised us, ^{<A131>}2 Corinthians 5:6; in these examples opposed to ενδημω, which see*

{1554} εκδιδωμι: middle, future εκδωσομαι; 2 aorist 3 person singular εξεδωτο, T WH εξεδετο (see αποδιδωμι); a common word in Greek authors from Homer, Iliad 3, 459 on; “to give out of one’s house, power, hand, stores; to give out, give up, give over”; hence, also “to let out for hire, to farm out,” Herodotus 1, 68; γεωργια δε εκδεδομεναι δουλοις, Plato, legg. 7, p. 806 d.; others. In the N. T., middle “to let out for one’s advantage”: ^{<A131>}Matthew 21:33, 41 (Rec. εκδοσεται, cf. Tdf.’s note; Buttmann, 47 (41)); ^{<A131>}Mark 12:1; ^{<A131>}Luke 20:9.*

{1555} εκδιηγομαι, εκδιηγουμαι; deponent middle; properly, “to narrate in full or wholly”; universally, “to relate, tell, declare”: τι, ^{<A131>}Acts 13:41 (^{<S103>}Hebrews 1:5); 15:3. ((Aristotle, rhet. Alex. 23, p. 1434{b}, 4); Josephus, (Philo), Galen (others); the Septuagint.)*

{1556} εκδικεω, εκδικω; future εκδικησω; 1 aorist εξεδικησα; (εκδικος, which see); the Septuagint for μαϛεδϛαϛε ϛραε

a. τινα, “to vindicate one’s right, do one justice” (A.V. “avenge”): Luke 18 (1 Macc. 6:22); τινα απο τινος, “to protect, defend, one person from another,” ^{<A131>}Luke 18:3; ἑαυτον, “to avenge oneself,” ^{<A131>}Romans 12:19.

β. τι, “to avenge a thing” (*i.e.* to punish a person for a thing): **την παρακοην**, ^{<7016>}2 Corinthians 10:6; **το αίμα τινος απο** or **εκ τινος**, to demand in punishment the blood of one from another, *i.e.* to exact of the murderer the penalty of his crime (A.V. “avenge one’s blood on or at the hand of”): ^{<6600>}Revelation 6:10; 19:2; see **εκ**, I. 7. (In Greek authors from (Apollod.), Diodorus down.)*

{1557} **εκδικησις, εκδικησεως, ή (εκδικεω**, which see), the Septuagint for **hmqh]** and **μqr; hDqr]** **φρνῆι** (^{<2368>}Ezekiel 16:38; 23:45) and **μγφρν]** “a revenging; vengeance, punishment”: ^{<5129>}Romans 12:19 and ^{<3100>}Hebrews 10:30 from ^{<1525>}Deuteronomy 32:35; ^{<6071>}2 Corinthians 7:11; ^{<222>}Luke 21:22; **ποιειν την εκδικησιν τινος**, to vindicate one from wrongs, accomplish the avenging of, ^{<2807>}Luke 18:7f; **τινι**, to avenge an injured person, ^{<4472>}Acts 7:24 (^{<0713>}Judges 11:36); **εκδικησις τινος**, objective, “the punishment of one,” ^{<4124>}1 Peter 2:14; **διδοναι εκδικησιν τινι**, to inflict punishment on (render vengeance to) one, ^{<5008>}2 Thessalonians 1:8; cf. (Sir. 12:6); ^{<2514>}Ezekiel 25:14. (Polybius 3, 8, 10.)*

{1558} **εκδικος, εκδικον (δικη** right, justice, penalty);

1. “without law and justice (cf. Latin *exlex*), unjust”: Aeschylus, Sophocles, Euripides, Aelian n. an. 16, 5.

2. “exacting penalty from” (**εκ**) one; “an avenger, punisher”: ^{<5104>}Romans 13:4; **περι τινος**, ^{<5045>}1 Thessalonians 4:6; (Sap. 12:12; Sir. 30:6; 4 Macc. 15:26 (29); (Plutarch, de garrul. sec. 14, p. 509 f.); Herodian, 7, 4, 10 (5th edition, Bekker; others)).*

{1559} **εκδιωκω**: future **εκδιωξω**; 1 aorist **εξεδιωξα**;

1. “to drive out, banish”: **τινα**, ^{<2149>}Luke 11:49 (here WH Tr marginal reading **διωξουσιν**; some refer this to 2); (Thucydides 1, 24; Lucian, Tim. 10; the Septuagint ^{<3383>}1 Chronicles 8:13; ^{<3121>}Joel 2:20, etc.).

2. “to pursue” equivalent to “to persecute, oppress with calamities”: **τινα**, ^{<3025>}1 Thessalonians 2:15 (some refer this to 1); (^{<3885>}Psalms 118:157 (119:157); Sir. 30:19; Demosthenes, 883, 27).*

{1560} **εκδοτος, εκδοτον (εκδιδωμι)**, “given over, delivered up,” (to enemies, or to the power, the will, of someone): **λαμβανειν τινα εκδοτον**, ^{<4023>}Acts 2:23 (but **λαβοντες** is rejected by G L T Tr WH);

διδοναι or ποιειν τινα εκδοτος Herodotus 3, 1; Demosthenes, 648, 25; Josephus, Antiquities 6, 13, 9; Palaeph. 41, 2; others; Bel and the Dragon, verse 22; **ἑαυτον εκδοτος διδοναι τω θανατω**, Ignatius ad Smyrn. 4, 2.*

{1561} εκδοχη, εκδοχης, ἡ (εκδεχομαι), “the act” or “manner of receiving from”; hence, in secular authors.

1. “reception”.

2. “succession”.

3. (a taking in a certain sense, *i.e.*) “interpretation”.

4. once in the sacred writings, “expectation, awaiting” (cf. **εκδεχομαι**, 2): ~~8027~~ Hebrews 10:27.*

{1562} εκδυω: 1 aorist **εξεδυσα**; 1 aorist middle **εξεδυσαμην**; (**δυω**); “to take off”: **τινα**, “to strip one” of his garments, ~~4278~~ Matthew 27:28 (L WH marginal reading **ενδυς**.); ~~4200~~ Luke 10:30; **τινα τι** (as in Greek from Homer down) (a thing “from” a person): ~~4278~~ Matthew 27:31; ~~4150~~ Mark 15:20; middle, “to take off from oneself, to put off one’s raiment” (Xenophon, Ag. 1, 28; Hell. 3, 4, 19); figuratively, “to put off the body, the clothing of the soul” (A.V. “be unclothed”): ~~4204~~ 2 Corinthians 5:4; the reading **εκδυσαμενοι**, adopted in ~~4203~~ 2 Corinthians 5:3 by certain critics (*e.g.* Mill, Tdf. 7, Reiche, others), is due to a correction by the copyists; see **γυμνος**, 1 d. (Compare: **απεκδυομαι**.)*

{1563} εκει, adverb of place, “there”;

a. properly: ~~4203~~ Matthew 2:13,15; 5:24, and frequent. In ~~4238~~ Luke 13:28; **εκει** is not used for **εν εκεινω τω καιρω** followed by **οταν** (“at that time ... when” etc.), but means “in that place whither ye have been banished”; cf. Meyer at the passage **οι εκει**, namely, **οντες**, standing there, ~~4271~~ Matthew 26:71 (Tr marginal reading **αυτοι εκει**). It answers to a relative adverb: **ου το πνευμα, εκει ελευθερια**, ~~4207~~ 2 Corinthians 3:17 Rec.; ~~4202~~ Matthew 6:21; 18:20; 24:28; ~~4260~~ Mark 6:10; ~~4234~~ Luke 12:34; Hebraistically, where a preceding adverb or relative pronoun has already attracted the verb, **εκει** is added to this verb pleonastically: ~~4216~~ Revelation 12:6 G T Tr WH (**οπου εχει εκει τοπον**), ~~4214~~ Revelation 12:14 (**οπου τρεφεται εκει**); cf. ~~4245~~ Deuteronomy 4:5,14,26; 1 Macc. 14:34, and what was said, p. 86{b}, 5 on the pronoun **αυτος** after a relative.

b. by a negligent use common also in the classics it stands after verbs of motion for **εκεισε**, “thither”: so after **απερχομαι**, ^{<4022>}Matthew 2:22; **μεταβαινω**, ^{<4172>}Matthew 17:20; **υπαγω**, ^{<4108>}John 11:8; **ερχομαι**, ^{<4183>}John 18:3; **προπεμπομαι**, ^{<4534>}Romans 15:24; cf. Lob. ad Phryn., pp. 43f, 128; Hermann on Sophocles Antig. 515; Trachin. 1006; Alexander Buttmann (1873) on Philoct. 481; Winer’s Grammar, sec. 54, 7; Buttmann, 71 (62) and 378 (324).

{1564} **εκειθεν**, adverb of place, “thence, from that place” (A.V. sometimes “from thence”): ^{<4021>}Matthew 4:21; ^{<4061>}Mark 6:1; ^{<4094>}Luke 9:4; ^{<4048>}John 4:43; ^{<4403>}Acts 13:4; and often in the historical books of the N.T. **οι εκειθεν** elliptically for **οι εκειθεν, διαβηναι, θελοντες**, ^{<4065>}Luke 16:26 (where L WH omit **οι**).

{1565} **εκεινος, εκεινη, εκεινο** (from **εκει**, properly, “the one there,” cf. German *dortig, der dort*), demonstrative pronoun, “that” man, woman, thing (Latin *ille, illa, illud*); properly of persons, things, times, places somewhat remote from the speaker.

1. used absolutely,

a. in antithesis, referring to the more remote subject: opposed to **ουτος**, ^{<2814>}Luke 18:14; ^{<3045>}James 4:15; **υμιν ... εκεινοις**, ^{<4031>}Matthew 13:11; ^{<4041>}Mark 4:11; **εκεινοι ... ημεις**, ^{<3825>}Hebrews 12:25; **αλλοι ... αλλοι ... εκεινος**, ^{<4009>}John 9:9; **εκεινον ... εμε**, ^{<4080>}John 3:30; **οι Ιουδαιοι ... εκεινος δε**, ^{<4121>}John 2:20f; **ο μεν κυριος Ιησους** (R G T omit **Ιησους** WH Tr marginal reading brackets) ... **εκεινοι δε**, ^{<4169>}Mark 16:19f, etc.

b. of noted persons (as in classic Greek): in a bad sense, “that notorious man,” ^{<4071>}John 7:11; 9:28; in a good sense — of the Lord Jesus, ^{<4016>}1 John 2:6; 3:3,5,7,16; 4:17; of the Holy Spirit, with an apposition added, **εκεινος, το πνευμα της αληθειας**, ^{<4163>}John 16:13.

c. referring to a noun immediately preceding, “he, she, it,” (Latin *is, ea, id*, German *selbiger*): ^{<4075>}John 7:45; 5:46; ^{<4161>}Mark 16:11; ^{<4483>}Acts 3:13, etc.; cf. Winer’s Grammar, sec. 23, 1; (Buttmann, 104 (91). Here perhaps may be noticed its use together with **αυτος** of the same subject in the same sentence: **εξωγρημενοι υπ’ αυτου** (*i.e.* the devil) **εις το εκεινου θελημα**, ^{<5125>}2 Timothy 2:26; cf. Thucydides 1, 132, 6; 4, 29, 3; Xenophon, Cyril 4, 5, 20; see Riddell, the Apology of Plato, Appian, sec. 49; Kühner, sec. 467, 12; cf. **ζωγρευω** 2); equivalent to an emphatic (German *er*) “he,”

etc., ^{<4172>}Matthew 17:27; ^{<4108>}John 1:8; 5:43; ^{<5417>}Titus 3:7; equivalent to the forcibly uttered German *der* (“that one” etc.), in which sense it serves to recall and lay stress upon nouns just before used (cf. our resumptive “the same”; Winer’s Grammar, sec. 23, 4): ^{<4118>}John 1:18; 5:39; 12:48; 14:26; 15:26; especially is it thus resumptive of a subject expressed participially (Buttmann, 306 (262f)): ^{<4175>}Mark 7:15 (T WH omit; Tr brackets the pronoun), ^{<4171>}Mark 7:20; ^{<4113>}John 1:33; 9:37 (ἐκεῖνος ἐστίν, namely, ὁ ὕιος τοῦ Θεοῦ, see εἰμι, II. 5); ^{<4101>}John 10:1; 14:21; ^{<5444>}Romans 14:14; ^{<4108>}2 Corinthians 10:18; (Xenophon, Cyril 6, 2, 33 ὁ γὰρ λογγὴν ἀκονῶν, ἐκεῖνος καὶ τὴν ψυχὴν τι παρακονά). d. followed by ὅτι, ^{<4144>}Matthew 24:43; followed by ὅς, ^{<4133>}John 13:26; ^{<5445>}Romans 14:15.

2. joined with nouns, and then the noun with the article either precedes, or (somewhat more rarely) follows it (Winer’s Grammar, 162 (153)) (Buttmann, 119f (104f));

a. in contrasts: ἡ πρώτη ἐκεῖνη, ^{<5807>}Hebrews 8:7.

b. used to distinguish accurately from others the things or the persons spoken of, (German *selbig*): ^{<4175>}Matthew 7:25,27; 10:15; 18:32; ^{<4134>}Mark 3:24f; ^{<4168>}Luke 6:48f; ^{<4185>}John 18:15, and often; especially of Time — and of time past: ἐν ταῖς ἡμέραις ἐκεῖναις, **μῦμιβᾶθη**; “at that time which has been spoken of”; said of time which the writer either cannot or will not define more precisely and yet wishes to be connected with the time of the events just narrated: ^{<4101>}Matthew 3:1; ^{<4100>}Mark 1:9; 8:1; ^{<4101>}Luke 2:1 (^{<4121>}Exodus 2:11; ^{<4780>}Judges 18:1; ^{<4201>}1 Samuel 28:1); cf. Fritzsche on Matthew, p. 106f; “at the time under consideration”: ^{<4142>}Luke 4:2; 9:36; the same phrase is used of time future: ^{<4149>}Matthew 24:19; ^{<4128>}Acts 2:18 (from ^{<4129>}Joel 2:29 (^{<4129>}Joel 3:2)); ^{<4116>}Revelation 9:6; likewise in the singular, ἐν ἐκεῖνῃ τῇ ἡμέρᾳ, ^{<4173>}Luke 17:31; ^{<4163>}John 16:23,26. But the solemn phrase ἐκεῖνῃ ἡ ἡμέρᾳ, or ἡ ἡμέρᾳ ἐκεῖνη, simply sets future time in opposition to the present, “that fateful day,” that decisive day, when the Messiah will come to judge: ^{<4172>}Matthew 7:22; ^{<4163>}Luke 6:23; 10:12; ^{<5110>}2 Thessalonians 1:10; ^{<5112>}2 Timothy 1:12,18; ^{<4164>}Revelation 16:14 (where L T Tr WH omit ἐκεῖνης); so in the phrase ὁ αἰὼν ἐκεῖνος, ^{<4175>}Luke 20:35.

3. ἐκεῖνης (in Rec. δι’ ἐκεῖνης), scil. ὁδόν, adverbially, (“by”) “that way”: ^{<4194>}Luke 19:4; Winer’s Grammar, sec. 64, 5; (Buttmann, 171 (149)); see ποῖος, at the end). John’s use of the pronoun ἐκεῖνος is discussed by

Steitz in the Studien und Kritiken for 1859, p. 497ff; 1861, p. 267ff, and by Alex. Buttmann, *ibid.* 1860, p. 505ff and in Hilgenfeld's *Zeitsch. für wissenschaftl. Theol.* 1862, p. 204ff; Buttmann clearly proves in opposition to Steitz that John's usage deviates in no respect from the Greek; Steitz, however, resorts to psychological considerations in the case of ^{<395>}John 19:35 (regarding **εκεινος** there as expressing the writer's inward assurance. But Steitz is now understood to have modified his published views.)

{1566} **εκεισε**, adverb of place, "thither, toward that place": ^{<420>}Acts 21:3, on which see Winer's Grammar, 349 (328); used for **εκει** in the pregnant construction **τους εκεισε οντας**, collected there, ^{<420>}Acts 22:5 (Acta Thomae sec. 8); cf. Winer's Grammar, sec. 54, 7.*

{1567} **εκζητω, εκζητω**; 1 aorist **εξεζητησα**; passive, 1 aorist **εξεζητηθην**; 1 future **εκζητηθησομαι**; (**εκ** "out" from a secret place, from all sides); the Septuagint very often for **vr ðē**; also for **vQBi** etc.;

a. "to seek out, search for": properly, **τινα**, 1 Macc. 9:26; figuratively: **τον κυριον, τον θεον**, to seek the favor of God, worship him, ^{<4157>}Acts 15:17; ^{<811>}Romans 3:11 (Tr marginal reading WH marginal reading **ζητων**); ^{<810>}Hebrews 11:6 (^{<912>}Psalm 13:2 (^{<942>}Psalm 14:2); ^{<935>}Psalm 33:5; (^{<945>}Psalm 34:5); ^{<983>}Psalm 68:33 (^{<983>}Psalm 69:33); ^{<304>}Amos 5:4, etc.).

b. "to seek out" *i.e.* "investigate, scrutinize": **τι**, Sir. 39:1, 3; **περι τινος**, to examine into anything, ^{<6110>}1 Peter 1:10, where it is joined with **εξερευναν** (to "seek out" and "search out"), as in 1 Macc. 9:26.

c. "to seek out for oneself, beg, crave": ^{<827>}Hebrews 12:17.

d. "to demand back, require": **το αιμα των προφητων απο της γενεας ταυτης**, to take vengeance on this generation for the slaughter of the prophets (after the Hebrew, cf. ^{<1041>}2 Samuel 4:11; ^{<388>}Ezekiel 3:18; see **εκ**, I. 7): ^{<215>}Luke 11:50 (51). (In secular authors thus far only a single passage has been noted in which this word appears, Aristid. or. 8, i., p. 488 (*i.e.* orat. 38, i., p. 726, Dindorf edition).)*

{2214} **εκζητησις** (**εκζητω**, which see), **εκζητησεως, η̄**;

1. "an investigating".

2. “a subject of subtle inquiry and dispute” (R. V. “questioning”): ^{<500>}1 Timothy 1:4 T Tr (WH; see Ellicott at the passage and cf. **οικονομια**). (Basil Caesar, Didymus of Alexandria (circa 395 A. D.).)*

{1568} **εκθαμβεω, εκθαμβω**: Passive (present **εκθαμβουμαι**); 1 aorist **εξεθαμβηθην**; (**εκθαμβος**, which see);

1. transitive, “to throw into amazement or terror; to alarm thoroughly, to terrify”: Sir. 30:9; (^{<887>}Job 33:7 Aquila, Complutensian LXX).

2. intransitive, “to be struck with amazement; to be thoroughly amazed, astounded”; in Greek writings once, the Orphica Arg. 1217. In the N.T. only in the passive and by Mark: “to be amazed,” for joy at the unexpected coming of Christ, 9:15; “to be struck with terror,” 16:5f; joined with **αδημονειν**, 14:33.*

{1569} **εκθαμβος, εκθαμβον** (**θαμβος**, cf. **εκφοβος**), “quite astonished, amazed”: ^{<481>}Acts 3:11. (Polybius 20, 10, 9. Ecclesiastical and Byzantine writings; “terrifying, dreadful,” ^{<717>}Daniel 12:7 Theodotion.)*

εκθαυμαζω: (imperfect **εξεθαυμαζον**); “to wonder or marvel greatly” (see **εκ**, VI. 6): **επι τινι**, “at one,” ^{<4127>}Mark 12:17 T WH. (Sir. 27:23; 43:18; Dionysius Halicarnassus, Longinus, others.)*

{1570} **εκθετος, εκθετον** (**εκτιθημι**), “cast out, exposed”: **ποιειν εκθετα** (equivalent to **εκτιθεναι**) **τα βρεφη**, ^{<479>}Acts 7:19. (Euripides, Andr. 70; (Manetho, apoteles. 6, 52).)*

{1571} **εκκαθαιρω**: 1 aorist **εξεκαθαρα** (on the **α** cf. Buttman, 41 (35)); (**εκ** either equivalent to “utterly” or for **εκ τινος**); in Greek writings from Homer, Iliad 2, 153 down; “to cleanse out, clean thoroughly”: **εμ αυτον απο τινος**, to avoid defilement from one and so keep oneself pure, ^{<522>}2 Timothy 2:21; with the accusative of the thing by the removal of which something is made clean (A.V. “purge out”), ^{<487>}1 Corinthians 5:7. (For **āræ** equivalent to “to cleanse,” ^{<1004>}Judges 7:4 variant; for **r [Bi** equivalent to “to take away,” ^{<853>}Deuteronomy 26:13.)*

{1572} **εκκαλω**: 1 aorist passive **εξεκαυθην**;

1. “to burn out”.

2. “to set on fire”. passive “to be kindled, to burn” (Herodotus and following; often in the Septuagint): properly, of fire; metaphorically, of the fire and glow of the passions (of anger, ^{<B17>}Job 3:17; Sir. 16:6, and often in Plutarch); of lust, ^{<B17>}Romans 1:27 (Alciphron 3, 67 **ὄντως ἐξεκαυθην εἰς ἐρωτα**).*

{1573} **εκκακew, εκκακw**; (1 aorist **ἐξεκακησα**); (**κακος**); “to be utterly spiritless, to be wearied out, exhausted”; see **εγκακew** (cf. Winer’s Grammar, 25).

{1574} **εκκεντεw, εκκεντω**: 1 aorist **ἐξεκεντησα**;

1. “to put out, dig out”: **τα ομματα**, Aristotle, h. a. 2, 17 (p. 508{b}, 6); 6, 5.

2. “to dig through, transfix, pierce”: **τινα**, ^{<B17>}Revelation 1:7; **οψονται εἰς ὄν** (*i.e.* **εἰς τουτον, ὄν** (cf. Winer’s Grammar, 158 (150))) **ἐξεκεντησαν**, ^{<B17>}John 19:37. (Polybius 5, 56, 12; Polyæn. 5, 3, 8; for **ῥαε**, ^{<B17>}Judges 9:54; **græto** kill, ^{<B17>}Numbers 22:29. 2 Macc. 12:6. Cf. Fischer, Deuteronomy vitii lexicc. etc., p. 540f.)*

{1575} **εκκλαw**: 1 aorist passive **ἐξεκλασθην**; “to break off; to cut off”: ^{<B17>}Romans 11:17, 19, 20 R G T WH (on this verse see **κλαw**). (the Septuagint ^{<B17>}Leviticus 1:17; Plato, rep. 10, p. 611 d.; Plutarch, Alciphron, others.)*

{1576} **εκκλειw**: 1 aorist infinitive **εκκλεισαι**; 1 aorist passive **ἐξεκλεισθην**; (from (Herodotus) Euripides down); “to shut out”: ^{<B17>}Galatians 4:17 (viz. from contact with me and with teachers cooperating with me); equivalent to “to turn out of doors”: to prevent the approach of one, passive in ^{<B17>}Romans 3:27.*

{1577} **εκκλησια, εκκλεσιας, ἡ** (from **εκκλητος** called out or forth, and this from **εκκαλεw**); properly, “a gathering of citizens called out from their homes into some public place; an assembly”; so used

1. among the Greeks from Thucydides (cf. Herodotus 3, 142) down, “an assembly of the people” convened at the public place of council for the purpose of deliberating: ^{<B17>}Acts 19:39.

2. in the Septuagint often equivalent to **ἡ ἐκκλησία**; “the assembly of the Israelites,” <0208>Judges 21:8; <0391>1 Chronicles 29:1, etc., especially when gathered for sacred purposes, <0633>Deuteronomy 31:30 (<0630>Deuteronomy 32:1); <0685>Joshua 8:35 (<0698>Joshua 9:8), etc.; in the N.T. thus in <0478>Acts 7:38; <0812>Hebrews 2:12.

3. “any gathering or throng of men assembled by chance or tumultuously”:
<0492>Acts 19:32,41.

4. in the Christian sense,

a. “an assembly of Christians gathered for worship”: **ἐν ἐκκλησία**, in the religious meeting, <0349>1 Corinthians 14:19,35; **ἐν ταῖς ἐκκλησίαις**, <0349>1 Corinthians 14:34; **συνερχεσθαι ἐν ἐκκλησία**, <0318>1 Corinthians 11:18; cf. Winer’s Grammar, sec. 50, 4a.

b. “a company of Christians,” or of those who, hoping for eternal Salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs according to regulations prescribed for the body for order’s sake;

aa. those who anywhere, in city or village, constitute such a company and are united into one body: <0451>Acts 5:11; 8:3; <0447>1 Corinthians 4:17; 6:4; <0445>Philippians 4:15; <0406>3 John 1:6 (cf. Winer’s Grammar, 122 (116)); with specification of place, <0400>Acts 8:1; 11:22; <0500>Romans 16:1; <0447>1 Corinthians 4:17; 6:4; <0600>Revelation 2:1, 8, etc.; **Θεσσαλονικεων**, <0500>1 Thessalonians 1:1; <0500>2 Thessalonians 1:1; **Λαοδικεων**, <0446>Colossians 4:16; with the genitive of the possessor, **του Θεου** (equivalent to **ἡ ἐκκλησία**) <0403>Numbers 16:3; 20:4), <0412>1 Corinthians 11:22; and mention of the place, <0400>1 Corinthians 1:2; <0400>2 Corinthians 1:1. Plural, **αἱ ἐκκλησῖαι**: <0454>Acts 15:41; <0407>1 Corinthians 7:17; <0409>2 Corinthians 8:19; <0600>Revelation 1:4; 3:6, etc.; with **του Θεου** added, <0524>1 Thessalonians 2:14; <0500>2 Thessalonians 1:4; **του Χριστου**, <0500>Romans 16:16; with mention of the place, as **της Ασιας, Γαλατίας**, etc.: <0500>1 Corinthians 16:1, 19; <0400>2 Corinthians 8:1; <0400>Galatians 1:2; **της Ιουδαίας ταῖς ἐν Χριστῷ**, joined to Christ (see **ἐν**, I. 6b.), *i.e.* Christian assemblies, in contrast with those of the Jews, <0402>Galatians 1:22; **ἐκκλησῖαι τῶν ἐθνῶν**, gathered from the Gentiles, <0500>Romans 16:4; **τῶν ἁγίων**, composed of the saints, <0349>1 Corinthians 14:33. **ἡ ἐκκλησία κατ’ οἶκον τινος**,

“the church in one’s house,” *i.e.* the company of Christians belonging to a person’s family; others less aptly understand the phrase of the Christians accustomed to meet for worship in the house of someone (for as appears from ^{<4623>}1 Corinthians 14:23, the whole Corinthian church was accustomed to assemble in one and the same place; (but see Lightfoot on ^{<5045>}Colossians 4:15)): ^{<5165>}Romans 16:5; ^{<4669>}1 Corinthians 16:19; ^{<5045>}Colossians 4:15; ^{<5002>}Philemon 1:2. The name ἡ ἐκκλησία is used even by Christ while on earth of the company of his adherents in any city or village: ^{<0817>}Matthew 18:17.

bb. the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be: ^{<0168>}Matthew 16:18 (where perhaps the Evangelist employs *την ἐκκλησίαν* although Christ may have said *την βασιλειαν μου*); ^{<4128>}1 Corinthians 12:28; ^{<4002>}Ephesians 1:22; 3:10; 5:23ff,27,29,32; ^{<5006>}Philippians 3:6; ^{<5018>}Colossians 1:18,24; with the genitive of the possessor: *του κυριου*, ^{<4403>}Acts 20:28 (R Tr marginal reading WH *του Θεου*); *του Θεου*, ^{<4013>}Galatians 1:13; ^{<4659>}1 Corinthians 15:9; ^{<5485>}1 Timothy 3:15.

cc. the name is transferred to the assembly of faithful Christians already dead and received into heaven: ^{<5823>}Hebrews 12:23 (on this passage see in *απογραφω*, b. and *πρωτοτοκος*, at the end). (In general, see Trench, sec. 1, and B. D. under the word Church, especially American edition; and for patristic usage Sophocles’ Lexicon, under the word.)

{1578} *ἐκκλινω* (^{<5167>}Romans 16:17 T Tr WH); 1 aorist *ἐξεκλινα*; in Greek writings from Thucydides down; the Septuagint chiefly for *ῥῶς* and *ἠῆν*; intransitive, “to turn aside, deviate” (from the right way and course, ^{<3018>}Malachi 2:8 (cf. ^{<0832>}Deuteronomy 5:32)); metaphorically and absolutely, “to turn (oneself) away” (Buttmann, 144f (126f); Winer’s Grammar, 251 (236)), either from the path of rectitude, ^{<4882>}Romans 3:12 (^{<4913>}Psalms 13:3 (^{<4943>}Psalms 14:3)); or from evil (*a malis declinare*, Cicero, Tusc. 4, 6): *αποκακω*, ^{<0811>}1 Peter 3:11 (^{<0835>}Psalms 33:15 (^{<0845>}Psalms 34:15); ^{<0812>}Psalms 36:27 (^{<4877>}Psalms 37:27); ^{<0807>}Proverbs 3:7); *απο* with the genitive of person “to turn away from, keep aloof from, one’s society; to shun one”: ^{<5167>}Romans 16:17 (*ὄυς*, Ignatius ad Ephesians 7, 1).*

{1579} εκκολυμβαω, εκκολυμβω: 1 aorist participle εκκολυμβησας; “to swim out of”: ^{<427d>}Acts 27:42. (Euripides, Hel. 1609; Diodorus, Dionysius Halicarnassus).*

{1580} εκκομιζω: imperfect passive εξεκομιζομην; “to carry out”; a dead man for burial (Polybius 35, 6, 2; Plutarch, Agis 21; Herodian, 2, 1, 5 (2nd edition, Bekker), etc.; in Latin *efferre*): ^{<4172>}Luke 7:12.*

{1464} εκκοπη, εκκοπης, ή (Polybius, Plutarch, others), see εγκοπη.

{1581} εκκοπτω: future εκκοψω; 1 aorist imperative εκκοψον, subjunctive εκκοψω; (passive, present εκκοπτομαι); 2 aorist εξεκοπην; 2 future εκκοπησομαι; “to cut out, cut off”; a. properly: of a tree, ^{<4180>}Matthew 3:10; 7:19; ^{<4180>}Luke 3:9; 13:7, 9 (Herodotus 9, 97, etc.); a hand, an eye: ^{<4180>}Matthew 5:30; 18:8 (τον οφθυλμον, Demosthenes, p. 744 (13) 17); passive εκ τινος, a branch from a tree, ^{<6112>}Romans 11:22, 24. b. figuratively: την αφορμην, to cut off occasion, ^{<7112>}2 Corinthians 11:12 (την ελπιδα, ^{<1890>}Job 19:10). In ^{<4187>}1 Peter 3:7 read εγκοπτεσθαι; see εγκοπτω.*

{1582} εκκρεμαμαι (middle of εκκρεμαννυμι, cf. Alexander Buttmann (1873) Ausf. Spr. 2:224f; (Veitch, under the word, κρεμαμαι); Buttmann, 61 (53)): (imperfect εξεκρεμαμην); “to hang from”: εξεκρεματο αυτου ακουων, hung upon his lips (Vergil Aen. 4, 79), ^{<2198>}Luke 19:48, where T WH εξεκρεμετο, after manuscripts a B, a form which T conjectures “*a vulgari usu haud alienum fuisse*;” (cf. Buttmann, as above; WH’s Appendix, p. 168). (Plato, Philo, Plutarch, others).*

{1582} εκκρεμομαι, see the preceding word.

{1583} εκκλαεω, εκκλαλω: 1 aorist infinitive εκκλαλησαι; “to speak out, divulge”: τινι, followed by οτι, ^{<4232>}Acts 23:22. (Judith 11:9; Demosthenes, Philo, Dio Cassius, others).*

{1584} εκκλαμπω: future εκκλαμψω; “to shine forth”: ^{<4136>}Matthew 13:43; ^{<7128>}Daniel 12:3 variant (Greek writings from Aeschylus down).*

{1585} εκκλανθανω: “to cause to forget”; middle, “to forget”; perfect εκκλελησμαι, followed by the genitive: ^{<3128>}Hebrews 12:5. (Homer and following.)*

{1586} εκλεγω: perfect passive participle εκλελεγμενος, once in <498> Luke 9:35 L marginal reading T Tr WH; middle, imperfect εξελεγομην (<447> Luke 14:7); 1 aorist εξελεξαμην; in Greek writings from Herodotus down; the Septuagint for רַגַּבְּ “to pick out, choose”; in the N.T. (except <498> Luke 9:35, where the reading is doubtful) always middle, εκλεγομαι, “to pick or choose out for oneself”: τι, <400> Luke 10:42; 14:7; τινα, one from among many (of Jesus choosing his disciples), <460> John 6:70; 13:18; 15:16; <400> Acts 1:2; απο τινων, from a number of persons (Sir. 45:16), <463> Luke 6:13; εκ του κοσμου, <459> John 15:19; used of choosing one for an office, <406> Acts 6:5; followed by εκ τινων, <402> Acts 1:24; to discharge some business, <452> Acts 15:22, 25; εν ημιν (others υμιν) εξελεξατο ο Θεος, followed by the accusative and infinitive denoting the end, “God made choice among us” i.e. “in our ranks,” <457> Acts 15:7, where formerly many, misled by the Hebrew רַגַּבְּ](<491> 1 Samuel 16:9; <1086> 1 Kings 8:16, etc., and the Septuagint of these passages), wrongly regarded εν ημιν as the object on which the mind of the chooser was as it were fixed; (Winer’s Grammar, sec. 32, 3 a.; Buttmann, 159 (138)). Especially is God said εκλεξασθαι those whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight: thus of the Israelites, <437> Acts 13:17 (<442> Deuteronomy 14:2 (cf. <437> Deuteronomy 4:37); 2 Macc. 5:19); of Christians, as those whom he has set apart from among the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: <430> Mark 13:20; <407> 1 Corinthians 1:27f; with two accusatives, one of the object, the other of the predicate (Winer’s Grammar, sec. 32, 4 b.), <406> James 2:5; τινα εν Χριστω, “so that the ground of the choice lies in Christ and his merits,” followed by the accusative with an infinitive denoting the end, <404> Ephesians 1:4. In <498> Luke 9:35 L marginal reading T Tr WH Jesus is called ο υιος του Θεου ο εκλελεγμενος (R G L text αγαπητος), as being dear to God beyond all others and exalted by him to the preeminent dignity of Messiah; but see εκλεκτος, 1 b.*

{1587} εκλειπω; future εκλειψω; 2 aorist εξελιπον;

1. transitive,

a. “to leave out, omit, pass by”.

b. “to leave, quit” (a place): **το ζην, τον βιον**, “to die,” 2 Macc. 10:13; 3 Macc. 2:23; Sophocles Electr. 1131; Polybius 2, 41, 2, others; Dionysius Halicarnassus 1, 24; Luc. Macrobius, 12; Alciphron 3, 28.

2. intransitive, “to fail”; *i.e.* “to leave off, cease, stop”: **τα ετη**, ^{<3012>}Hebrews 1:12 from Psalm 101: (cii.) 28 (where for **μπαε**); **ή πιστις**, ^{<0223>}Luke 22:32; riches, according to the reading **εκλιπη** (L text T Tr WH), ^{<0169>}Luke 16:9 (often so in Greek writings, and the Septuagint as ^{<2473>}Jeremiah 7:28; 28:30(^{<2533>}Jeremiah 51:30)). as often in classic Greek from Thucydides down, it is used of the failing or eclipse of the light of the sun and the moon: **του ήλιου εκλιποντος** (WH **εκλειποντος**), “the sun having failed” (or “failing”), ^{<0235>}Luke 23:45 Tdf.; on this (without doubt the true) reading (see especially WH’s Appendix, at the passage, and) cf., besides Tdf.’s note, Keim, iii. 440 (English translation, 6:173) (Sir. 17:31 (26)). “to expire, die”; so according to R G L marginal reading **εκλιπητε** in ^{<0169>}Luke 16:9 (Tobit 14:11; Sap. 5:13; the Septuagint for **[wge]** ^{<0258>}Genesis 25:8, etc.; ^{<0432>}Psalm 103:29 (^{<0443>}Psalm 104:29); ^{<2019>}Lamentations 1:19; for **tWm**, ^{<2497>}Jeremiah 49:17 (^{<2407>}Jeremiah 42:17), 22. Plato, legg. 6, 759 e.; 9,856 e.; Xenophon, Cyril

{1588} **εκλεκτος, εκλεκτη, εκλεκτον** (**εκλεγω**), “picked out, chosen”; rare in Greek writ., as Thucydides 6, 100; Plato, legg. 11, p. 938 b.; 12, 948 a., etc.; the Septuagint for **rWj B**; and **ryj B**; in the N.T.

1. “chosen by God,” and

a. “to obtain salvation through Christ” (see **εκλεγω**); hence, Christians are called **οι εκλεκτοι του Θεου**, “the chosen or elect of God” (cf. Winer’s Grammar, 35 (34); 234 (219)), (**γρϋj B]hwby**] said of pious Israelites ^{<2359>}Isaiah 65:9,15,23; ^{<0440>}Psalm 104:43 (^{<0456>}Psalm 105:43), cf. Sap. 4:15); ^{<0207>}Luke 18:7; ^{<0083>}Romans 8:33; ^{<5082>}Colossians 3:12; ^{<6001>}Titus 1:1; without the genitive **Θεου**, ^{<0102>}Matthew 24:22,24; ^{<0130>}Mark 13:20,22; ^{<0001>}1 Peter 1:1; with the addition of **του Χριστου**, as the genitive of possessor, ^{<0101>}Matthew 24:31; ^{<0137>}Mark 13:27 (T Tr omit the genitive); **κλητοι και εκλεκτοι και πιστοι**, ^{<0174>}Revelation 17:14; **γενος εκλεκτον**, ^{<0101>}1 Peter 2:9 (from ^{<2363>}Isaiah 43:20, cf. Additions to ^{<7004>}Esther 8:40 (^{<7001>}Esther 6:17, p. 64, Fritzsche edition)); **εκλεκτοι**, those who have become true partakers of the Christian salvation are contrasted with **κλητοι**, those who have been invited but who have not shown themselves fitted to obtain it

(others regard the ‘called’ and the ‘chosen’ here as alike partakers of salvation, but the latter as the ‘choice ones’ (see 2 below), distinguished above the former; cf. James Morison or Meyer at the passage), ^{<4116>}Matthew 20:16 (here T WH omit; Tr brackets the clause); 22:14; finally, those are called **εκλεκτοι** who are destined for salvation but have not yet been brought to it, ^{<5120>}2 Timothy 2:10 (but cf. Huther or Ellicott at the passage).

b. The Messiah is called preeminently **ὁ εκλεκτος του Θεου**, as appointed by God to the most exalted office conceivable: ^{<4235>}Luke 23:35, cf. ^{<4195>}Luke 9:35 L marginal reading T Tr WH; cf. Dillmann, *Das Buch Henoch (übers. u. erhärt; allgem. Einl.)*, p. 23:

c. Angels are called **εκλεκτοι**, as those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe: ^{<5421>}1 Timothy 5:21; see **ἅγιος**, 1 b.; **μαρτυρομαι δε εγω μεν ὑμων τα ἅγια και τους ἱερους αγγελους του Θεου**, Josephus, b. j. 2, 16, 4 under the end; (yet others explain by ^{<5104>}2 Peter 2:4; ^{<5106>}Jude 1:6; cf. Ellicott on 1 Timothy, the passage cited).

2. universally, “choice, select,” *i.e.* the best of its kind or class, “excellent, preeminent”: applied to certain individual Christians, ^{<5001>}2 John 1:1,13; with **εν κυριω** added, eminent as a Christian (see **εν**, I. 6 b.), ^{<5163>}Romans 16:13; of things: **λιθος**, ^{<4114>}1 Peter 2:4 (6) (^{<2386>}Isaiah 28:16; 2 Esdr. 5:8; Enoch, chapter 8 Greek text, Dillmann edition, p. 82f).*

{1589} **εκλογη, εκλογης, ἡ (εκλεγω)**, “election, choice”;

a. “the act of picking out, choosing”: **σκευος εκλογης** (the genitive of quality; cf. Winer’s Grammar, sec. 34, 3 b.; (Buttmann, 161 (140f))), equivalent to **εκλεκτον**, namely, **του Θεου**, ^{<4195>}Acts 9:15; specifically used of that act of God’s free will by which before the foundation of the world he decreed his blessings to certain persons; — **ἡ κατ’ εκλογην προφεις**, the decree made from choice (A.V. “the purpose according to election,” cf. Winer’s Grammar, 193 (182)), ^{<5191>}Romans 9:11 (cf. Fritzsche at the passage, p. 298ff); — particularly that by which he determined to bless certain persons through Christ, ^{<5128>}Romans 11:28; **κατ’ εκλογην χαριτος**, according to an election which is due to grace, or a gracious election, ^{<5105>}Romans 11:5; with the genitive of the person elected, ^{<5104>}1 Thessalonians 1:4; ^{<5010>}2 Peter 1:10.

b. “the thing or person chosen”: equivalent to **εκλεκτοι**, ^{<5107>}Romans 11:7. (Plato, Aristotle, Polybius, Diodorus, Josephus, Dionysius Halicarnassus, others.)*

{1590} **εκλυω**: (passive, present **εκλυομαι**); perfect participle **εκκελυμενος**; 1 aorist **εξελυθην**; 1 future **εκλυθησομαι**; often in Greek writings from (Homer), Aeschylus down;

1. “to loose, unloose” (cf. German *auslösen*), “to set free”: **τινα τινος** and **εκ τινος**.

2. “to dissolve”; metaphorically, “to weaken, relax, exhaust” (the Septuagint ^{<6006>}Joshua 10:6; ^{<2450>}Jeremiah 45:4 (^{<2680>}Jeremiah 38:4); Aristotle, h. an. 9, 1 at the end (p. 610a, 27); Josephus, Antiquities 8, 11, 3; 13, 8, 1). Commonly in the passive

a. “to have one’s strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out” (often so in Greek writings): of the body, ^{<4086>}Matthew 9:36 Rec.; 15:32; ^{<4088>}Mark 8:3; thus for **ἀγῆ**; ^{<0143>}1 Samuel 14:28; ^{<0729>}2 Samuel 17:29; for **hpr**; ^{<1040>}2 Samuel 4:1 etc.; of the mind, ^{<8089>}Galatians 6:9 (**μη εκλυομενοι** “if we faint not,” namely, in well-doing). Cf. Grimm on 1 Macc. 3:17.

b. “to despond, become faint-hearted”: ^{<8126>}Hebrews 12:5 (^{<1508>}Deuteronomy 20:3; ^{<2081>}Proverbs 3:11); with **ταις ψυχαις** added, ^{<8128>}Hebrews 12:3; **τοις σωμασι, ταις ψυχαις**, Polybius 20, 4, 7; **τη ψυχη**, 29, 6, 14; 40, 12, 7; cf. Grimm on 1 Macc. 9:8; 2 Macc. 3:24.*

{1591} **εκμασσω**; imperfect **εξεμασσον**; 1 aorist **εξεμαξα**; “to wipe off, to wipe away”: with the accusative of object and dative of instrument, ^{<4078>}Luke 7:38,44; ^{<6102>}John 11:2; 12:3; 13:5. (Sophocles, Euripides, Hippocrates, Aristotle, others, Sir. 12:11; Baruch 6 (ep. Jer.) 12, 23 (13, 24).)*

{1592} **εκμυκτηριζω**: imperfect **εξεμυκτηριζον**; “to deride by turning up the nose, to sneer at, scoff at”: **τινα**, ^{<2164>}Luke 16:14; 23:35. (For **g[æ]** ^{<4084>}Psalms 2:4; (^{<1946>}Psalms 34:16 (^{<1956>}Psalms 35:16)); ^{<1292>}2 Kings 19:21 (here the simple verb); 1 Esdr. 1:49 Alex.; Ev. Nicod. c. 10. Secular writings use the simple verb (from **μυκτηρ** the nose); (cf. Winer’s Grammar, 25).)*

{1593} **εκνευω**: 1 aorist **εξενευσα**;

1. “to bend to one side” (τη κεφαλη, Xenophon, ven. 10, 12).
2. “to take oneself away, withdraw”: ^{<4613>}John 5:13, where Chrysostom says that εξενευσε is equivalent to εζεκλινε; but others derive the form from εκνεω, which see (the Septuagint for ρως, ^{<0048>}Judges 4:18 Alexandrian LXX; hnp; “to turn oneself,” ^{<0785>}Judges 18:26 Alexandrian LXX; ^{<1024>}2 Kings 2:24; 23:16; (add 3 Macc. 3:22; Josephus, Antiquities 7, 4, 2). In secular authors also transitively, “to avoid a thing”; as τα βελη, Diodorus 15, 87; πληγην, ibid. 17, 100.)*

{1593} εκνεω

1. properly, “to swim away, escape by swimming” (Thucydides 2, 90).
2. “to escape, slip away secretly” ((Pindar Ol. 13, 163); Euripides, Hipp. 470, etc.); in this sense many interpretations take εξενευσσε in ^{<4613>}John 5:13. But Jesus withdrew not to avoid danger but the admiration of the people; for the danger first arose after his withdrawal.*

{1594} εκνηφω: 1 aorist εζενηψα; a. properly, “to return to oneself from drunkenness, become sober” (^{<0024>}Genesis 9:24; (^{<0257>}1 Samuel 25:37); ^{<2005>}Joel 1:5; (Sir. 34:2 (Sir. 31:2)); Lynceus quoted in Ath. 4, 5, p. 130 b.). b. metaphorically, “to return to soberness of mind” (cf. ανανηφω): ^{<4153>}1 Corinthians 15:34 (Plutarch, Demosthenes 20).*

{1595} εκουσιος, εκουσιον (εκων), “voluntary”: κατα εκουσιον, “of free will,” ^{<5014>}Philemon 1:14. (^{<0418>}Numbers 15:3; καθ’ εκουσιαν, Thucydides 8, 27 — (“The word understood in the one case appears to be τροπον (Porphyry, de abst. 1, 9 καθ’ εκουσιον τροπον, comp. Euripides, Med. 751 εκουσιω τροπω); in the other, γνωμην so εκουσια (doubtful, see Liddell and Scott), εξ εκουσιας, etc.,” cf. Lobeck, Phryn., p. 4; Lightfoot on Philemon, the passage cited; cf. Winer’s Grammar, 463 (432).)*)

{1596} εκουσιως, adverb (from Euripides down), “voluntarily, willingly, of one’s own accord”: ^{<3806>}Hebrews 10:26 (εκουσιως αμαρτανειν (A.V. “to sin willfully”) is tacitly opposed to sins committed inconsiderately, and from ignorance or from weakness); ^{<4102>}1 Peter 5:2.*

{1597} εκπαλαι, adverb (from εκ and παλαι, formed like εκτοτε (cf. Winer’s Grammar, 24 (23); 422 (393); Buttmann, 321 (275))), “from of

old; of a long time”: ^{<600B>}2 Peter 2:3; 3:5. (A later Greek word, from Philo down; see Lob. ad Phryn., p. 45ff.)*

{1598} **εκπειραζω**; future **εκπειρασω**; (1 aorist **εξεπειρασα**, ^{<600>}1 Corinthians 10:9b L marginal reading T WH marginal reading); a word wholly biblical (put by Philo (de congr. erud. grat. sec. 30, Mang. 1:543) for the Septuagint’s **πειραζω** in quoting ^{<600B>}Deuteronomy 8:2); “to prove, test, thoroughly” (A.V. “tempt”): **τινα** his mind and judgment, ^{<2025>}Luke 10:25; **τον Θεον**, to put to proof God’s character and power: ^{<4047>}Matthew 4:7; ^{<4042>}Luke 4:12, after ^{<6066>}Deuteronomy 6:16, where for **ησνη τον Χριστον**, by irreligion and immorality to test the patience or the avenging power of Christ (exalted to God’s right hand), ^{<600>}1 Corinthians 10:9a ((yet L T WH Tr text **κυριον**), 9b L marginal reading T WH marginal reading Cf. ^{<9778>}Psalms 77:18 (^{<9788>}Psalms 78:18).)*

{1599} **εκπεμπω**: 1 aorist **εξεπεμψα**; 1 aorist passive participle **εκπεμφθεις**; “to send forth, send away”: ^{<4134>}Acts 13:4; 17:10. (From Homer down.)*

εκπερισσως, adverb, “exceedingly, out of measure, the more”: used of intense earnestness, ^{<4161>}Mark 14:31 L T Tr WH (for Rec. **εκ περισσου**); not found elsewhere. But see **υπερεκπερισσως**.*

{1600} **εκπεταννυμι**: 1 aorist **εξεπετασα**; “to spread out, stretch forth”: **τας χειρας προς τινα**, ^{<6021>}Romans 10:21 from ^{<2362>}Isaiah 65:2. (Euripides, Polybius, Plutarch, Anthol., others.)*

εκπηδαω, εκπηδω: 1 aorist **εξεπηδασα**; “to spring out, leap forth”: **εις τον οχλον**, ^{<4144>}Acts 14:14 G L T Tr WH. (**εις τον λαον**, Judith 14:17; in Greek writings from (Sophocles and) Herodotus down. ^{<6022>}Deuteronomy 33:22.)*

{1601} **εκπιτω**; perfect **εκπεπτωκα**; 2 aorist **εξεπεσον**; 1 aorist **εξεπεσα** (^{<4127>}Acts 12:7 L T Tr WH; ^{<4074>}Galatians 5:4; on this aorist see (**πιτω** and) **απερχομαι**); (from Homer down); “to fall out of, to fall down from”;

1. properly: **αι αλυσεις εκ των χειρων** (see **εκ**, I. 3 (cf. Winer’s Grammar, 427 (398) and Deuteronomy verb. comp. etc. Part ii., p. 11)), ^{<4127>}Acts 12:7 (**εκ της θηκης**, ^{<2063>}Isaiah 6:13; **εκ του ουρανου**, ^{<2142>}Isaiah 14:12); absolutely: ^{<4135>}Mark 13:25 R G; ^{<4273>}Acts 27:32; ^{<5011>}James 1:11;

^{<4024>}1 Peter 1:24; of navigators, **εκπιπτειν εις** (*i.e.* from a straight course) “to fall off,” *i.e.* “be driven into” [cf. Stallbaum on Plato’s Phileb., p. 106f; others supply ‘from deep water,’ and render **εκπιπτειν**, “to be cast away”), ^{<4277>}Acts 27:17,26,29, in this last verse L T Tr] WH have adopted **εκπιπτειν κατα**; (often in Greek writings, as **εις γην**, Euripides, Hel. 409; **εις τον λιμενα**, Thucydides 2, 92).

2. metaphorically,

a. τινος (Winer’s Grammar, 427 (398), and Deuteronomy verb. comp. etc. as above), “to fall from a thing, to lose it”: **της χαριτος**, ^{<8104>}Galatians 5:4; **του ιδιου στηριγμου**, ^{<6187>}2 Peter 3:17 (**της προς τον δημον ευνοιας**, Plutarch, Tib. Gracch. 21; **βασιλειας**, Josephus, Antiquities 7, 9, 2; also with prepositions, **εκ των εοντων**, Herodotus 3, 14; **απο των ελπιδων**, Thucydides 8, 81); **ποθεν**, ^{<4115>}Revelation 2:5 Rec. (**εκειθεν**, Aelian v. h. 4, 7).

b. absolutely, “to perish; to fail” (properly, to fall from a place which one cannot keep, fall from its position): **η αγαπη**, ^{<4338>}1 Corinthians 13:8 R G; “to fall powerless, fall to the ground, be without effect”: of the divine promise of salvation by Christ, ^{<4506>}Romans 9:6.*

{1602} εκπλεω: (imperfect **εξεπλεων**); 1 aorist **εξεπλευσα**; “to sail from sail away, depart by ship”: **απο** with the genitive of place, ^{<4106>}Acts 20:6; **εις** with the accusative of place, ^{<4159>}Acts 15:39; 18:18. (Sophocles, Herodotus, Thucydides, others.)*

{1603} εκπληρωω: perfect **εκπεπληρωκα**; “to fill full, to fill up completely”; metaphorically, **την επαγγελιαν**, “to fulfill,” *i.e.* “make good”: ^{<4133>}Acts 13:33 (32), as in Polybius 1, 67, 1. (From Herodotus down.)*

{1604} εκπληρωσις, εκπληρωσεως, η, “a completing, fulfillment”: **των ημερων του αγνισμου**, the time when the days of purification are to end, ^{<4226>}Acts 21:26. (Dionysius Halicarnassus, Strabo, Philo, others.)*

{1605} εκπλησσω, εκπληττω: passive (present **εκπλησσομαι** or **εκπληττομαι** (so R G ^{<4154>}Matthew 13:54; Tr WH ^{<4132>}Acts 13:12)); imperfect **εξεπλησσομην**; 2 aorist **εξεπλαγην**; common in Greek from Homer down; properly, “to strike out, expel by a blow, drive out or away; to cast off by a blow, to drive out”; commonly, “to strike one out of self-

possession, to strike with panic, shock, astonish”; passive “to be struck with astonishment, astonished, amazed”; absolutely: ^{<4135>}Matthew 13:54; 19:25; ^{<4102>}Mark 6:2; 10:26; ^{<4088>}Luke 2:48; used of the glad amazement of the wondering people, ^{<4075>}Mark 7:37; **επι τη διδαχη**, ^{<4078>}Matthew 7:28; 22:33; ^{<4022>}Mark 1:22; 11:18; ^{<4042>}Luke 4:32; ^{<4132>}Acts 13:12; (**επι τη μεγαλειοτητι**, ^{<4093>}Luke 9:43), (**επι τω καλλει**, Xenophon, Cyril 1, 4, 27; **επι τη θεα**, Aelian v. h. 12, 41; (Winer’s Grammar, sec. 33, b.); by the Greeks also with simple dative and with accusative of the thing, as Sap. 13:4; 2 Macc. 7:12). (Synonym: see **φοβεω**, at the end.)*

{1606} εκπνεω: 1 aorist **εξεπνευσα**; “to breathe out, breathe out one’s life, breathe one’s last, expire”: ^{<4157>}Mark 15:37, 39; ^{<4236>}Luke 23:46, and often in Greek writings, both without an object (from (Sophocles Aj. 1026) Euripides down), and with **βιον** or **ψυχην** added (from Aeschylus down).*

{1607} εκπορευομαι; imperfect **εξεπορευομην**; future **εκπορευσομαι**; (passive (mid, cf. **πορευω**) of **εκπορευω** “to make to go forth, to lead out,” with future middle); (from Xenophon down); the Septuagint for **αχυ**; “to go forth, go out, depart”;

1. properly, with mention of the place whence: **απο**, ^{<4109>}Matthew 20:29; ^{<4106>}Mark 10:46; **εξο** (**της πολεως**), ^{<4119>}Mark 11:19; **εκ**, ^{<4131>}Mark 13:1; **εκειθεν**, ^{<4061>}Mark 6:11; **παρα τινος**, from one’s abode, one’s vicinity, ^{<4152>}John 15:26 (**ακουσωμεν τα εκπορευομενα παρα κυριου**, ^{<4331>}Ezekiel 33:30); without mention of the place whence or whither, which must be learned from the context: ^{<4107>}Luke 3:7; ^{<4274>}Acts 25:4; with mention of the end to which: **επι τινα**, ^{<4164>}Revelation 16:14; **προς τινα**, ^{<4185>}Matthew 3:5; ^{<4105>}Mark 1:5; **εκπορευεσθαι εις οδον**, “to go forth” from some place “into the road” (or “on his way,” cf. **οδος**, 1 b.), ^{<4107>}Mark 10:17; on ^{<4108>}Acts 9:28 see **εισπορευομαι**, 1 a. demons, when expelled, are said “to go out” (namely, from the human body): ^{<4072>}Matthew 17:21 R G L; ^{<4492>}Acts 19:12 G L T Tr WH. (food (excrement)) “to go out” *i.e.* “be discharged,” ^{<41079>}Mark 7:19. “to come forth,” **εκ των μνημειων**, of the dead who are restored to life and leave the tomb, ^{<4153>}John 5:29.

2. figuratively, “to come forth, to issue, to proceed”: with the adjuncts **εκ του ανθρωπου**, **εκ της καρδιας**, **εκ του στοματος**, of feelings, affections, deeds, sayings, ^{<4151>}Matthew 15:11,18; ^{<41075>}Mark 7:15 L T Tr WH, 20; ^{<4102>}Luke 4:22; ^{<4002>}Ephesians 4:29; (**εσωθεν εκ της καρδιας**, ^{<41072>}Mark 7:21; with **εσωθεν** alone, ^{<41073>}Mark 7:23); **παν ρημα**

εκπορευομενω δια στοματος Θεου, every appointment whereby God bids a man to be nourished and preserved, ^{<404>}Matthew 4:4, from ^{<88>}Deuteronomy 8:3. “to break forth”: of lightnings, flames, etc., **εκ τινος**, ^{<64>}Revelation 4:5; 9:17ff; 11:5. “to flow forth”: of a river (**εκ τινος**), ^{<620>}Revelation 22:1. “to project,” from the month of one: of a sword, ^{<616>}Revelation 1:16; 19:15, 21 Rec. “to spread abroad,” of a rumor: followed by **εις**, ^{<445>}Luke 4:37. (Synonym: cf. **ερχομαι**, at the end.)*

{1608} εκπορευω: 1 aorist participle feminine **εκπορευουσα**; (the prefix **εκ** seems to indicate a lust that gluts itself, satisfies itself completely); the Septuagint often for **hnz**; “to go a whoring, ‘give oneself over to fornication’“ A.V.: ^{<617>}Jude 1:7. Not found in secular writings. (Test xii. Patr. test. Dan sec. 5; Pollux 6, 30 (126).)*

{1609} εκπτω: 1 aorist **εξεπτωσα**; “to spit out” (Homer, *Odyssey* 5, 322, etc.); tropically, “to reject, spurn, loathe”: **τι**, ^{<804>}Galatians 4:14, in which sense the Greeks used **καταπτειν**, **προσπτειν**, **πτειν**, and Philo **παραπτειν**; cf. Kypke and Loesner (or Ellicott) on Galatians, the passage cited; Lob. ad Phryn., p. 17.*

{1610} εκριζω, εκριζω: 1 aorist **εξεριζωσα**; passive, 1 aorist **εξεριζωθη**; 1 future **εκριζωθησομαι**; “to root out, pluck up by the roots”: **τι**, ^{<432>}Matthew 13:29; 15:13; ^{<276>}Luke 17:6; ^{<612>}Jude 1:12. (^{<200>}Jeremiah 1:10; ^{<304>}Zephaniah 2:4; Sir. 3:9; (Sap. 4:4); 1 Macc. 5:51 (Alexandrian LXX); 2 Macc. 12:7; (Sibylline fragment 2, 21; others); Geoponica.)*

{1611} εκστασις, εκστασεως, η̄ (εξιστημι);

1. universally, in Greek writing, “any casting down of a thing from its proper place or state; displacement” (Aristotle, Plutarch).

2. “a throwing of the mind out of its normal state, alienation of mind,” whether such as makes a lunatic (**διανοιας**, ^{<638>}Deuteronomy 28:28; **των λογισμων**, Plutarch, Sol. 8), or that of the man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is so drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God (Philo, *quis rerum divin.*

heres sec. 53 (cf. 51; B. D. under the word, Trance; Delitzsch, Psychol. 5:5)): **επεπεσεν** (Rec., others **εγενετο**) **επ’ εκστασις**, ^{<4400>}Acts 10:10; **ειδεν εν εκστασει οραμα**, ^{<4405>}Acts 11:5; **γενεσθαι εν εκστασει**, ^{<4427>}Acts 22:17, cf. ^{<4712>}2 Corinthians 12:2f.

3. In the O.T. and the New “amazement” (cf. Longinus, 1, 4; Stobaeus, flor. tit. 104, 7), the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonder: **ειχεν αυτας τρομος και εκστασις**, ^{<4168>}Mark 16:8; **εξεστησαν εκστασει μεγαλη**, ^{<4152>}Mark 5:42 (^{<3516>}Ezekiel 26:16); **εκστασις ελαβεν απαντας**, ^{<4035>}Luke 5:26; **επλησθησαν θαμβους και εκστασεως**, ^{<4480>}Acts 3:10; (for **hδrj** } trembling, ^{<0273>}Genesis 27:33; ^{<0145>}1 Samuel 14:15, etc.; **dj pæ** fear, ^{<4444>}2 Chronicles 14:14, etc.).*

{1612} **εκστρεφω**: perfect passive **εξεστραμμαι**;

1. “to turn or twist out, tear up” (Homer, Iliad 17, 58).
2. “to turn inside out, invert”; tropically, “to change for the worse, pervert, corrupt” (Aristophanes nub. 554; the Septuagint ^{<1520>}Deuteronomy 32:20): ^{<4481>}Titus 3:11.*

(**εκσωζω**: 1 aorist **εξεσωσα**; “to save from,” either to keep or to rescue from danger (from Aeschylus and Herodotus down): **εις αιγιαλον εκσωσαι το πλοιον**, to bring the ship safe to shore, ^{<4273>}Acts 27:39 WH text; others **εξωσαι**, see **εξωθειω**, and **ει** I. 7 c.)*

{1613} **εκταρασσω**; post-classical; “to agitate, trouble, exceedingly”: **την πολιν**, ^{<4461>}Acts 16:20. (**τον δημον**, Plutarch, Coriol. 19, and the like often in Dion Cass. ^{<1975>}Psalms 17:5 (^{<1985>}Psalms 18:5); Sap. 17:3, etc.)*

{1614} **εκτεινω**; future **εκτενω**; 1 aorist **εξετεινα**; (from Aeschylus, Sophocles, Herodotus down); the Septuagint common for **hfn**; **crp**; and **j l æ** “to stretch out, stretch forth”: **την χειρα** (often in the Septuagint), ^{<408>}Matthew 8:3; 12:13; 14:31; 26:51; ^{<4044>}Mark 1:41; 3:5; ^{<413>}Luke 5:13; 6:10; ^{<4218>}John 21:18; ^{<441>}Acts 26:1; with the addition of **επι τινα**, “over, toward, against one” — either to point out something, ^{<4249>}Matthew 12:49, or to lay hold of a person in order to do him violence, ^{<4223>}Luke 22:53; **εκτεινειν την χειρα εις ιασιν**, spoken of God, ^{<448>}Acts 4:30; **αγκυρας**, properly, to carry forward (R. V. “lay out”) the cable to which the anchor is fastened, *i.e.* “to cast anchor” (“the idea of extending the cables runs into

that of carrying out and dropping the anchors” (Hackett); cf. B. D. American edition, p. 3009a last paragraph), ^{<427>}Acts 27:30. (Compare: **επτείνω**,

{1615} **εκτελεω, εκτελω**: 1 aorist infinitive **εκτελεσαι**; “to finish, complete”: ^{<214>}Luke 14:29f (From Homer down; equivalent to **hLKj** ^{<635>}Deuteronomy 32:45.)*

{1616} **εκτενεια, εκτενειας, ἡ (εκτενης)**, a later Greek word (cf. Lob. ad Phryn., p. 311);

a. properly, “extension”.

b. “intentness (of mind), earnestness”: **εν εκτενεια**, “earnestly,” ^{<437>}Acts 26:7. (2 Macc. 14:38; Judith 4:9. Cf. Grimm on 3 Macc. 6:41 (where he refers to Cicero, ad Att. 10, 17, 1).)*

{1618} **εκτενης, εκτενες (εκτεινω)**, properly, “stretched out”; figuratively, “intent, earnest, assiduous”: **προσευχη**, ^{<417>}Acts 12:5 R G (**ευχη**, Ignatius (interpolated) ad Ephesians 10; **δησεις και ικεσια**, Clement of Rome, 1 Corinthians 59, 2); **αγαπη**, ^{<608>}1 Peter 4:8. Neuter of the comparative **εκτενεστερον**, as adverb, “more intently, more earnestly,” ^{<224>}Luke 22:44 (L brackets WH reject the passage). (**εκτενης φιλος**, Aeschylus suppl. 983; Polybius 22, 5, 4; then very often from Philo on; cf. Lob. ad Phryn., p. 311.)*

{1619} **εκτενωσ**, adverb, “earnestly, fervently”: ^{<425>}Acts 12:5 L T Tr WH; **αγαπαν**, ^{<602>}1 Peter 1:22. (^{<308>}Jonah 3:8; ^{<2014>}Joel 1:14; 3 Macc. 5:9. Polybius etc. Cf. Lob. ad Phryn., p. 311; (Winer’s Grammar, 25; 463 (431)).)*

{1620} **εκτιθημι**: 1 aorist passive participle **εκτεθεις**; middle, imperfect **εξετιθεμην**; 2 aorist **εξεθεμην**; “to place or set out, expose”;

1. properly: an infant, ^{<472>}Acts 7:21; (Sap. 18:5; (Herodotus 1, 112); Aristophanes nub. 531; Aelian v. h. 2, 7; Lucian, de sacrific. 5, and often).

2. Middle metaphorically, “to set forth, declare, expound”: ^{<410>}Acts 11:4; **τι**, ^{<485>}Acts 18:26; 28:23; ((Aristotle, passim); Diodorus 12, 18; Josephus, Antiquities 1, 12, 2; Athen. 7, p. 278 d.; others).*

{1621} **εκτινασσω**: 1 aorist imperative **εκτιναξατε**; 1 aorist middle participle **εκτιναξαμενος**; “to shake off,” so that something adhering shall fall: **τον χουν**, ^{<4061>}Mark 6:11; **τον κονιορτον**, ^{<1004>}Matthew 10:14 (where the genitive **των ποδων** does not depend on the verb but on the substantive (L T WH marginal reading, however, insert **εκ**)); by this symbolic act a person expresses extreme contempt for another and refuses to have any further contact with him (B. D. American edition under the word Dust); middle “to shake off for” (the cleansing of) “oneself”: **τον κονιορτον** ... **επι τινα**, against one, ^{<4451>}Acts 13:51; **τα ιματια**, dust from garments, ^{<4486>}Acts 18:6; (cf. B. D. as above; ^{<4653>}Nehemiah 5:13). (“to knock out,” **τους οδοντας**, Homer, Iliad 16, 348; Plutarch, Cat. maj. 14.)*

{1623} **έκτος, έκτη, έκτον**, “the sixth”: ^{<4015>}Matthew 20:5, etc. (From Homer down.)

{1622} **εκτος**, adverb (opposed to **εντος**, which see), “outside, beyond”;

a. το εκτος, “the outside, exterior,” with possessive the genitive, ^{<4025>}Matthew 23:26 (cf. **το εξωθεν του ποτηριου**, 25). On the pleonastic phrase **εκτος ει μη**, see **ει**, III. 8 d.

b. It has the force of a preposition (cf. Winer’s Grammar, sec. 54, 6), and is followed by the genitive (so even in Homer);

[α]. “outside of”: **εκτος του σωματος** out of the body, *i.e.* freed from it, ^{<4712>}2 Corinthians 12:2f. (in ^{<4712>}2 Corinthians 12:3 L T Tr WH read **χωρις** for **εκτος**); **ειναι εκτος του σωματος** (A.V. “without the body,” *i.e.*), does not pertain to the body, ^{<4638>}1 Corinthians 6:18.

[β]. “beyond, besides, except”: ^{<4672>}Acts 26:22 (where the construction is **ουδεν λεγων εκτος τουτων, ατε οι ... ελαλησαν** etc. (cf. Buttmann, 287 (246); Winer’s Grammar, 158f (149f)); ^{<4657>}1 Corinthians 15:27. (the Septuagint for **dbbē**) followed by **μη** ^{<4703>}Judges 8:26; **dbbēhī** ^{<4103>}1 Kings 10:13; ^{<4492>}2 Chronicles 9:12; 17:19.)*

{1624} **εκτρεπω**: passive (present **εκτρεπομαι**); 2 aorist **εξετραπην**; 2 future **εκτραπησομαι**;

1. “to turn or twist out”; passive in a medical sense, in a figurative sense of the limbs: **ινα μη το χωλον εκτραπη**, lest it be wrenched out of (its proper) place, dislocated (R. V. marginal reading “put out of joint”) (see

examples of this use from medical writers in Stephanus' Thesaurus iii. col. 607 d.), *i.e.* lest he who is weak in a state of grace fall therefrom, ^{<812>}Hebrews 12:13 (but Lünem., Delitzsch, others, still adhere to the meaning “turn aside, go astray”; cf. A.V., R. V. text).

2. “to turn off or aside”; passive in a middle sense (cf. Buttmann, 192 (166f)), “to turn oneself aside, to be turned aside”; (intransitive) “to turn aside”; Hesychius: **εξετραπησαν. εξεκλιναν** (της ὁδου, Lucian, dial. deor. 25, 2; Aelian v. h. 14, 49 (48); **εξω της ὁδου**, Arrian exp. Al. 3, 21, 7 (4); absolutely Xenophon, an. 4, 5, 15; Aristophanes Plutarch, 837; with mention of the place to which, Herodotus 6, 34; Plato, Sophocles, p. 222 a.; others); figuratively: **εις ματαιολογιαν**, ^{<5016>}1 Timothy 1:6; **επι τους μυθους**, ^{<5004>}2 Timothy 4:4; **οπισω τινος**, to turn away from one in order to follow another, ^{<5055>}1 Timothy 5:15 (**εις αδικοις πραξεις**, Josephus, Antiquities 8, 10, 2). with the accusative “to turn away from, to shun” a thing, “to avoid meeting or associating with” one: **τας κενοφωνιας**, ^{<5061>}1 Timothy 6:20, (**τον ελεγchon**, Polybius 35, 4, 14; **Γαλλους εκτρεπεσθαι και συνοδον φευγειν την μετ' αυτων**, Josephus, Antiquities 4, 8, 40).*

{1625} **εκτρεφω**; from Aeschylus down;

1. “to nourish up to maturity”; then universally, “to nourish”: **την εαυτου σαρκα**, ^{<4069>}Ephesians 5:29.

2. “to nurture, bring up”: **τα τεκνα**, ^{<4004>}Ephesians 6:4.*

(**εκτρομος**, adjective (cf. **εκφοβος**), “trembling exceedingly, exceedingly terrified”: ^{<8121>}Hebrews 12:21 Tr marginal reading WH mrg, after the Sinaiticus and Claromontanus manuscripts (others **εντρομος**, which see). Not found elsewhere.*)

{1626} **εκτρωμα**, **εκτρωτος**, **το** (**εκτιτρωσκω** to cause or to suffer abortion; like **εκβρωμα** from **εκβιβρωσκω**), “an abortion, abortive birth; an untimely birth”: ^{<6158>}1 Corinthians 15:8, where Paul likens himself to an **εκτρωμα**, and in ^{<6159>}1 Corinthians 15:9 explains in what sense: that he is as inferior to the rest of the apostles as an immature birth comes short of a mature one, and is no more worthy of the name of an apostle than an abortion is of the name of a child. (^{<4012>}Numbers 12:12; ^{<2083>}Ecclesiastes 6:3; ^{<8086>}Job 3:16; in Greek first used by Aristotle, de gen. an. 4, 5, 4 (p. 773b, 18); but, as Phrynichus shows, p. 208f, Lob. edition (288f, edition Rutherford), **αμβλωμα** and **εξαμβλωμα** are preferable; (Huxtable in

“Expositor” for Apr. 1882, p. 277ff; Lightfoot Ignatius ad Romans 9, p. 230 f.)*

{1627} εκφέρω; future εξοισω; 1 aorist εξηνεγκα; 2 aorist εξηνεγκον;

1. “to carry out, to bear forth”: τινα, <485> Acts 5:15; the dead for burial, <486> Acts 5:6,9f (often so in Greek writings from Homer, Iliad 24, 786 down; see εκκομιζω); τι, <452> Luke 15:22; <507> 1 Timothy 6:7.

2. “to (bring *i.e.*) lead out”: τινα, <403> Mark 8:23 T Tr text WH.

3. “to bring forth *i.e.* produce”: of the earth bearing plants, <388> Hebrews 6:8 (cf. Winer’s Grammar, sec. 45, 6 a.); (Herodotus 1,193; Xenophon, oec. 16, 5; Aelian v. h. 3, 18 and often; the Septuagint, <0012> Genesis 1:12; Hag. 1:11; <203> Song of Solomon 2:13).*

{1628} εκφευγω; future εκφευξομαι; perfect εκπεφευγα; 2 aorist εξεφυγον; (from Homer down); “to flee out of, flee away”;

a. “to seek safety in flight”; absolutely <467> Acts 16:27; εκ του οικου, <496> Acts 19:16.

b. “to escape”: <388> 1 Thessalonians 5:3; <388> Hebrews 2:3; τι, <423> Luke 21:36; <518> Romans 2:3; τινα, <325> Hebrews 12:25 L T Tr WH; (τας χειρας τινος, <413> 2 Corinthians 11:33. Cf. Winer’s Grammar, sec. 52, 4, 4; Buttmann, 146f (128f)).*

{1629} εκφοβεω, εκφοβω; “to frighten away, to terrify; to throw into violent fright”: τινα, <409> 2 Corinthians 10:9. (<636> Deuteronomy 28:26; <383> Zephaniah 3:13, etc.; Thucydides, Plato, others.)*

{1630} εκφοβος, εκφοβον, “stricken with fear or terror, exceedingly frightened, terrified”: <406> Mark 9:6; <321> Hebrews 12:21 from <389> Deuteronomy 9:19. (Aristotle, physiogn. 6 (p. 812b, 29); Plutarch, Fab. 6.)*

{1631} εκφυω; 2 aorist passive εξεφυην (Winer’s Grammar, 90 (86); Buttmann, 68 (60); Krüger, sec. 40, under the word φυω; (Veitch, *ibid.*)); (from Homer down); “to generate or produce from; to cause to grow out”: όταν ό κλαδος ... τα φυλλα εκφυη (subjunctive present), when the branch has become tender and “puts forth leaves,” R (not Rst) G T WH in <482> Matthew 24:32 and <438> Mark 13:28; (others, retaining the same

accentuation, regard it as 2 aorist active subjunctive intransitive, with **τα φυλλα** as subject; but against the change of subject see Meyer or Weiss). But Fritzsche, Lachmann, Treg., others have with reason restored (after Erasmus) **εκφυη** (2 aorist passive subjunctive), which Griesbach had approved: “when the leaves hare grown out” — so that **τα φυλλα** is the subject.*

{1632} **εκχεω** and (a form censured by the grammarians, see Lob. ad Phryn., p. 726) **εκχυνω** (whence present passive participle **εκχυνομενος** and, in L T Tr WH after the Aeolic form, **εκχυννομενος** (cf. Buttman, 69 (61); Winer’s Grammar, sec. 2, 1 d.; Tdf. Proleg., p. 79): ^{<1235>}Matthew 23:35; 26:28; ^{<4144>}Mark 14:24; ^{<2150>}Luke 11:50 (where Tr text WH text **εκκεχυμενον** for **εκχυννομενον**); 22:20 (WH reject the passage)); imperative plural **εκχητε** (^{<6601>}Revelation 16:1 L T WH; on which uncontracted form cf. Alexander Buttman (1873) Gram., p. 196 (p. 174 Robinson’s translation); Buttman, 44 (38); (some would make it a 2 aorist, see WH, Appendix, p. 165)); future **εκχεω** (^{<4217>}Acts 2:17f; ^{<2912>}Exodus 29:12), for which the earlier Greek used **εκχευσω** (Winer’s Grammar, 77 (74); (cf. 85 (82); especially Buttman, 68 (60))); 1 aorist **εξεχεα**, 3 person singular **εξεχη** ((whereas the 3 singular of the imperfect is contracted **εξεχη εξεχει**, cf. Rutherford, New Phryn., p. 299f); cf. Alexander Buttman (1873) Gram., p. 196 note*** (English translation as above the dagger note)), infinitive **εκχεαι** (^{<61815>}Romans 3:15; ^{<23107>}Isaiah 59:7; ^{<3108>}Ezekiel 9:8); passive (present **εκχειται**, ^{<4122>}Mark 2:22 R G L Tr marginal reading brackets; imperfect 3 person singular **εξεχειτο**, ^{<4221>}Acts 22:20 R G, **εξεχυννετο** L T Tr WH); perfect **εκκεχυμαι**; 1 aorist **εξεχυθην**; 1 future **εκχυθησομαι** (see Buttman, 69f (60f)); (from Homer down); the Septuagint for **ἔρραε** “to pour out”; a. properly: **φιαλην**, by metonymy, of the container for the contained, ^{<6601>}Revelation 16:1-4,8,10,12,17; of wine, which when the vessel is burst runs out and is lost, ^{<1017>}Matthew 9:17; ^{<4122>}Mark 2:22 (R G L Tr marginal reading in brackets); ^{<4157>}Luke 5:37; used of other things usually guarded with care which are poured forth or cast out: of money, ^{<4215>}John 2:15; **εξεχυθη τα σπλαγχνα**, of the ruptured body of a man, ^{<4118>}Acts 1:18 (**εξεχυθη ἡ κοιλια αυτου εις την γην**, of a man thrust through with a sword, ^{<1100>}2 Samuel 20:10). The phrase **ἄμα εκχειν** or **εκχυν(ν)ειν** is frequently used of bloodshed: (^{<1235>}Matthew 23:35; ^{<2150>}Luke 11:50; ^{<4221>}Acts 22:20; ^{<61815>}Romans 3:15; ^{<6601>}Revelation 16:6a (where Tdf. **ἄματα**)); see **ἄμα**, 2 a. b. metaphorically, equivalent to “to bestow or distribute largely” (cf.

Fritzsche on Tobit 4:17 and Sir. 1:8): **το πνευμα το άγιον** or **απο του πνευματος**, *i.e.* the abundant bestowal of the Holy Spirit, ^{<423>}Acts 2:33 from ^{<228>}Joel 2:28,29 (^{<281>}Joel 3:1,2); **επι τινα**, ^{<427>}Acts 2:17f; 10:45; ^{<386>}Titus 3:6; **ή αγαπη του Θεου εκκεχυται εν ταις καρδιαις ήμων δια πνευματος άγιου**, the Holy Spirit gives our souls a rich sense of the greatness of God's love for us, ^{<516>}Romans 5:5; (**οργην**, Sir. 33:8 (Sir. 36:8) (cf. Sir. 16:11)). The passive, like the Latin *effundor, me effundo*, is used of those who give themselves up to a thing, rush headlong into it, (**γελωτι**, Alciphron; **εις έταιρας**, Polybius 32, 11, 4): absolutely **τη πλανη του Βαλααμ μισθου εξεχυθησαν**, led astray by the hire of Balaam (*i.e.* by the same love of reward as Balaam) they gave themselves up, namely, to wickedness, ^{<611>}Jude 1:11 (so **εκχυθησαι** in Aristophanes vesp. 1469 is used absolutely of one giving himself up to joy. The passage in Jude is generally explained thus: "for hire they gave themselves up to (R. V. "ran riotously in") the error of Balaam"; cf. Winer's Grammar, 206 (194) (and Deuteronomy Wette (edited by Brückner) at the passage)).*

{1632} **εκχυνω**, and (L T Tr WH) **εκχυννω**, see **εκχεω**. (Compare: **υπερχυνω εκχυνω**.)

{1633} **εκχωρεω**, **εκχωρω**; (from Sophocles and Herodotus on); "to depart from; to remove from" in the sense of "fleeing from": ^{<221>}Luke 21:21. (For **εκχωρηθη**; ^{<372>}Amos 7:12.)*

{1634} **εκψυχω**: 1 aorist **εξεψυξα**; "to expire, to breathe out one's life" (see **εκπνεω**): ^{<416>}Acts 5:5,10; 12:23. (Hippocrates (430 B. C.), Jamblichus.)*

{1635} **εκων**, **εκουσα**, **εκον**, "unforced, voluntary, willing, of one's own will, of one's own accord": ^{<601>}Romans 8:20; ^{<607>}1 Corinthians 9:17. (From Homer down.)*

{1636} **ελαια**, **ελαιας**, **ή** (from Homer down), the Septuagint for **tyzæ**

1. "an olive tree": ^{<517>}Romans 11:17, 24; plural ^{<610>}Revelation 11:4. **το ορος των ελαιων** (for **rhæytjzæ** ^{<340>}Zechariah 14:4), "the Mount of Olives," so called from the multitude of olive-trees which grew upon it, distant from Jerusalem (Josephus, Antiquities 20, 8, 6) five stadia eastward (cf. Winer's RWB, under the word Oelberg; Arnold in Herzog x., p. 549ff; Furrer in Schenkel iv. 354f; (Grove and Porter in BB. DD.)): ^{<210>}Matthew

21:1; 24:3; 26:30; ^{<1101>}Mark 11:1; 13:3; 14:26; ^{<1957>}Luke 19:37; 22:39; ^{<881>}John 8:1 Rec.; (on ^{<1929>}Luke 19:29; 21:37, see **ελαιων**).

2. “an olive,” the fruit of the olive-tree: ^{<5012>}James 3:12.*

{1637} **ελαιον, ελαιου, το** (from Homer down), the Septuagint chiefly for ἄμν, also for **ρηχι**; “olive-oil”: used for feeding lamps, ^{<1218>}Matthew 25:3f,8; for healing the sick, ^{<1063>}Mark 6:13; ^{<1218>}Luke 10:34; ^{<5154>}James 5:14; for anointing the head and body at feasts (Athen. 15, c. 11) (cf. under the word **μυρον**), ^{<1746>}Luke 7:46; ^{<5100>}Hebrews 1:9 (on which passage see **αγαλλιασις**); mentioned among articles of commerce, ^{<1616>}Luke 16:6; ^{<1616>}Revelation 6:6; 18:13. Cf. Winer’s RWB, under the word Oel; Furrer in Schenkel 4:354; Schnedermann, Die Biblical Symbolik des Oelbaumes u. d. Oeles, in the Zeitschr. f. d. luth. Theol. for 1874, p. 4ff; (B. D., under the word Oil, II. 4; and Meyer edition Weiss on ^{<1063>}Mark 6:13).*

{1638} **ελαιων, ελαιωνος, ὄ** (the ending **ων** in derivative nouns indicating a place set with trees of the kind designated by the primitive, as **δαφνων, ιτεων, δρυμων κεδρων**, cf. Alexander Buttman (1873) Ausf. Spr. ii., p. 422ff; Kühner, i., p. 711; (Jelf, sec. 335 d.)); “an olive-orchard,” a place planted with olive trees, *i.e.* the Mount of Olives (A.V. “Olivet”) (see **ελαια**, 1): ^{<1012>}Acts 1:12 (**δια του ελαιωνος ορους**, Josephus, Antiquities 7, 9, 2). In ^{<1929>}Luke 19:29; 21:37 also we should write **το ορος το καλουμενον ελαιων** (so L T Tr (but WH with R G **ελααιων**)); likewise in Josephus, Antiquities 20, 8, 6 **προς ορος το προσαγορευομενον ελαιων**; b. j. 2, 13, 5 and 5, 2, 3 **εις (κατα) ελαιων καλουμενον ορος**; 6, 2, 8 **κατα το ελαιων ορος**; (but in Josephus the passages cited; Bekker editions, **ελαιων**). Cf. Fritzsche on Mark, p. 794f; Buttman, 22 (19f); Winer’s Grammar, 182 (171) n. 1; (but see WH’s Appendix, p. 158b). (The Septuagint sometimes render **tyzæ** freely by **ελαιων**, as ^{<1231>}Exodus 23:11; ^{<1616>}Deuteronomy 6:11; ^{<1084>}1 Samuel 8:14, etc.; not found in Greek writings).*

{1639} **Ελαμιτης** (T WH **Ελαμειτης** (see under the word **ει, ι**)), **Ελαμιτου, ὄ**, “an Elamite,” *i.e.* an inhabitant of the province of Elymais, a region stretching southward to the Persian Gulf, but the boundaries of which are variously given (cf. Winer’s RWB under the word Elam; Vaihinger in Herzog iii., p. 747ff; Dillmann in Schenkel ii., p. 91f; Schrader in Rheim, p. 358f; Grimm on 1 Macc. 6:1; (BB. DD., see under the words,

Elam, Elamites)): ^{<4119>}Acts 2:9. (^{<2210>}Isaiah 21:2; in Greek writings **Ελυμαιος**, and so Judith 1:6.)*

{1640} **ελασσων** (in John and Romans) or **ελαττων** (in Hebrews, 1 Timothy; cf. Buttman, 7), **ελασσων** (comparitive of the epic adjective **ελαχος** equivalent to **μικρος**) (from Homer down), “less” — either in age (“younger”), ^{<8192>}Romans 9:12; or in rank, ^{<8107>}Hebrews 7:7; or in excellence, “worse” (opposed to **καλος**), ^{<8110>}John 2:10. Neuter **ελαττων**, adverbially, “less” (namely, than etc., A.V. “under”; cf. Winer’s Grammar, 239 (225); 595f, (554); Buttman, 127f (112)): ^{<8189>}1 Timothy 5:9.*

{1641} **ελαττωνεω** (Buttmann, 7), **ελαττωνω**: 1 aorist **ηλαττωνησα**; (**ελαττων**); not found in secular authors (yet see Aristotle, de plant. 2, 3, p. 825a, 23); “to be less, inferior” (in possessions): ^{<4085>}2 Corinthians 8:15 from ^{<1268>}Exodus 16:18. (^{<1112>}Proverbs 11:24; Sir. 19:6 (Sir. 19:5); also transitively, “to make less, diminish”: ^{<1088>}Genesis 8:3; ^{<1148>}Proverbs 14:34; 2 Macc. 13:19, etc.)*

{1642} **ελαττωω** (Buttmann, 7), **ελαττω**: 1 aorist **ηλαττωσα**; passive, (present **ελαττουμαι**); perfect participle **ηλαττωμενος**; (**ελαττων**); “to make less or inferior”: **τινα**, in dignity, ^{<8107>}Hebrews 2:7; passive “to be made less or inferior”: in dignity, ^{<8109>}Hebrews 2:9; “to decrease” (opposed to **αυξανω**), in authority and popularity, ^{<8181>}John 3:30. (Many times in the Septuagint; in Greek writings from Thucydides on.)*

{1643} **ελαυνω**; perfect participle **εληλακως**; passive (present **ελαυνομαι**); imperfect **ηλαυνομην**; “to drive”: of the wind driving ships or clouds, ^{<8194>}James 3:4; ^{<4017>}2 Peter 2:17; of sailors propelling a vessel by oars, “to row,” ^{<4168>}Mark 6:48; to be carried in a ship, to sail, ^{<8169>}John 6:19 (often so in Greek writings from Homer down; often also with **νηα** or **ναυν** added); of demons driving to some place the men whom they possess, ^{<4189>}Luke 8:29. (Compare: **απελαυνω**, **συνελαυνω**.)*

{1644} **ελαφρια**, **ελαφριας**, **η** (**ελαφρος**), “lightness”; used of levity and fickleness of mind, ^{<4017>}2 Corinthians 1:17; a later word, cf. Lob. ad Phryn., p. 343.*

{1645} **ελαφρος**, **ελαφρα**, **ελαφρον**, “light in weight, quick, agile”; a light **φορτιον** is used figuratively concerning the commandments of Jesus, easy to be kept, ^{<4013>}Matthew 11:30; neuter **το ελαφρον**, substantively,

“the lightness”: **της θλιψεως** (A.V. “our light affliction”), ^{<4047>}2 Corinthians 4:17. (From Homer down.)*

{1646} **ελαχιστος, ελαχιστη, ελαχιστον** (superlative of the adjective **μικρος**, but coming from **ελαχυσ**) ((Homer h. Merc. 573), Herodotus down), “smallest, least” — whether in size: ^{<5104>}James 3:4; in amount: of the management of affairs, **πιστος εν ελαχιστω**, ^{<2160>}Luke 16:10 (opposed to **εν πολλω**); 19:17; **εν ελαχιστω αδικος**, ^{<2160>}Luke 16:10; in importance: what is of the least moment, ^{<4042>}1 Corinthians 6:2; in authority: of commandments, ^{<4059>}Matthew 5:19; in the estimation of men: of persons, ^{<4150>}Matthew 25:40, 45; in rank and excellence: of persons, Matthew v, 19; ^{<4159>}1 Corinthians 15:9; of a town, ^{<4016>}Matthew 2:6. **ουδε** (R G **ουτε**) **ελαχιστον**, not even a very small thing, ^{<2126>}Luke 12:26; **εμοι εις ελαχιστον, εστι** (see **εμι**, V. 2 c.), ^{<4043>}1 Corinthians 4:3.*

{1647} **ελαχιστοτερος, ελαχιστερα, ελαχιστερον** (comparitive formed from the superlative **ελαχιστος**; there is also a superlative **ελαχιστοτατος**; “it is well known that this kind of double comparison is common in the poets; but in prose, it is regarded as faulty.” Lob. ad Phryn., p. 136; cf. Winer’s Grammar, sec. 11, 2 b. (also 27 (26); Buttmann, 28 (25))), “less than the least, lower than the lowest”: ^{<4018>}Ephesians 3:8.*

{1643} **ελαω**, see **ελαυνω**.

{1648} **Ελεαζαρ** (**רזלל א**, whom God helps), **ό**, indeclinable, “Eleazar,” one of the ancestors of Christ: ^{<4015>}Matthew 1:15.*

{1653} **ελεαω**, adopted for the more common **εληω** (which see) by L T Tr WH in ^{<4016>}Romans 9:16 and ^{<6023>}Jude 1:23 (also by WH Tr marginal reading in 22); (^{<4123>}Proverbs 21:26 the Vaticanus manuscript; 4 Macc. 9:3 variant; Clement of Rome, 1 Corinthians 13, 2; Polycarp, ad Philip. 2, 2). Cf. Winer’s Grammar, 85 (82); Buttmann, 57 (50); (Mullach, p. 252; WH’s Appendix, p. 166; Tdf. Proleg., p. 122).*

ελεγμος, ελεγμου, ό (ελεγγω), “correction, reproof, censure”: ^{<3816>}2 Timothy 3:16 L T Tr WH for R G **ελεγγον**. (Sir. 21:6; 35:17 (Sir. 32:17), etc.; for **hj kω** chastisement, punishment, ^{<2498>}2 Kings 19:3; ^{<4507>}Psalms 149:7; (^{<2378>}Isaiah 37:3; etc.). Not found in secular writings.)*

{1649} **ελεγξις, ελεγξεως, ή (ελεγχω)**, which see), “refutation, rebuke”; (Vulgate *correptio*; Augustine, *convictio*): **ελεγξιν εσχεν ιδιας**

παρὰνομιας, he was rebuked for his own transgression, ^{<61216>}2 Peter 2:16. (Philostr. vit. Apoll. 2, 22 (p. 74, Olear. edition); the Septuagint, ^{<82104>}Job 21:4; 23:2, for **ἵπαι** complaint; (Proteuangel. Jacob. 16, 1 **το ὕδωρ της ελεγξεως κυριου** (the Septuagint ^{<0458>}Numbers 5:18 **το ὕδωρ του ελεγγου**)).)*

{1650} ελεγχος, ελεγχου, ὁ (ελεγχω);

1. “a proof, that by which a thing is proved or tested” (**το πραγμα τον ελεγχον δωσει**, Demosthenes 44, 15 (i.e. in ^{<3015>}Philippians 1:15); **της ευψυχιας**, Euripides, Herc. fur. 162; **ενθαδ' ὁ ελεγχος του πραγματος**, Epictetus diss. 3, 10, 11; others): **των** (or rather, **πραγματων**) **ου βλεπομενων**, that by which invisible things are proved (and we are convinced of their reality), ^{<81001>}Hebrews 11:1 (Vulgate *argumentum non apparentium* (Tdf. *rerum arg. non parentum*)); (others take the word here (in accordance with the preceding **ὑποστασις**, which see) of the inward result of proving viz. “a conviction”; see Lünem, at the passage).

2. “conviction” (Augustine, *convictio*): **προς ελεγχον**, for convicting one of his sinfulness, ^{<51816>}2 Timothy 3:16 R G. (Euripides, Plato, Demosthenes, others; the Septuagint chiefly for **τj κειθ**.)*

{1651} ελεγχω; future **ελεγχω**; 1 aorist infinitive **ελεγχαι**, imperative **ελεγχον**; (passive, present **ελεγχομαι**; 1 aorist **ελεγχθην**); the Septuagint for **j πκivθ**;

1. “to convict, refute, confute,” generally with a suggestion of the shame of the person convicted (“**ελεγγειν** hat eigentlich nicht die Bedeutung ‘tadeln, schmähen, zurechtweisen,’ welche ihm die Lexika zuschreiben, sondern bedeutet nichts als überführen“ (Schmidt, chapter 4: sec. 12)): **τινα**, of crime, fault, or error; of sin, ^{<6141>}1 Corinthians 14:24; **ελεγχομενοι ὑπο του νομου ὡς παραβαται**, ^{<51816>}James 2:9; **ὑπο της συνειδησεως**, ^{<880>}John 8:9 R G (Philo, Works, ii., p. 649 (ed. Mang., vi. 203, Richter edition, fragment **περι αναστασεως και κρισεως**) **το συνειδος ελεγχος αδεκαστος και παντων απευδεστατος**); followed by **περι** with the genitive of thing, ^{<886>}John 8:46; 16:8, and L T Tr WH in ^{<8115>}Jude 1:15 (Aristophanes, Plutarch, 574); contextually, “by conviction to bring to light, to expose”: **τι**, ^{<880>}John 3:20, cf. 21; ^{<4811>}Ephesians 5:11, 13 (Aristophanes ecclesiastical 485; **τα κρυπτα**, Artemidorus Daldianus, oneir. 1, 68; **επισταμενος, ὡς ει και λαθοι ἢ επιβουλη και μη**

ελεγχθειη, Herodian, 3, 12, 11 (4th edition, Bekker); others); used of the exposure and confutation of false teachers of Christianity, ^{<500>}Titus 1:9,13; **ταυτα ελεγγε**, utter these things by way of refutation, ^{<525>}Titus 2:15.

2. “to find fault with, correct”; a. by word; “to reprehend severely, chide, admonish, reprove”: ^{<612>}Jude 1:22 L T Tr text; ^{<545>}1 Timothy 5:20; ^{<594>}2 Timothy 4:2; **τινα περι τινος**, ^{<419>}Luke 3:19; contextually, “to call to account, show one his fault,” demand an explanation: **τινα**, from someone, ^{<085>}Matthew 18:15. b. by deed; “to chasten, punish” (according to the translation of the Hebrew **יְכַלִּיב**, ^{<652>}Psalms 37:2 (^{<682>}Psalms 38:2), etc.; Sap. 12:2): ^{<825>}Hebrews 12:5 (from ^{<018>}Proverbs 3:11); ^{<619>}Revelation 3:19. (On this word cf. J. C. Hare, *The Mission of the Comforter*, note L; Trench, sec. iv. Compare: **εξελεγγω**, **διακατελεγγω**(-μαι).)*

{1652} **εληινος**, **εληινη**, **εληινον** (**ελεος**), from Homer down, “to be pitied, miserable”: ^{<687>}Revelation 3:17 (where WH have adopted the Attic form **ελεινος**, see their Appendix, p. 145); comparative, ^{<459>}1 Corinthians 15:19. (Cf. Winer’s Grammar, 99 (94).)*

{1653} **εληω**, **ελεω**; future **εληεσω**; 1 aorist **ηληεσα**; passive, 1 aorist **ηληεθην**; 1 future **εληεθησομαι**; perfect participle **ηληεμενος**; (**ελεος**); from Homer down; the Septuagint most frequently for **η̄η̄ε** to be gracious, also for **μ̄ῑ ε̄αῑ** to have mercy; several times for **ῑ μ̄η̄ε** to spare, and **μ̄ῑ ε̄αῑ** to console; “to have mercy on”: **τινα** (Winer’s Grammar, sec. 32, 1 b. [^a.]), “to succor” one afflicted or seeking aid, ^{<027>}Matthew 9:27; 15:22; 17:15; 18:33; 20:30f; ^{<059>}Mark 5:19 (here, by zeugma (Winer’s Grammar, sec. 66, 2 e.), the **ο̄σα** is brought over with an adverbial force (Winer’s Grammar, 463 (431f), “how”); 10:47f; ^{<164>}Luke 16:24; 17:13; 18:38f; ^{<027>}Philippians 2:27; ^{<612>}Jude 1:22 Rec.; absolutely “to succor the afflicted, to bring help to the wretched” (A.V. “to show mercy”), ^{<528>}Romans 12:8; passive “to experience” (A.V. “obtain”) “mercy,” ^{<037>}Matthew 5:7. Specifically, of God granting even to the unworthy favor, benefits, opportunities, and particularly salvation by Christ: ^{<615>}Romans 9:15,16 R G (see **ελεαω**), ^{<618>}Romans 9:18; 11:32; passive, ^{<513>}Romans 11:30f; ^{<075>}1 Corinthians 7:25; ^{<042>}2 Corinthians 4:1; ^{<513>}1 Timothy 1:13,16; ^{<620>}1 Peter 2:10.*

(Synonyms: **εληω**, **οικτειρω**: **εληω**, to feel sympathy with the misery of another, especially such sympathy as manifests itself in act, less frequent in word; whereas **οικτειρω** denotes the inward feeling of compassion which abides in the heart. A criminal begs **ελεος** of his judge; but hopeless

suffering is often the object of **οικτιρισμος**. Schmidt, chapter 143. On the other hand, Fritzsche (Commentary on Romans, vol. ii., p. 315) makes **οικτειρω** and its derivatives the stronger terms: **εληω**, the generic word for the feeling excited by another's misery; **οικτειρω** the same, especially when it calls (or is suited to call) out exclamations and tears.)

{1654} **ελημοσυνη, ελημοσυνης, η (ελημων)**, the Septuagint for **rsj** ,and **hqdx**](see **δικαιοσυνη**, 1 b.);

1. “mercy, pity” (Callimachus (260 B. C.) in Del. 152; ^{<2388>}Isaiah 38:18; Sir. 17:22 (24), etc.), especially “as exhibited in giving alms, charity”:

^{<108>}Matthew 6:4; **ποιειν ελημοσυνην**, to practise the virtue of mercy or beneficence, to show one's compassion (A.V. “do alms”) (cf. the similar phrases **δικαιοσυνην, αληθειαν**, etc. **ποιειν**), ^{<101>}Matthew 6:1 Rec., 2, 3, (Sir. 7:10; Tobit 4:7; 12:8, etc.; for **hc[;rsj** , ^{<1472>}Genesis 47:29); **ελημοσυνας**, acts of beneficence, benefactions (cf. Winer's Grammar, 176 (166); Buttmann, 77 (67)), ^{<440>}Acts 10:2; **εις τινα**, ^{<4247>}Acts 24:17. Hence,

2. “the benefaction itself, a donation to the poor, alms” (the German *Almosen* (and the English “alms”) being (alike) a corruption of the Greek word): **ελημοσυνην διδοναι** ((Diogenes Laërtius 5, 17)), ^{<214>}Luke 11:41; 12:33; **αιτειν**, ^{<448>}Acts 3:2; **λαμβανειν**, ^{<448>}Acts 3:3; **προς την ελημοσυνην** for (the purpose of asking) alms, ^{<4480>}Acts 3:10; plural, ^{<448>}Acts 9:36; 10:4,31.*

{1655} **ελημων, ελημον**, “merciful”: ^{<1017>}Matthew 5:7; ^{<8017>}Hebrews 2:17. (From Homer, *Odyssey* 5, 191 on; the Septuagint.)*

{1652} (**ελεινος**, see **εληινος**.)

ελεος, ελεου, ο, “mercy”: that of God toward sinners, ^{<1015>}Titus 3:5; **ελεον λαμβανειν**, to receive *i.e.* experience, ^{<8046>}Hebrews 4:16; that of men: readiness to help those in trouble, ^{<1013>}Matthew 9:13 and ^{<1017>}Matthew 12:7 (from ^{<8016>}Hosea 6:6); ^{<1233>}Matthew 23:23. But in all these passages L T Tr WH have adopted the neuter form **το ελεος** (which see), much more common in Hellenistic writings than the masculine **ο ελεος**, which is the only form in classic Greek (Sophocles (Lexicon, under the word) notes **ελεος** in Polybius 1, 88, 2; and Pape in Diodorus Siculus 3, 18 variant). The Greek manuscripts of the O.T. also frequently waver between the two

forms. Cf. (WH's Appendix, p. 158); Winer's Grammar, 66 (64); Buttman, 22 (20).*

ἐλεος, ἐλεους, το (a form more common in Hellenistic Greek than the classic ὁ ἐλεος, which see), "mercy; kindness or good will toward the miserable and afflicted, joined with a desire to relieve them";

1. of men toward men: ^{<4193>}Matthew 9:13; 12:7; 23:23 (in these three passages, accusatives to L T Tr WH); ^{<5423>}James 2:13; 3:17; ποιειν ἐλεος, to exercise the virtue of mercy, show oneself merciful, ^{<5423>}James 2:13; with the addition of μετα τινος (in imitation of the very common Hebrew phrase hc[;rsj ,μ[ir, ^{<1223>}Genesis 21:23; 24:12; ^{<1024>}Judges 1:24, etc.; cf. Thiersch, Deuteronomy Pentateuchi vers. Alex., p. 147; (Winer's Grammar, 33 (32); 376 (353))), to show, afford, mercy to one, ^{<2137>}Luke 10:37.

2. of God toward men; a. universally: ^{<4151>}Luke 1:50; in benedictions: ^{<8166>}Galatians 6:16; ^{<5102>}1 Timothy 1:2; ^{<5102>}2 Timothy 1:2; ((probably) ^{<5104>}Titus 1:4 R L); ^{<5103>}2 John 1:3; ^{<5102>}Jude 1:2. ἐμεγαλυνε κυριος το ἐλεος αυτου μετ' αυτης, magnified his mercy toward her, i.e. showed distinguished mercy to her (after the Hebrew, see ^{<1199>}Genesis 19:19), ^{<4158>}Luke 1:58. b. especially the mercy and clemency of God in providing and offering to men salvation by Christ: ^{<4154>}Luke 1:54; ^{<5159>}Romans 15:9; ^{<4114>}Ephesians 2:4; (^{<5105>}Titus 3:5 L T Tr WH; ^{<5146>}Hebrews 4:16 L T Tr WH); ^{<4103>}1 Peter 1:3; σπλαγχνα ἐλεους (the genitive of quality (cf. Winer's Grammar, 611 (568))), wherein mercy dwells, as we should say, "the heart of mercy," ^{<4178>}Luke 1:78; ποιειν ἐλεος μετα τινος (see 1 above), ^{<4172>}Luke 1:72; σκευη ἐλεους, vessels (fitted for the reception) of mercy, i.e. men whom God has made fit to obtain salvation through Christ, ^{<5123>}Romans 9:23; τω ὑμετερω εληι, by (in consequence of, moved by) the mercy shown you in your conversion to Christ, ^{<5133>}Romans 11:31 (cf. Winer's Grammar, sec. 22, 7 (cf. sec. 61, 3 a.); Buttman, 157 (137)).

3. the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life: ^{<5121>}Jude 1:21; (^{<5116>}2 Timothy 1:16,18 (on the repetition of κυριος in ^{<5118>}2 Timothy 1:18 cf. ^{<1194>}Genesis 19:24; ^{<4121>}1 Samuel 3:21; 15:22; ^{<4102>}2 Chronicles 7:2; ^{<5107>}Genesis 1:27, etc. Winer's Grammar, sec. 22, 2); but Prof. Grimm understands κυριος here as referring to God; see κυριος, c. [α.]. (Cf. Trench, sec. xlvi.; and see εληω at the end.)*

{1657} ελευθερια, ελευθερας, ἡ (ελευθερος), “liberty,” (from Pindar, Herodotus down); in the N.T. a. liberty to do or to omit things having no relation to salvation, ^{<410D>}1 Corinthians 10:29; from the yoke of the Mosaic law, ^{<4104>}Galatians 2:4; 5:1,13; ^{<4126>}1 Peter 2:16; from Jewish errors so blinding the mental vision that it does not discern the majesty of Christ, ^{<4187>}2 Corinthians 3:17; freedom from the dominion of corrupt desires, so that we do by the free impulse of the soul what the will of God requires: ὁ νομος της ελευθεριας, *i.e.* the Christian religion, which furnishes that rule of right living by which the liberty just mentioned is attained, ^{<4025>}James 1:25; 2:12; freedom from the restraints and miseries of earthly frailty: so in the expression ἡ ελευθερια της δοξης (epexegetical genitive (Winer’s Grammar, 531 (494))), manifested in the glorious condition of the future life, ^{<4181>}Romans 8:21. b. fancied liberty, *i.e.* license, the liberty to do as one pleases, ^{<4129>}2 Peter 2:19. J. C. Erler, Commentatio exeg. de libertatis christianae notione in N.T. libris obvia, 1830 (an essay I have never had the good fortune to see).*

{1658} ελευθερος, ελευθερα, ελευθερον (ΕΛΕΥΘΩ equivalent to ερχομαι (so Curtius, p. 497, after Etymologicum Magnum 329, 43; Suidas col. 1202 a., Gaisf. edition; but others besides, cf. Vanicek, p. 61); hence, properly, one who can go whither he pleases) (from Homer down), the Septuagint for γνῶ] ; “free”;

1. “freeborn”; in a civil sense, “one who is not a slave”: ^{<4083>}John 8:33; ^{<4172>}1 Corinthians 7:22; 12:13; ^{<4083>}Galatians 3:28; ^{<4088>}Ephesians 6:8; ^{<4101>}Colossians 3:11; ^{<4185>}Revelation 6:15; 13:16; 19:18; feminine, ^{<4082>}Galatians 4:22f,30f. (opposed to ἡ παιδισκη); “of one who ceases to be a slave, freed, manumitted”: γινεσθαι ελευθερον, ^{<4171>}1 Corinthians 7:21.

2. “free, exempt, unrestrained, not bound by an obligation”: ^{<4101>}1 Corinthians 9:1; εκ παντων (see εκ, I. 6 at the end), ^{<4109>}1 Corinthians 9:19; απο τινος, “free from” *i.e.* no longer under obligation to, so that one may now do what was formerly forbidden by the person or thing to which he was bound, ^{<4108>}Romans 7:3 (cf. Winer’s Grammar, 196f (185); Buttman, 157f (138), 269 (231)); followed by an infinitive (Winer’s Grammar, 319 (299); Buttman, 260 (224)), ελευθερα εστιν ... γαμηθηναι she is free to be married, has liberty to marry, ^{<4173>}1 Corinthians 7:39; exempt from paying tribute or tax, ^{<4176>}Matthew 17:26.

3. in an ethical sense: free from the yoke of the Mosaic law, ^{<A025>}Galatians 4:26; ^{<A126>}1 Peter 2:16; from the bondage of sin, ^{<A085>}John 8:36; left to one's own will and pleasure, with the dative of respect, **τη δικαιοσυνη**, so far as relates to righteousness, "as respects righteousness," ^{<A021>}Romans 6:20 (Winer's Grammar, sec. 31, 1 k.; Buttmann, sec. 133, 12).*

{1659} ελευθερω, ελευθερω: future ελευθερωσω; 1 aorist ηλευθερωσα; passive, 1 aorist ηλευθερωθη; 1 future ελευθερωθησομαι; (ελευθερος); (from Aeschylus down); "to make free, set at liberty": from the dominion of sin, ^{<A082>}John 8:32,36; **τινα απο τινος**, one from another's control (Winer's Grammar, 196f (185); Buttmann, 157f (138)): **απο του νομου τας αμαρτίας και του θανατου** (see **νομος**, 1), ^{<A082>}Romans 8:2; **απο τας αμαρτίας**, from the dominion of sin, ^{<A082>}Romans 6:18,22; **απο τας δουλειας της φθορας εις την ελευθεριαν**, "to liberate from bondage" (see **δουλεια**) and to bring (transfer) "into" etc. (see **εις**, C. 1), ^{<A021>}Romans 8:21; with a dative commodi, **τη ελευθερια**, that we might be possessors of liberty, ^{<A081>}Galatians 5:1; cf. Buttmann, sec. 133, 12 (and Lightfoot at the passage).*

{1660} ελευσις, ελευσεως, ή (ερχομαι), "a coming, advent" (Dionysius Halicarnassus 3, 59): ^{<A072>}Acts 7:52. (**εν τη ελευσει αυτου**, *i.e.* of Christ, **και επιφανεια τη υστερα**, Act. Thom. 28; plural **αί ελευσεις**, of the first and the second coming of Christ to earth, Irenaeus 1, 10.)*

{1661} ελεφαντινος, ελεφαντινη, ελεφαντινον (ελεφας), "of ivory": ^{<A082>}Revelation 18:12. (Alcaeus Mytilenaeus, Aristophanes, Polybius, others.)*

{1662} Ελιακειμ (μγqjl ֶ, whom God set up), "Eliakim," one of the ancestors of Christ: ^{<A013>}Matthew 1:13; ^{<A081>}Luke 3:30.*

(έλιγμα, έλιγματος, το (έλισσω), "a roll": ^{<A029>}John 19:39 WH text, where others read **μιγμα**, which see (Athen., Anth. P., others.)*

{1663} Ελιεζερ (rʒ[yl ֶ, my God is help), "Eliezer," one of the ancestors of Christ: ^{<A081>}Luke 3:29.*

{1664} **Ελιουδ** (from **l aza** and **dwō** glory (?)), “Eliud,” one of the ancestors of Christ: ^{<0114>}Matthew 1:14f*

{1665} **Ελισαβεν** (WH **Ελεισαβεν**, see WH’s Appendix, p. 155, and under the word **ει, ι**) (**[bəy | ə ’**my God is my oath, *i.e.* a worshipper of God), “Elisabeth,” wife of Zacharias the priest and mother of John the Baptist: ^{<0105>}Luke 1:5ff*

{1666} **Ελισσαιος** and (so L T) **Ἐλισαιος** (cf. Tdf. Proleg., p. 107; Tr WH **Ελισαιος**, cf. WH’s Appendix, p. 159), **Ελισσαιου, ό**, (**[vət | ə ’**my God is salvation), “Elisha,” a distinguished O.T. prophet, the disciple, companion, and successor of Elijah (^{<1196>}1 Kings 19:16f; 2 Kings 1—13): ^{<0127>}Luke 4:27.*

{1667} **ἐλίσσω**: future **ἐλιξω** (Rec.st **ελίσσω**); (present passive **ἐλίσσομαι**; from Homer down); “to roll up, fold together”: ^{<3012>}Hebrews 1:12 (where T Tr marginal reading **αλλαξεις**), and ^{<664>}Revelation 6:14 L T Tr WH; see **ἐλίσσω**.*

{1668} **ἔλκος, ἔλκεος (ἐλκους)** (cf. Latin *ulcus, ulcerare*; perhaps akin to **ἐλκω** (Etymologicum Magnum 331, 3; 641, 3), yet cf. Curtius, sec. 23), **το**;

1. “a wound,” especially “a suppurated wound”; so in Homer and earlier writings.

2. from (Thucydides), Theophrastus, Polybius on, “a sore, an ulcer”: ^{<662>}Revelation 16:2; plural, ^{<0121>}Luke 16:21; ^{<661>}Revelation 16:11. (for **γ j ἰν**] ^{<0100>}Exodus 9:9; ^{<800>}Job 2:7, etc.)*

{1669} **ἔλκω, ἐλκω**: “to make sore, cause to ulcerate” (Hippocrates and medical writers); passive “to be ulcerated”; perfect participle passive **ἤλκωμενος** (L T Tr WH **ἔιλκωμενος** (WH’s Appendix, p. 161; Winer’s Grammar, sec. 12, 8; Buttmann, 34 (30))), “full of sores”: ^{<0121>}Luke 16:20 (Xenophon, de re. eq. 1, 4; 5, 1).*

{1670} **ἐλκυω**, see **ἐλκω**.

ἐλκω (and in later writings **ἐλκυω** also (Veitch, under the word; Winer’s Grammar, 86 (82))); imperfect **ἐίλκων** (^{<021>}Acts 21:30); future **ἐλκυσω** (**ελκυσω** Rec.^{elz} ^{<0122>}John 12:32); 1 aorist **ἐίλκυσα** ((infinitive (^{<0106>}John

21:6) ἔλκυσαι R^{bez elz} L T WH, ἔλκυσαι R {s} G Tr); cf. Alexander Buttman (1873) *Ausf. Spr. sec. 114*, vol. ii., p. 171; Krüger, sec. 40, under the word; (Lob. Paralip., p. 35f; Veitch, under the word)); from Homer down; the Septuagint for Ἔνωε, “to draw”;

1. properly: το δικτυον, <4206> John 21:6, 11; μαχαιραν, *i.e.* unsheathe, <4380> John 18:10 (Sophocles Ant. 1208 (1233), etc.); τινα, a person forcibly and against his will (our “drag, drag off”), εζω του ιερου, <4231> Acts 21:30; εις την αγοραν, <4469> Acts 16:19; εις κριτηρια, <5006> James 2:6 (προς τον δημον, Aristophanes eqq. 710; and in Latin, as Caesar b. g. 1, 53 (54, 4) *cum trinis catenis vinctus traheretur*, Livy 2, 27 *cum a lictoribus jam traheretur*).

2. metaphorically, “to draw by inward power, lead, impel”: <4644> John 6:44 (so in Greek also; as επιθυμιας ... ἔλκουσης επι ἡδονας, Plato, Phaedr., p. 238 a.; ὑπο της ἡδονης ἔλκομενοι, Aelian h. a. 6, 31; likewise 4 Macc. 14:13; 15:8 (11). *trahit sua quemque voluptas*, Vergil, ecl. 2, 65); παντας ἔλκυσω προς εμαυτον, I by my moral, my spiritual, influence will win over to myself the hearts of all, <4822> John 12:32. Cf. Meyer on <4644> John 6:44; (Trench, sec. 21, Compare: εζελκω.)*

{1671} Ἑλλας, Ἑλλαδος, ἡ, “Greece” *i.e.* Greece proper, as opposed to Macedonia, equivalent to Ἀχαια (which see) in the time of the Romans: <4402> Acts 20:2 (cf. Wetstein at the passage; Meyer on <4482> Acts 18:12).*

{1672} Ἕλλην, Ἕλληνας, ὁ;

1. “a Greek” by nationality, whether a native of the main land or of the Greek islands or colonies: <4487> Acts 18:17 Rec.; Ἕλληνες τε και βαρβαροι, <4514> Romans 1:14.

2. in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; so that where Ἕλληνες are opposed to Jews, the primary reference is to a difference of religion and worship: <4075> John 7:35 (cf. Meyer at the passage); <4412> Acts 11:20 G L T Tr (cf. B. D. American edition, p. 967); <4401> Acts 16:1,3; (<4238> Acts 21:28); <4012> 1 Corinthians 1:22, 23 Rec.; <4018> Galatians 2:3 (Josephus, Antiquities 20, 11, 2); Ιουδαιοι τε και Ἕλληνες, and the like: <4441> Acts 14:1; 18:4; 19:10,17; 20:21; <4516> Romans 1:16; 2:9,10; 3:9; 10:12; <4012> 1 Corinthians 1:24; 10:32; 12:13; <4038> Galatians 3:28; <5181> Colossians 3:11. The word is used in the same wide sense by the Greek church

Fathers, cf. Otto on Tatian, p. 2; (Sophocles' Lexicon, under the word). The Ἕλληνες spoken of in ^{<612D>}John 12:20 and ^{<417D>}Acts 17:4 are Jewish proselytes from the Gentiles; see **προσηλυτος**, 2. (Cf. B. D. under the word Greece etc. (especially American edition).)*

{1673} Ἕλληνικος, Ἕλληνικη, Ἕλληνικον, “Greek, Grecian”: ^{<423B>}Luke 23:38 (T WH Tr text omit; L Tr marginal reading brackets the clause); ^{<611D>}Revelation 9:11. (From Aeschylus, Herodotus down.)*

{1674} Ἕλληνις, Ἕλληνιδος, ἥ;

1. “a Greek woman”.

2. a Gentile woman; not a Jewess (see Ἕλλην, 2): ^{<402B>}Mark 7:26; ^{<417D>}Acts 17:12.*

{1675} Ἕλληνιστης, Ἕλληνιστου, ὁ (from ἑλληνίζω to copy the manners and worship of the Greeks or to use the Greek language (Winer's Grammar, 94 (89f), cf. 28)), “a Hellenist,” *i.e.* one who imitates the manners and customs or the worship of the Greeks, and uses the Greek tongue; employed in the N.T. of Jews born in foreign lands and speaking Greek (“Grecian Jews”): ^{<411D>}Acts 11:20 R (WH; see in Ἕλλην, 2); ^{<419D>}Acts 9:29; the name adhered to them even after they had embraced Christianity, ^{<441D>}Acts 6:1, where it is opposed to οἱ Ἑβραιοι, which see Cf. Winer's RWB, under the word Hellenisten; Reuss in Herzog see p. 701ff; (BB. DD., under the word Hellenist; Farrar, St. Paul, chapter vii.; Wetstein (1752) on ^{<441D>}Acts 6:1).*

{1676} Ἕλληνιστι, adverb (ἑλληνίζω), “in Greek,” *i.e.* in the Greek language: ^{<610D>}John 19:20; ^{<421D>}Acts 21:37. (Xenophon, an. 7, 6, 8; others.)*

{1677} ελλογαω, equivalent to ελλογεω, which see ελλογεω (see εν, III. 3), ελλογω; (passive, 3 person singular present ελλογεται R G L txt T Tr; imperfect ελλογατο L marginal reading WH; cf. WH's Appendix, p. 166; Tdf. Proleg., p. 122; Mullach, p. 252; Buttmann, 57f (50); Winer's Grammar, 85 (82)); (λογος a reckoning, account); “to reckon in, set to one's account, lay to one's charge, impute”: τουτο εμοι ελλογει (L T Tr WH ελλογα (see references above)), charge this to my account, ^{<501B>}Philemon 1:18; sin the penalty of which is under consideration, ^{<613D>}Romans 5:13, where cf. Fritzsche, p. 311. (Inscr. quoted in Boeckh i., p. 850 (no. 1732 a.; Lightfoot adds Edict. Diocl. in Corp. Inscriptions

Latin iii., p. 836; see further his note on ⁵⁰¹⁸Philemon 1:18; cf. Buttmann, 57f (50)).*

{1678} Ελμωδαμ (Lachmann Ἐλμαδαμ, T Tr WH ‘Ἐλμαδαμ (on the breathing in manuscripts see Tdf. Proleg., p. 107)), ὁ, “Elmodam or Elmadam,” proper name of one of the ancestors of Christ: ⁴⁰³⁸Luke 3:28.*

{1679} ελπιζω; imperfect ηλπιζον; Attic future ελπιο (⁴⁰²¹Matthew 12:21, and often in the Septuagint ((whence in ⁶⁵⁵²Romans 15:12); cf. Buttmann, 37 (32); Winer’s Grammar, sec. 13, 1 c.); the common form ελπισω does not occur in Biblical Greek); 1 aorist ηλπισα; perfect ηλπικα; (present passive ελπιζομαι); (ελπις, which see); the Septuagint for j f B₂ to trust; h s j ; to flee for refuge; l j Ϸ to wait, to hope; “to hope” (in a religious sense, “to wait for salvation with joy and full of confidence”): τι, ⁴⁰³⁴Romans 8:24f; ⁴³³⁷1 Corinthians 13:7; (τα) ελπιζομενα, things hoped for, ⁵⁸¹⁰Hebrews 11:1 (but WH marginal reading connect ελπιζομενων with the following πραγματων); once with the dative of the object on which the hope rests, “hopefully to trust in”: τω ονοματι αυτου (as in secular authors once τη τυχη, Thucydides 3, 97, 2), ⁴⁰²¹Matthew 12:21 G L T Tr WH (cf. Buttmann, 176 (153)); καθως, ⁴⁰³⁵2 Corinthians 8:5. followed by an infinitive relating to the subject of the verb ελπιζω (cf. Winer’s Grammar, 331 (311); Buttmann, 259 (223)): ⁴⁰³⁴Luke 6:34; 23:8; ⁴⁴³⁷Acts 26:7; ⁶⁵⁵⁴Romans 15:24; ⁴⁶⁴⁷1 Corinthians 16:7; Philippians 2:(19),23; ⁵⁴³⁴1 Timothy 3:14; ⁶⁰¹²2 John 1:12; ⁶⁰¹⁴3 John 1:14; followed by a perfect infinitive ⁴⁷⁵¹2 Corinthians 5:11; followed by ὅτι with a present ⁴²²¹Luke 24:21; ὅτι with a future, ⁴⁴²⁵Acts 24:26; ⁴⁰¹³2 Corinthians 1:13; 13:6; ⁵⁰¹²Philemon 1:22. Peculiar to Biblical Greek is the construction of this verb with prepositions and a case of noun or pronoun (cf. Buttmann, 175f (152f) (cf. 337 (290); Winer’s Grammar, sec. 33, d.; Ellicott on ⁵⁴⁴⁰1 Timothy 4:10)): εις τινα, to direct “hope unto one,” ⁴³⁵⁵John 5:45 (perfect ηλπικατε, in whom you have put your hope, and rely upon it (Winer’s Grammar, sec. 40, 4 a.)); ⁴⁰³⁵1 Peter 3:5 L T Tr WH; with addition of ὅτι with future ⁴⁰¹⁰2 Corinthians 1:10 (L text Tr WH brackets ὅτι, and so detach the following clause); επι τι, to build “hope on one,” as on a foundation (often in the Septuagint): ⁶⁵⁵²Romans 15:12 (from ²³¹⁰Isaiah 11:10); ⁵⁴⁴⁰1 Timothy 4:10; 6:17; εν τι, to repose “hope in one,” ⁴⁶⁵⁹1 Corinthians 15:19; followed by infinitive ³⁷⁶⁹Philippians 2:19; επι with according to direct “hope toward” something: επι τι, to hope to receive something, ⁴⁰¹³1 Peter 1:13; επι τον Θεον, of those who hope for

something from God, ^{<4185>}1 Peter 3:5 R G; ^{<5485>}1 Timothy 5:5, (and often in the Septuagint). (Compare: *απελπίζω, προελπιζω*.)*

{1680} *ελπις* (sometimes written *ἐλπις*; so WH in ^{<880>}Romans 8:20; Tdf. in ^{<4126>}Acts 2:26; see (in 2 below, and) the references under the word *αφειδον*), *ελπιδος*, *ἡ (ελπω* to make to hope), the Septuagint for *j f Bz* and *j f Bz* trust; *hsj jna* that in which one confides or to which he flees for refuge; *hwqT* expectation, hope; in the classics a vox media, *i.e.* “expectation” whether of good or of ill;

1. rarely in a bad sense, “expectation of evil, fear”; as, *ἡ τῶν κακῶν ελπις*, Lucian, Tyrannic. c. 3; *του φοβου ελπις*, Thucydides 7, 61; *κακη ελπις*, Plato, rep. 1, p. 330 e. (cf. legg. 1, p. 644 c. at the end); *πονηρα ελπις* ^{<2389>}Isaiah 28:19, the Septuagint

2. much more frequent in the classics, and always in the N.T., in a good sense: “expectation of good, hope”; and in the Christian sense, “joyful and confident expectation of eternal salvation”: ^{<4236>}Acts 23:6; 26:7; ^{<880>}Romans 5:4f; 12:12; 15:13; ^{<4613>}1 Corinthians 13:13; ^{<4108>}1 Peter 1:3; 3:15; *αγαθη ελπις* (often in secular authors, as Plato, Phaedo 67 c.; plural *ελπιδες αγαθαι*, legg. 1, p. 649 b.; Xenophon, Ages. 1, 27), ^{<3126>}2 Thessalonians 2:16; *ελπις βλεπομενη*, hope whose object is seen, ^{<884>}Romans 8:24; *ὁ Θεος της ελπιδος*, God, the author of hope, ^{<6513>}Romans 15:13; *ἡ πληροθωρια της ελπιδος*, fullness, *i.e.* certainty and strength of hope, ^{<861>}Hebrews 6:11; *ἡ ὁμολογια της ελπιδος*, the confession of those things which we hope for, ^{<3123>}Hebrews 10:23; *το κανχημα της ελπιδος* hope wherein we glory, ^{<3106>}Hebrews 3:6; *επεισαγωγή κρειττονος ελπιδος*, the bringing in of a better hope, ^{<3079>}Hebrews 7:19; *ελπις* with the genitive of the subjunctive, ^{<4231>}Acts 28:20; ^{<4001>}2 Corinthians 1:7 (6); ^{<3101>}Philippians 1:20; with the genitive of the object, ^{<4421>}Acts 27:20; ^{<882>}Romans 5:2; ^{<4100>}1 Corinthians 9:10; ^{<5185>}1 Thessalonians 5:8; ^{<5812>}Titus 3:7; with the genitive of the thing on which the hope depends, *ἡ ελπις της εργασιαις αυτων*, ^{<4169>}Acts 16:19; *της κλησεως*, ^{<4018>}Ephesians 1:18; 4:4; *του ευαγγελιου*, ^{<5103>}Colossians 1:23; with the genitive of the person in whom hope is reposed, ^{<5103>}1 Thessalonians 1:3 (cf. Buttmann, 155 (136)). *επ’* (or *εφ’* — so ^{<4126>}Acts 2:26 L T; ^{<6048>}Romans 4:18 L; 8:20 (21) T WH; cf. Scrivener, Introduction, etc., p. 565; (but see above, at the beginning)) *ελπιδι*, relying “on hope, having hope, in hope” (Euripides, Herc. fur. 804; Diodorus Siculus 13, 21; *επ’ ελπιδι αγαθη*, Xenophon, mem. 2, 1,

187 (Winer's Grammar, 394 (368), cf. 425 (396); Buttmann, 337 (290)): ^{<412f>}Acts 2:26 (of a return to life); ^{<548>}Romans 4:18; with the genitive of the thing hoped for added: ζῶης αἰωνίου, ^{<502>}Titus 1:2; του μετεχειν, ^{<490>}1 Corinthians 9:10 (G L T Tr WH); "in hope," followed by ὅτι, ^{<530>}Romans 8:20 (21) (but Tdf. reads διῶτι); "on account of the hope, for the hope" (Buttmann, 165 (144)), with the genitive of the thing on which the hope rests, ^{<426>}Acts 26:6. παρ' ἐλπίδα, "beyond, against, hope" (Winer's Grammar, 404 (377)): ^{<548>}Romans 4:18 (*i.e.* where the laws of nature left no room for hope). εχειν ἐλπίδα (often in Greek writings): ^{<554>}Romans 15:4; ^{<482>}2 Corinthians 3:12; with an infinitive belonging to the person hoping, ^{<490>}2 Corinthians 10:15; ἐλπίδα εχειν εἰς (Tdf. προς) Θεον, followed by an accusative with an infinitive ^{<424>}Acts 24:15 (εἰς Χριστον εχειν, τας ἐλπίδας, Acta Thomae sec. 28; (την ἐλπίδα εἰς τον Ἰησουν εν τω πνευματι εχοντες, the Epistle of Barnabas 11, 11)); ἐπι with the dative of person ^{<618>}1 John 3:3; ἐλπίδα μη εχοντες (of the heathen) having no hope (of salvation), ^{<492>}Ephesians 2:12; ^{<543>}1 Thessalonians 4:13; η ἐλπις εστιν εἰς Θεον, directed unto God, ^{<612>}1 Peter 1:21. By metonymy, it denotes a. the author of hope, or he who is its foundation, (often so in Greek authors, as Aeschylus choëph. 776; Thucydides 3, 57; (cf. Ignatius ad Ephesians 21, 2; ad Magn. 11 at the end; ad Philad. 11, 2; ad Trall. inscr. and 2, 2, etc.)): ^{<500>}1 Timothy 1:1; ^{<519>}1 Thessalonians 2:19; with the genitive of object added, της δοξης, ^{<502>}Colossians 1:27. b. the thing hoped for: προσδεχσθαι την μακαριαν ἐλπίδα, ^{<613>}Titus 2:13; ἐλπίδα δικαιοσυνης απεκδεχσθαι, the thing hoped for, which is righteousness (cf. Meyer edition Sieffert at the passage), ^{<485>}Galatians 5:5 (προσδοκων τας ὑπο Θεου ἐλπίδας, 2 Macc. 7:14); δια ἐλπίδα την αποκειμενην εν τοις ουρανοις, ^{<506>}Colossians 1:5; κρατησαι της προκειμενης ἐλπίδος, ^{<568>}Hebrews 6:18 (cf. Bleek at the passage). — Zöckler, Deuteronomy vi ac notlone vocis ἐλπις in N.T. Gissae 1856.*

{1681} Ελυμας, ὁ (Buttmann, 20 (18)), "Elymas," an appellative name which Luke interprets as μαγος — derived either, as is commonly supposed, from the Arabic ... (elymon), *i.e.* "wise"; or, according to the more probable opinion of Delitzsch (Zeitschrift f. d. Luth. Theol. 1877, p. 7), from the Aramaic amyī ā "powerful": ^{<413>}Acts 13:8. (BB. DD., under the word.)*

{1682} ελωι (L T Έλωι (WH ελωι; see Iota)), “Eloi,” Syriac form (... yhi a) for Hebrew יְהוֹיָהוּ Psalm 21:2 (<497D> Psalm 22:2); <41534> Mark 15:34. (Cf. Kautzsch, Gram. d. Biblical-Aram., p. 11.)*

{1683} εμαυτου, εμαυτης, εμαυτου (from εμου and αυτου, reflexive pronoun of 1st person, “of myself,” used only in the genitive, dative, and accusative singular (cf. Buttmann, 110ff (96ff)): απ’ εμαυτου, see απο, II. 2 d. aa.; ὑπ’ εμαυτον, under my control, <4189> Matthew 8:9; <4178> Luke 7:8; εμαυτον, “myself,” as opposed to Christ, the supposed minister of sin (<4177> Luke 7:17), <4028> Galatians 2:18; tacitly opposed to an animal offered in sacrifice, <4179> John 17:19; negligently for αυτος εμε, <4148> 1 Corinthians 4:3 (yet cf. Meyer at the passage). As in Greek writers (Matthiae, sec. 148 Anm. 2, i., p. 354; Passow, under the word, p. 883), its force is sometimes so weakened that it scarcely differs from the simple person pronoun of the first person (yet denied by Meyer), as <4122> John 12:32; 14:21; <5013> Philemon 1:13.

{1684} εμβαινω (see εν, III. 3); 2 aorist ενεβην, infinitive εμβηναι, participle εμβας; (from Homer down); “to go into, step into”: <4170> John 5:4 R L; εις το πλοιον, to embark, <4183> Matthew 8:23, and often.

{1685} εμβαλλω (see εν, III. 3): 2 aorist infinitive εμβαινειν; “to throw in, cast into”: εις, <4125> Luke 12:5. (From Homer down. Compare: παρεμβαλλω.)

{1686} εμβαπτω (see εν, III. 3): 1 aorist participle εμβαψας; “to dip in”: τι, <4135> John 13:26a Lachmann, 26b R G L text; την χειρα εν τω τρυβλιω, <4123> Matthew 26:23; middle ὁ εμβαπτομενος μετ’ εμου (Lachmann adds την χειρα) εις το (WH add εν in brackets) τρυβλιον, <4141> Mark 14:20. (Aristophanes, Xenophon, others.)*

{1687} εμβατευω (see εν, III. 3); (εμβατης stepping in, going in); “to enter”;

1. properly: πολιν, Euripides, El. 595; πατριδος, Sophocles O.T. 825; εις το ορος, Josephus, Antiquities 2, 12, 1; “to frequent, haunt,” often of gods frequenting favorite spots, as νησον, Aeschylus Pers. 449; τω χωριω, Dionysius Halicarnassus, Antiquities 1, 77; often “to come into possession of” a thing; thus εις ναυν, Demosthenes, p. 894, 7 (6 Dindorf);

την γην, ^{<665>}Joshua 19:51 the Septuagint; “to invade, make a hostile incursion into,” εἰς with accusative of place, 1 Macc. 12:25, etc.

2. tropically (cf. German *eingehen*); a. “to go into details” in narrating: absolutely 2 Macc. 2:30. b. “to investigate, search into, scrutinize minutely”: ταῖς ἐπιστημαῖς, Philo, plant. Noë sec. 19; ἃ μὴ ἑώρακε ἐμβατευων, things which he has not seen, *i.e.* things denied to the sight (cf. ^{<640>}1 John 4:20), ^{<5028>}Colossians 2:18 — where, if with G L (in the small edition, but in the major edition it was reinserted, yet in brackets) T Tr WH Huther, Meyer, we expunge μη, we must render, “going into curious and subtile speculation about things which he has seen in visions granted him”; but cf. Baumg.-Crusius at the passage and Winer’s Grammar, sec. 55, 3 e.; (also Reiche (critical commentary), Bleek, Hofm., others, defend the μη. But see Tdf. and WH. ad loc., and Lightfoot’s ‘detached note’; cf. Buttmann, 349 (300). Some interpret “(conceitedly) taking his stand on the things which” etc.; see under 1); Phavorinus ἐμβατευσαι. ἐπιβηναὶ τὰ ἐνδον ἐξερευνησαι ἢ σκοπεσαι; (similarly Hesychius 2293, vol. ii., p. 73, Schmidt edition, cf. his note; further see references in Suidas, col. 1213 d.).*

{1688} ἐμβιβαζω: 1 aorist ἐνεβιβασσα; “to put in or on, lead in, cause to enter”; as often in the Greek writings τινὰ εἰς τὸ πλοῖον: ^{<4276>}Acts 27:6.*

{1689} ἐμβλεπω (see ἐν, III. 3); imperfect ἐνεβλεπον; 1 aorist ἐνεβλεψα, participle ἐμβλεψας; “to turn one’s eyes on; look at”;

1. properly: with the accusative ^{<4085>}Mark 8:25 (Auth. 11, 3; the Septuagint ^{<7167>}Judges 16:27 (Alexandrian LXX)); τινί (Plato, rep. 10, 608 d.; Polybius 15, 28, 3, and elsewhere), ^{<0926>}Matthew 19:26; ^{<4102>}Mark 10:21, 27; 14:67; ^{<4207>}Luke 20:17; 22:61; ^{<4036>}John 1:36,42 (43) (in all these passages ἐμβλεψας αὐτῷ or αὐτοῖς λέγει or εἶπεν, cf. Xenophon, Cyril 1, 3, 2 ἐμβλεπων αὐτῷ ἐλεγεν) εἰς τὸν οὐρανὸν ^{<4011>}Acts 1:11 R G L (εἰς τὴν γην, ^{<2363>}Isaiah 5:30; 8:22; εἰς ὀφθαλμὸν, Plato, Alc. 1, p. 132 e.). Absol., οὐκ ἐνεβλεπον, I beheld not, *i.e.* the power of looking upon (namely, surrounding objects) was taken away from me, ^{<4211>}Acts 22:11 (Tr marginal reading WH marginal reading ἐβλεπον) (^{<4424>}2 Chronicles 20:24 (Aldine LXX); Xenophon, mem. 3, 11, 10).

2. figuratively, “to look at with the mind, to consider”: ^{<4165>}Matthew 6:26 (^{<250E>}Isaiah 51:1f; Sir. 2:10; 36:15 (33:15); with the accusative only, ^{<236D>}Isaiah 5:12; with the dative, 2 Macc. 12:45).*

{1690} **εμβριμαομαι** (see **εν**, III. 3), **εμβριμωμαι**, deponent verb, present participle **εμβριμωμενος** (^{<4113>}John 11:38, where Tdf. **εμβριμουμενος**; see **ερωταω**, at the beginning); imperfect 3 person plural **ενεβριμωντο** (^{<4145>}Mark 14:5, where Tdf. **εμβριμουντο**, cf. **ερωταω** as above); 1 aorist **ενεβριμησαμην**, and (^{<4080>}Matthew 9:30 L T Tr WH) **ενεβριμηθην** (Buttmann, 52 (46)); (**βριμαομαι**, from **βριμη**, to be moved with anger); “to snort in” (of horses; German *darein schnauben*): Aeschylus sept. 461; “to be very angry, to be moved with indignation”: **τινι** (Libanius), ^{<4145>}Mark 14:5 (see above); absolutely, with addition of **εν** **ε̅αντω**, ^{<4113>}John 11:38; with the dative of respect, ^{<4113>}John 11:33. In a sense unknown to secular authors, “to charge with earnest admonition, sternly to charge, threateningly to enjoin”: ^{<4080>}Matthew 9:30; ^{<4043>}Mark 1:43.*

{1692} **εμεω**, **εμω** ((cf. Sanskrit *vam*, Latin *vomere*; Curtius, sec. 452; Vanicek, p. 886f)): 1 aorist infinitive **εμεσαι**; “to vomit, vomit forth, throw up,” from Homer down: **τινα εκ του στοματος**, *i.e.* to reject with extreme disgust, ^{<4086>}Revelation 3:16.*

{1693} **εμμαινομαι** (see **εν**, III. 3); **τινι**, “to rage against” (A.V. “to be exceedingly mad against”) one: ^{<4051>}Acts 26:11; besides only in Joseph; Antiquities 17, 6, 5.*

{1694} **Εμμανουηλ**, **ὁ**, “Immanuel” (from **WnM** **l** and **l aac** God with us), equivalent to “savior,” a name given to Christ by Matthew, ^{<4023>}Matthew 1:23, after ^{<2374>}Isaiah 7:14. According to the orthodox interpretation the name denotes the same as **θεανθρωπος**, and has reference to the personal union of the human nature and the divine in Christ. (See BB. DD. under the word.)*

{1695} **Εμμαους** (in Josephus also **Αμμαους**), **ἡ**, “Emmaus” (Latin genitive *-untis*), a village 30 stadia from Jerusalem (according to the true reading (so Dindorf and Bekker) in Josephus, b. j. 7, 6, 6; not, as is commonly said, following the authority of Luke, 60 stadia), apparently represented by the modern Kulonieh (cf. Ewald, *Gesch. des Volkes Israel*, 2te Ausg. vi., p. 675f; (Caspari, *Chronolog. and Geograph. Introduction to*

the Life of Christ sec. 191; Sepp, Jerus. u. d. heil. Land, 1:52)): ^{<424B>}Luke 24:13. There was a town of the same name in the level country of Judaea, 175 stadia from Jerusalem, noted for its hot springs and for the slaughter of the Syrians routed by Judas Maccabaeus, 1 Macc. 3:40, 57; afterward fortified by Bacchides, the Syrian leader, 1 Macc. 9:50, and from the 3rd century on called Nicopolis (B. D., under the word Emmaus or Nicopolis). A third place of the same name was situated near Tiberias, and was famous for its medicinal springs. Cf. Keim, iii., p. 555f (English translation, vi. 306f); Wolff in Riehm, p. 376f; (especially Hackett in B. D. American edition, p. 731).*

{1696} εμμενω (Tdf. ενμενω, ^{<444D>}Acts 14:22; see εν, III. 3); 1 aorist ενμεμεινα; from Aeschylus and Herodotus down; (Augustine, *immaneo*), “to remain in, continue”; a. properly, in a place: εν τινι, ^{<443D>}Acts 28:30 T Tr WH. b. “to persevere in” anything, a state of mind, etc.; “to hold fast, be true to, abide by, keep”: τη πιστει, ^{<444D>}Acts 14:22 (νομω, ὀρκοις, etc. in the Greek writings); εν τινι (more rarely so in the classics, as εν ταις σπονδαις, Thucydides 4, 118; εν τη πιστει, Polybius 3, 70, 4): εν (so R G only) τοις γεγραμμενοις, ^{<488D>}Galatians 3:10 from ^{<1627B>}Deuteronomy 27:26; εν τη διαθηκη, ^{<388D>}Hebrews 8:9 from ^{<248B>}Jeremiah 38:32 (^{<248C>}Jeremiah 31:32). (Cf. Winer’s Grammar, sec. 52, 4, 5).*

εμμεσω, equivalent to εν μεσω (see μεσος, 2): ^{<611B>}Revelation 1:13; 2:1; 4:6; 5:6; 22:2, in Tdf. edition 7; (see his Proleg., p. xlvi. (but nowhere in edition 8, see the Proleg., p. 76f); cf. WH’s Appendix, p. 150; B. 8).

{1697} Εμμορ (Εμμορ L T Tr (but WH Εμμορ, see their Introductory sec. 408)), ὁ (ΓωωJ) *i.e.* ass), “Emmor” (or “Hamor,” according to the Hebrew), proper name of a man: ^{<44716>}Acts 7:16; see concerning him, ^{<4339>}Genesis 33:19; 34:2f*

{1699} εμος, εμη, εμον (from εμου), possessive pronoun of the first person, “mine”;

a. “that which I have; what I possess”: ^{<3064>}John 4:34; 13:35; (15:11 ἡ χαρα ἡ εμη (see μενω, I. 1 b. α.)); ^{<4385>}John 18:36; ^{<5101>}Romans 10:1; ^{<5112>}Philemon 1:12, and often; τη εμη χειρι, with my own hand (B. 117 (102) note), ^{<4621>}1 Corinthians 16:21; ^{<4611>}Galatians 6:11; ^{<51018>}Colossians 4:18; as a predicate, ^{<43716>}John 7:16; 14:24; 16:15; substantively, το εμον that which is mine, mine own, especially my money, ^{<4157>}Matthew 25:27;

divine truth, in the knowledge of which I excel, ^{<6165>}John 16:15; universally, in plural **τα εμα** my goods, ^{<4015>}Matthew 20:15; ^{<2151>}Luke 15:31.

b. “proceeding from me”: **ὁι εμοι λογοι**, ^{<4038>}Mark 8:38; ^{<4026>}Luke 9:26 (here Tr marginal reading brackets **λογοι**); **ὁ λογος ὁ εμος**, ^{<3037>}John 8:37; **ἡ εντολη ἡ εμη**, ^{<6152>}John 15:12; **ἡ εμη διδαχη**, ^{<3176>}John 7:16, and in other examples

c. “pertaining or relating to me”;

[α]. “appointed for me”: **ὁ καιρος ὁ εμος**, ^{<4006>}John 7:6.

[β]. equivalent to a genitive of the object: **ἡ εμη αναμνησις**, ^{<2219>}Luke 22:19; ^{<6124>}1 Corinthians 11:24; examples from Greek writings are given by Winer’s Grammar, sec. 22, 7; (Kühner, sec. 454, Anm. 11; Krüger, sec. 47, 7, 8).

[γ]. **εστιν εμον** “it is mine,” equivalent to, it rests with me: ^{<4023>}Matthew 20:23; ^{<4100>}Mark 10:40. In connecting the article with this pronoun the N.T. writings do not deviate from Attic usage; cf. Buttman, sec. 124, 6.

{1701} εμπαιγμονη (see **εν**, III. 3), **εμπαιγμονης, ἡ, (εμπαιζω)**, “derision, mockery”: ^{<4003>}2 Peter 3:3 G L T Tr WH. Not found elsewhere.*

{1701} εμπαιγμος (see **εν**, III. 3), **εμπαιγμου, ὁ, (εμπαιζω)**, unknown to secular authors, “a mocking, scoffing”: ^{<3813>}Hebrews 11:36; ^{<3204>}Ezekiel 22:4; Sir. 27:23; Sap. 12:25; (^{<1508>}Psalms 37:8 (^{<1508>}Psalms 38:8)); torture inflicted in mockery, 2 Macc. 7:7 (etc.).*

{1702} εμπαιζω (see **εν**, III. 3); imperfect **ενεπαιζον**; future **εμπαιξω** (^{<4104>}Mark 10:34 for the more common **εμπαιξουμαι** and **εμπαιξομαι**); 1 aorist **ενεπαιξα** (for the older **ενεπαισα**); passive, 1 aorist **ενεπαιχθην** (^{<4026>}Matthew 2:16, for the older **ενεπαισθην**); 1 future **εμπαιχθησομαι**; (cf. Lob. ad Phryn., p. 240f; Krüger, sec. 40 under the word **παιζω**; (Veitch, *ibid.*); Buttman, 64f (56f)); “to play in,” **τινι**, ^{<1932>}Psalms 103:26 (^{<1946>}Psalms 104:26); Euripides, Bacch. 867. “to play with, trifle with” (Latin *illudere*) *i.e.*

a. “to mock”: absolutely, ^{<4019>}Matthew 20:19; 27:41; ^{<4104>}Mark 10:34; 15:31; ^{<2231>}Luke 23:11; **τινι** (Herodotus 4, 134), ^{<4072>}Matthew 27:29

(31); ^{<4153>}Mark 15:20; ^{<2149>}Luke 14:29; 22:63; 23:36; in passive ^{<2832>}Luke 18:32.

b. “to delude,” deceive, (Sophocles Ant. 799); in passive ^{<41216>}Matthew 2:16 (^{<2405>}Jeremiah 10:15).*

{1703} **εμπαικτης** (see **εν**, III. 3), **εμπαικτου, ὁ, (εμπαίζω)**, “a mocker, a scoffer”: ^{<6083>}2 Peter 3:3; ^{<6018>}Jude 1:18; playing like children, ^{<2374>}Isaiah 3:4. Not used by secular authors.*

{1704} **εμπεριπατεω** (T WH **ενπεριπατεω**, see **εν**, III. 3), **εμπεριπατω**: future **εμπεριπατησω**; “to go about in, walk in”: **εν τισι**, among persons, ^{<4766>}2 Corinthians 6:16 from ^{<4362>}Leviticus 26:12. (^{<3007>}Job 1:7; Sap. 19:20; (Philo, Plutarch), Lucian, Achilles Tatius, others).*

{1705} **εμπιπλημι** (not **εμπιμπλημι** (see **εν**, III. 3); for euphony’s sake, Lob. ad Phryn., p. 95; Veitch, p. 536) and **εμπιπλω** (from which form comes the present participle **εμπιπλων**, ^{<4447>}Acts 14:17 (Winer’s Grammar, sec. 14,1 f.; Buttman, 66 (58))); 1 aorist **ενεπλησα**; 1 aorist passive **ενεπλησθην**; perfect passive participle **εμπεπλησμενος**; the Septuagint for **al** **ἄ** and in passive often for **[bæ]** to be satiated; in Greek writings from Homer down; “to fill up, fill full”: **τινα τινος**, to bestow something bountifully on one, ^{<4053>}Luke 1:53; ^{<4447>}Acts 14:17 (^{<2834>}Jeremiah 38:14 (^{<2814>}Jeremiah 31:14); ^{<9409>}Psalms 106:9 (^{<9470>}Psalms 107:9); ^{<2919>}Isaiah 29:19; Sir. 4:12); to fill with food, *i.e.* “satisfy, satiate”; passive, ^{<4065>}Luke 6:25; ^{<4362>}John 6:12 (^{<4361>}Deuteronomy 6:11; 8:10; ^{<4024>}Ruth 2:14; ^{<4025>}Nehemiah 9:25, etc.); “to take one’s fill of, glut one’s desire for”: passive with the genitive of person, one’s contact and companionship, ^{<6534>}Romans 15:24; cf. Kypke at the passage; **του καλλους αυτης**, gazing at her beauty, Susanna 32.*

εμπιπραω (see **εν**, III. 3) (for the more common **εμπιπρημι**, from **πιμπρημι** to burn; on the dropping of the mu **μ**, cf. **εμπιπλημι**, at the beginning); from Herodotus down; “to burn, set on fire”; present infinitive passive **εμπιπρασθαι** “to be” (inflamed, and so) “swollen” (Hesychius **πιμπραν ... φουσαν**; Etymologicum Magnum 672, 23 **πιμπρασαι. φουσωσαι**; Josephus, Antiquities 3, 11, 6; etc.); of the human body “to swell up”: from the bite of a viper, ^{<4285>}Acts 28:6 Tdf., for R G etc. **πιμπρασθαι**, which see (and Veitch, under the word **πιμπρημι**).*

{1706} **εμπιπτω** (see **εν**, III. 3); future **εμπεσουμαι**; 2 aorist **ενεπεσον**; (from Homer down); “to fall into”: **εις βοθυνον**, ^{<421>}Matthew 12:11, and L text T Tr WH in ^{<416>}Luke 6:39; **εις φρεαρ**, ^{<445>}Luke 14:5 (R G); to fall among robbers, **εις τους ληστας**, ^{<408>}Luke 10:36, and in metaphorical phrases, ^{<416>}1 Timothy 3:6f; 6:9; **εις χειρας τινος**, into one’s power: **του Θεου**, to incur divine penalties, ^{<581>}Hebrews 10:31, as in ^{<424>}2 Samuel 24:14; ^{<421>}1 Chronicles 21:13; Sir. 2:18.*

{1707} **εμπλεκω** (see **εν**, III. 3); passive (present **εμπλεκομαι**); 2 aorist participle **εμπλακεις**; “to inweave”; tropically, in passive, with the dative of thing, “to entangle, involve in”: ^{<514>}2 Timothy 2:4; ^{<622>}2 Peter 2:20. (From Aeschylus down.)*

{1708} **εμπλοκη** (see **εν**, III. 3), **εμπλοκης, ή**, (**εμπλεκω**), “an interweaving, braiding, a knot”: **τριχων** (Lachmann omits), an elaborate gathering of the hair into knots, Vulgate *capillatura*, (A.V. “plaiting”), ^{<418>}1 Peter 3:3 (**κομης**, Strabo 17, p. 828).*

{1709} **εμπνεω** (T WH **ενπνεω**, see **εν**, III. 3);

1. “to breathe in or on” (from Homer down).

2. “to inhale” (Aeschylus, Plato, others); with partitive genitive, **απειλης και φονου**, threatening and slaughter were so to speak the element from which he drew his breath, ^{<480>}Acts 9:1; see Meyer at the passage, cf. Winer’s Grammar, sec. 30, 9c.; (Buttmann, 167 (146)); **εμπνεον ζωης**, the Septuagint ^{<610>}Joshua 10:40.*

{1710} **εμπορευομαι** (see **εν**, III. 3): deponent passive with future middle **εμπορευσομαι**; (from **εμπορος**, which see); “to go a trading, to travel for business, to traffic, trade” (Thucydides and following; the Septuagint): ^{<501>}James 4:13 (Rst G here give the 1 aorist subjunctive **εμπορευσωμεθα**); with the accusative of a thing, “to import for sale” (as **ελαιον εις Αιγυπτον**, the Septuagint ^{<511>}Hosea 12:1; **πορφυραν απο Φοινικης**, Diogenes Laërtius 7, 2; **γλαυκας**, Lucian, Nigrin. at the beginning); “to deal in; to use a thing or a person for gain” (A.V. “make merchandise of”) (**ωραν του σωματος**, Josephus, Antiquities 4, 6, 8; **Ασπασια ενεπορευετο πληθη γυναικων**, Athen. 13, p. 569 f.): ^{<608>}2 Peter 2:3; cf. Winer’s Grammar, 223 (209); (Buttmann, 147 (129)).*

{1711} **εμπορια** (see **εν**, III. 3), **εμποριας**, **ἡ (εμπορος)**, “trade, merchandise”: ^{<1715>}Matthew 22:5. (Hesiod and following; the Septuagint.)*

{1712} **εμποριον** (see **εν**, III. 3), **εμποριου**, **το (εμπορος)**, “a place where trade is carried on,” especially “a seaport; a mart, emporium”; (Pliny, *forum nundinarium*): **οικος εμποριου** a market house (epexegetical genitive (Winer’s Grammar, sec. 59, 8 a.; A.V. “a house of merchandise”)), ^{<1716>}John 2:16. (From Herodotus down; the Septuagint.)*

{1713} **εμπορος** (see **εν**, III. 3), **εμπορου**, **ο (πορος)**;

1. equivalent to **ο επ’ αλλοτριας νεως πλεων μισθου**, **ο επιβατης**; so Hesychius, with whom agree Phavorinus and the Schol. ad Aristophanes, Plutarch, 521; and so the word is used by Homer.

2. after Homer “one on a journey, whether by sea or by land,” especially “for traffic”; hence,

3. “a merchant” (opposed to **καπηλος** a retailer, petty tradesman): ^{<1718>}Revelation 18:3,11,15,23; **ανθρωπος εμπορος** (see **ανθρωπος**, 4 a.), ^{<1715>}Matthew 13:45 (WH text omits **ανθρωπος**). (the Septuagint for **jj σο** and **l κεο**)*

{1714} **εμψηθω**: 1 aorist **ενεψησα**; from Homer down; the Septuagint for **ἄραε** and **tychi**; “to burn; destroy by fire”: **την πολιν**, ^{<1717>}Matthew 22:7.*

{1715} **εμπροσθεν** (Tdf. in ^{<1716>}Revelation 4:6 **ενπροσθεν** (see **εν**, III. 3; cf. Alexander Buttmann (1873) 8)), adverb of place and of time (from **εν** and **προσθεν**, properly, in the fore part); (from Herodotus down); the Septuagint chiefly for **γηθ]]** “before”. In the N.T. used only of place;

1. adverbially, “in front, before”: ^{<1716>}Revelation 4:6 (opposed to **οπισθεν**, as in Palaeph. 29, 2). “before”: **πορευεσθαι**, to precede, to go before, ^{<1718>}Luke 19:28; **προδραμων εμπροσθεν**, ^{<1719>}Luke 19:4 (T WH **εις το εμπροσθεν**, cf. Herodotus 4, 61 (8, 89)), like **προπορευεσθαι εμπροσθεν**, Xenophon, Cyril 4, 2, 23 (figuratively, Plato, Gorgias, p. 497 a. **προιθι εις το εμπροσθεν**); **τα εμπροσθεν** “the things” which lie “before” one advancing, the goal set before one, ^{<1713>}Philippians 3:13 (14) (opposed to **τα οπισω**).

2. it serves as a preposition, with the genitive (Buttmann, 319 (274); Winer's Grammar, sec. 54, 6);

a. "before," *i.e.* in that local region which is in front of a person or a thing: ^{<1054>}Matthew 5:24; 7:6; ^{<1569>}Luke 5:19; 14:2; to prostrate oneself **εμπροσθεν των ποδων τινος**, ^{<690>}Revelation 19:10; 22:8; **γονυπετειν εμπροσθεν τινος**, ^{<1729>}Matthew 27:29; **πορευεσθαι εμπροσθεν τινος**, to go before one, ^{<3104>}John 10:4; **αποστελλεσθαι εμπροσθεν τινος**, to be sent before one, ^{<1838>}John 3:28; **σαλπιζειν εμπροσθεν τινος**, ^{<1162>}Matthew 6:2; **την οδον κατασκευασαι**, where **εμπροσθεν τινος** is nearly equivalent to a dative (cf. Buttmann, 172 (150)), ^{<1110>}Matthew 11:10; ^{<1002>}Mark 1:2 Rec.; ^{<1077>}Luke 7:27.

b. "before, in the presence of," equivalent to "opposite to, over against" one: **στηναι**, ^{<1711>}Matthew 27:11; **ομολογειν** and **αρνεισθαι** (Buttmann, 176 (153)), ^{<1062>}Matthew 10:32f; 26:70; ^{<2138>}Luke 12:8,(9 Lachmann); also ^{<824>}Galatians 2:14; ^{<3008>}1 Thessalonians 1:3; 2:19; 3:9,13; "before one," *i.e.* at his tribunal: ^{<1252>}Matthew 25:32; 27:11; ^{<2136>}Luke 21:36; ^{<4187>}Acts 18:17; ^{<1510>}2 Corinthians 5:10; ^{<1219>}1 Thessalonians 2:19; (^{<6189>}1 John 3:19). Here belong the expressions **ευδοκια, θελημα εστι εμπροσθεν Θεου**, "it is the good pleasure, the will of God," ^{<1126>}Matthew 11:26; 18:14; ^{<2121>}Luke 10:21, formed after Chaldean usage; for in ^{<1222>}1 Samuel 12:22 the words **l yaiw hwy]** "God wills," Jonathan the targumist renders **aw[fardq' hwy]**; cf. Fischer, Deuteronomy vitiis lexamples N.T. etc., p. 329f; (cf. Buttmann, 172 (150)).

c. "before" *i.e.* "in the sight of" one: ^{<1156>}Matthew 5:16; 6:1; 17:2; 23:13 (14); ^{<1122>}Mark 2:12 T Tr marginal reading WH; 9:2; ^{<2127>}Luke 19:27; ^{<1257>}John 12:37; ^{<4104>}Acts 10:4 L T Tr WH.

d. "before," denoting rank: **γεγονεναι εμπροσθεν τινος**, to have obtained greater dignity than another, ^{<315>}John 1:15, 30, also 27 R L brackets; (^{<1430>}Genesis 48:20 **εθηκε τον Εφραιμ εμπροσθεν του Μανασση**; (cf. Plato, legg. 1,631 d.; 5, 743 e.; 7, 805 d.)).*

{1716} **εμπτυω** (see **εν**, III. 3); imperfect **ενεπτυνον**; future **εμπτυσω**; 1 aorist **ενεπτυσσα**; future passive **εμπτυσθησομαι**; (from Herodotus down); "to spit upon": **τινι**, ^{<11084>}Mark 10:34; 14:65; 15:19; **εις το προσωπον τινος**, ^{<1167>}Matthew 26:67 (^{<1424>}Numbers 12:14; Plutarch, ii., p. 189 a. (*i.e.* reg. et imper. apotheg. Phocylides, 17); **κατα το προσωπον**

τινι, ^{<1281D>}Deuteronomy 25:9); εις τινα, ^{<1273I>}Matthew 27:30; passive “to be spit upon”: ^{<1283D>}Luke 18:32. Musonius Rufus quoted in Stab. floril. 19, 16. Cf. Lob. ad Phryn. 10:17; (Rutherford, New Phryn., p. 66).*

{1717} εμφανης (see εν, III. 3), εμφανες (εμφαινω to show in, exhibit), “manifest”: γινομαι τινι, in its literal sense, ^{<4100>}Acts 10:40; figuratively, of God giving proofs of his saving grace and thus manifesting himself, ^{<5100>}Romans 10:20 from ^{<2351D>}Isaiah 65:1. (From Aeschylus down.)*

{1718} εμφανιζω (see εν, III. 3); future εμφανισω (Buttmann, 37 (32)); 1 aorist ενεφανισα; 1 aorist passive ενεφανισθην; from Xenophon, and Plato down; (εμφανης);

1. “to manifest, exhibit to view”: εαυτον τινι, properly, to present oneself to the sight of another, manifest oneself to (^{<1231B>}Exodus 33:13), ^{<5142>}John 14:22; metaphorically of Christ giving evidence by the action of the Holy Spirit on the souls of the disciples that he is alive in heaven, ^{<5142>}John 14:21. Passive “to Show oneself, come to view, appear, be manifest”: τινι (of spectres, Sap. 17:4; αυτοις Θεους εμφανιζεσθαι λεγοντες, Diag. Laërtius prooem. 7; so of God, Josephus, Antiquities 1, 13, 1), ^{<1273I>}Matthew 27:53; τω προσωπω του Θεου, of Christ appearing before God in heaven, ^{<8024>}Hebrews 9:24; (of God imparting to souls the knowledge of himself, Sap. 1:2; Theoph. Ant. ad Autol. 1, 2, 4).

2. “to indicate, disclose, declare, make known”: followed by οτι, ^{<5114>}Hebrews 11:14; with the dative of person ^{<4215>}Acts 23:15; τι προς τινα, ^{<4222>}Acts 23:22; τι κατα τινος, to report or declare a thing against a person, to inform against one, ^{<4201>}Acts 24:1; 25:2; περι τινος, about one, ^{<4215>}Acts 25:15. (Synonym: see δηλωω.)*

{1719} εμφοβος (see εν, III. 3), εμφοβον,(φοβος), “thrown into fear, terrified, affrighted”: ^{<1245>}Luke 24:5,(37); ^{<4100>}Acts 10:4; (^{<4219>}Acts 22:9 Rec.); 24:25; ^{<5113>}Revelation 11:13. Theophrastus, char. 25 (24), 1; (1 Macc. 13:2; in a good sense, Sir. 19:24 (21)). (Actively, “inspiring fear, terrible,” Sophocles O. C. 39.)*

{1720} εμφυσαω, εμφυσω (see εν, III. 3): 1 aorist ενεφυσησα; “to blow or breathe on”: τινα, ^{<5112>}John 20:22, where Jesus, after the manner of the Hebrew prophets, expresses by the symbolic act of breathing upon the apostles the communication of the Holy Spirit to them — having in

view the primary meaning of the words **ἰμφ** and **πνευμα** (cf. e.g. ^{<676>}Ezekiel 37:5). (the Septuagint; Dioscorides (100 A. D.?), Aretaeus (80 A. D.?), Geoponica, others; (“to inflate,” Aristotle, others).)*

{1721} **εμφυτος** (see **εν**, III. 3), **εμφυτον** (**εμφυω** to implant), in secular authors (from Herodotus down) “inborn, implanted by nature”; cf. Grimm, Exeget. Hdb. on Sap. (xii. 10), p. 224; “implanted by others’ instruction”: thus ^{<502>}James 1:21 **τον εμφυτον λογον**, the doctrine implanted by your teachers (others by God; cf. Brückner in DeWette, or Huther at the passage), **δεξασθε εν πραυτητι**, receive like mellow soil, as it were.*

{1722} **εν**, a preposition taking the dative after it; Hebrew **ב** Latin *in* with abl.; English “in, on, at, with, by, among”. (Winer’s Grammar, sec. 48 a.; Buttman, 328f (282f)) It is used:

I. Locally;

1. of place proper;

a. in the interior of some whole; within the limits of some space: **εν γαστρι**, ^{<1018>}Matthew 1:18; **εν Βηθλημ**, ^{<1011>}Matthew 2:1; **εν τη πολει**, ^{<1075>}Luke 7:37; **εν τη Ιουδαια**, **εν τη ερημω**, **εν τω πλοιω**, **εν τω ουρανω**, and innumerable other examples

b. “in” (on) the surface of a place (German *auf*): **εν τω ορει**, ^{<1041>}John 4:20f; ^{<1016>}Hebrews 8:5; **εν πλαξι**, ^{<1013>}2 Corinthians 3:3; **εν τη αγορα**, ^{<1013>}Matthew 20:3; **εν τη οδω**, ^{<1015>}Matthew 5:25, etc.

c. of proximity, “at, near, by”: **εν ταις γωνιαις των πλατειων**, ^{<1016>}Matthew 6:5; **εν τω Σιλωαμ**, at the fountain Siloam, ^{<1013>}Luke 13:4; **εν τω γαζοφυλακιω**, ^{<1013>}John 8:20 (see B. D. American edition under the word Treasury: and on this passage and the preceding cf. Winer’s Grammar, 385 (360)); **καθιζειν εν τη δεξια Θεου** etc., at the right hand: ^{<1013>}Hebrews 1:3; 8:1; ^{<1013>}Ephesians 1:20.

d. of the contents of a writing, book, etc.: **εν τη επιστολη**, ^{<1013>}1 Corinthians 5:9; **εν κεφαλιδι βιβλιου γραφειν**, ^{<1013>}Hebrews 10:7; **εν τη βιβλω**, **τω βιβλιω**, ^{<1013>}Revelation 13:8; ^{<1013>}Galatians 3:10; **εν τω νομω**, ^{<1013>}Luke 24:44; ^{<1013>}John 1:45 (46); **εν τοις προφηταις**, in the book of the prophets, ^{<1013>}Acts 13:40; **εν Ηλια**, in that portion of Scripture which treats of Elijah, ^{<1013>}Romans 11:2, cf. Fritzsche at the passage; (Delitzsch,

Brief a. d. Römer, p. 12; Winer's Grammar, 385 (360); Buttmann, 331 (285)); *εν Δαυιδ*, in the Psalms of David, ^{<8947>}Hebrews 4:7 (see *Δαβιδ*, at the end); *εν τω Ωσηε*, in the prophecies of Hosea, ^{<8925>}Romans 9:25.

e. tropically, applied to things not perceived by the senses, as *εν τη καρδια*, *εν ταις καρδιαις*, ^{<4153>}Matthew 5:28; 13:19; ^{<8046>}2 Corinthians 4:6, and often; *εν ταις συνειδησεσι*, ^{<4751>}2 Corinthians 5:11.

2. with the dative of a person, "in the person, nature, soul, thought of anyone": thus *εν τω Θεω κεκρυπται η ζωη υμων*, it lies hidden as it were in the bosom of God until it shall come forth to view, ^{<5083>}Colossians 3:3, cf. ^{<8089>}Ephesians 3:9; *εν αυτω*, *i.e.* in the person of Christ, *κατοικει παν το πληρωμα* etc., ^{<5019>}Colossians 1:19; 2:3 ((?), 9). phrases in which *η αμαρτια* is said to dwell in men, ^{<8177>}Romans 7:17f; or *ο Χριστος* (the mind, power, life of Christ) *ειναι*, (^{<8175>}John 17:26); ^{<8180>}Romans 8:10; ^{<8135>}2 Corinthians 13:5; *μενειν*, ^{<8166>}John 6:56; (^{<8194>}John 15:4,5); *ζην*, ^{<8121>}Galatians 2:20; *μορφουσθαι*, ^{<8049>}Galatians 4:19; *λαλειν*, ^{<4738>}2 Corinthians 13:3; *ο λογος του Θεου ειναι*, ^{<6010>}1 John 1:10; *μενειν*, ^{<8358>}John 5:38; *ενοικειν* or *οικειν ο λογος του Χριστου*, ^{<5036>}Colossians 3:16; *το πνευμα* (of God, of Christ), ^{<8889>}Romans 8:9,11; ^{<4836>}1 Corinthians 3:16; ^{<8014>}2 Timothy 1:14; *το εν τινι χαρισμα*, ^{<8044>}1 Timothy 4:14; ^{<8006>}2 Timothy 1:6; *ενεργειν εν τινι*, ^{<0442>}Matthew 14:2; ^{<8089>}Ephesians 2:2; ^{<4626>}1 Corinthians 12:6, etc.; *ενεργεισθαι*, ^{<5029>}Colossians 1:29; *κατεργαζεσθαι*, ^{<8108>}Romans 7:8. after verbs of revealing, manifesting: *αποκαλυψαι εν εμοι*, in my soul, ^{<4016>}Galatians 1:16; *φανερων εστιν εν αυτοις*, ^{<8119>}Romans 1:19. *εν εαυτω*, *εν εαυτοις*, within oneself, *i.e.* "in the soul, spirit, heart": after the verbs *ειδεναι*, ^{<8161>}John 6:61; *ειπειν*, ^{<8079>}Luke 7:39; 18:4; *εμβριμασθαι*, ^{<8138>}John 11:38; *στεναζειν*, ^{<8323>}Romans 8:23; *διαλογιζεσθαι*, ^{<4008>}Mark 2:8 (alternating there with *εν ταις καρδιαις*, cf. ^{<4016>}Mark 2:6); ^{<8277>}Luke 12:17; *διαπορειν*, ^{<4107>}Acts 10:17; *λεγειν*, ^{<8189>}Matthew 3:9; 9:21; ^{<8074>}Luke 7:49; also ^{<8009>}2 Corinthians 1:9; for other examples of divers kinds, see *ειμι*, V. 4 e.

3. It answers to the German *an* ("on"; often freely to be rendered "in the case of, with," etc. Winer's Grammar, sec. 48, a. 3 a.), when used

a. of the person or thing on whom or on which some power is operative: *ινα ουτω γενηται εν εμοι*, ^{<4015>}1 Corinthians 9:15; *ποιειν τι εν τινι*, ^{<4072>}Matthew 17:12; ^{<8231>}Luke 23:31; cf. Matthiae, ii., p. 1341; (Winer's Grammar, as above and 218 (204f); Buttmann, 149 (130)).

b. of that in which something is manifest (Winer’s Grammar, as above): **μανθανειν εν τινι**, ^{<4016>}1 Corinthians 4:6; **γινωσκειν**, ^{<4265>}Luke 24:35; ^{<6135>}John 13:35; ^{<6189>}1 John 3:19 (examples from the classics are given by Passow, 1:2, p. 908b; (cf. Liddell and Scott, under the word, A. III.)); likewise of that in which a thing is sought: **ζητειν εν τινι**, ^{<4042>}1 Corinthians 4:2.

c. after verbs of stumbling, striking: **προσκοπτειν**, ^{<6142>}Romans 14:21; **πταιειν**, ^{<5020>}James 2:10; **εκανδαλιζεσθαι**, which see in its place.

4. “with, among, in the presence of,” with the dative of person (also often in the classics; cf. Matthiae, ii., p. 1340; Winer’s Grammar, 385 (360) and 217f (204)): ^{<4016>}1 Corinthians 2:6; **εν οφθαλμοις ημων**, ^{<4242>}Matthew 21:42; **εν εμοι**, in my judgment, ^{<6141>}1 Corinthians 14:11; (perhaps add ^{<6001>}Jude 1:1 L T Tr WH; but cf. 6 b. below). To this head some refer **εν υμιν**, ^{<4012>}1 Corinthians 6:2, interpreting it “in your assembly,” cf. Meyer at the passage; but see 5 d.[γ].

5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts (Winer’s Grammar, sec. 48, a. 1 b.);

a. “in” equivalent to “among,” with collective nouns: **εν τω οχλω**, ^{<4030>}Mark 5:30 (Winer’s Grammar, 414 (386)); **εν τη γενεα ταυτη**, among the men of this age, ^{<4038>}Mark 8:38; **εν τω γενει μου**, in my nation *i.e.* among my countrymen, ^{<8014>}Galatians 1:14; especially with the dative plural of persons, as **εν ημιν**, **εν υμιν**, among us, among you, **εν αλληλοις**, among yourselves, one with another: ^{<4016>}Matthew 2:6; 11:11; ^{<4025>}Mark 9:50; ^{<4001>}Luke 1:1; ^{<6014>}John 1:14; 13:35; ^{<4029>}Acts 2:29; ^{<4038>}1 Corinthians 3:18; 5:1, and often.

b. of the garments with (in) which one is clad: **εν ενδυμασι** and the like, ^{<4075>}Matthew 7:15; ^{<4128>}Mark 12:38; ^{<2404>}Luke 24:4; ^{<6012>}John 20:12; ^{<4030>}Acts 10:30; ^{<5115>}Hebrews 11:37; ^{<5012>}James 2:2; ^{<6034>}Revelation 3:4; **ημφιεσμενον εν ιματιοις**, ^{<4018>}Matthew 11:8 (T Tr WH omit; L brackets **ιματιοις**); ^{<4023>}Luke 7:23; **περιβαλλεσθαι εν ιματιοις**, ^{<6035>}Revelation 3:5; 4:4 (L WH text omit **εν**).

c. of that which one either leads or brings with him, or with which he is furnished or equipped; especially after verbs of coming (**εν** of accompaniment), where we often say “with”: **εν δεκα χιλιασιν υπανταν**, ^{<2143>}Luke 14:31; **ηλθεν εν μυριασι**, ^{<6014>}Jude 1:14; cf. Grimm

on 1 Macc. 1:17; **εισερχεσθαι εν αιματι**, ^{<8025>}Hebrews 9:25; **εν τω υδατι και εν τω αιματι**, ^{<6185>}1 John 5:6 (*i.e.* with the water of baptism and the blood of atonement, by means of both which he has procured the pardon of our sins, of which fact we are assured by the testimony of the Holy Spirit); **εν ραβδω**, ^{<4021>}1 Corinthians 4:21; **εν πληρωματι ευλογιας**, ^{<6159>}Romans 15:29; **φθανειν εν τω ευαγγελιω**, ^{<4704>}2 Corinthians 10:14; **εν πνευματι και δυναμει Ηλιον**, imbued or furnished with the spirit and power of Elijah, ^{<4017>}Luke 1:17; **εν τη βασιλεια αυτου**, furnished with the regal power of the Messiah, possessed of his kingly power (Buttmann, 330 (284)): ^{<0163>}Matthew 16:28; ^{<4232>}Luke 23:42 (WH text L marginal reading Tr marginal reading **εις την βασιλειαν**). Akin is its use d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebrew preposition **B]** much more common in the sacred writers than in secular authors. (cf. Winer's Grammar, sec. 48, a. 3 d.; Buttman, 181 (157) and 329 (283f), where we say "with, by means of, by" (through);

[α]. in phrases in which the primitive force of the preposition is discernible, as **εν πυρι κατακαιειν**, ^{<6176>}Revelation 17:16 (T omits; WH brackets **εν**); **εν αλατι αλιζειν** or **αρτυειν**, ^{<0153>}Matthew 5:13; ^{<0158>}Mark 9:50; ^{<0144>}Luke 14:34; **εν τω αιματι λευκανειν**, ^{<6174>}Revelation 7:14; **εν αιματι καθαριζειν**, ^{<8022>}Hebrews 9:22; **εν υδατι βαπτιζειν**, ^{<0181>}Matthew 3:11, etc. (see **βαπτιζω**, II. b. bb.).

[β]. with the dative, where the simple dative of the instrument might have been used, especially in the Revelation: **εν μαχαира, εν ρομφαια αποκτεινειν**, ^{<6108>}Revelation 6:8; 13:10; **πατασσειν**, ^{<4229>}Luke 22:49; **απολλυσθαι**, ^{<0152>}Matthew 26:52; **καταπατειν εν τοις ποσιν**, ^{<0106>}Matthew 7:6; **εν βραχιονι αυτου**, ^{<0151>}Luke 1:51; **εν δακτυλω Θεου**, ^{<0121>}Luke 11:20, and in other examples; of things relating to the soul, as **εν αγιασμω**, ^{<3123>}2 Thessalonians 2:13 (Winer's Grammar, 417 (388)); ^{<0102>}1 Peter 1:2; **εν τη παρακλησει**, ^{<0107>}2 Corinthians 7:7; **εν προσευχη**, ^{<0172>}Matthew 17:21 (T WH omit; Tr brackets the verse); **ευλογειν εν ευλογια**, ^{<0103>}Ephesians 1:3; **δικαιουσθαι εν τω αιματι**, ^{<6189>}Romans 5:9.

[γ]. more rarely with the dative of person, meaning "aided by one, by the intervention or agency of someone, by (means of) one" (cf. Winer's Grammar, 389 (364); Buttman, 329f (283f)): **εν τω αρχοντι των δαμμονιων**, ^{<0184>}Matthew 9:34; **εν ετερογλωσσοις**, ^{<6121>}1 Corinthians

14:21; κρινειν την οικουμενην εν ανδρι, ^{<4473>}Acts 17:31; εν υμιν κρινεται ο κοσμος (preceded by οι αγιοι τον κοσμον κρινουσιν), ^{<610>}1 Corinthians 6:2; εργαζεσθαι εν τινι, Sir. 13:4; 30:13,34.

[δ]. followed by an infinitive with the article, “in that” (German *dadurch dass*), or like the Latin gerund (or English participial noun; cf. Buttman, 264 (227)): ^{<4035>}Acts 3:26; 4:80; ^{<5018>}Hebrews 2:8; 8:13. e. of the state or condition in which anything is done or anyone exists, acts, suffers; out of a great number of examples (see also in γινομαι, 5 f.; and ειμι, V. 4 b.) it is sufficient to cite: εν βασανοις, ^{<2163>}Luke 16:23; εν τω θανατω, ^{<6184>}1 John 3:14; εν ζωη, ^{<6100>}Romans 5:10; εν τοις δεσμοις, ^{<5013>}Philemon 1:13; εν πειρασμοις, ^{<1006>}1 Peter 1:6; εν ομοιωματι σαρκος, ^{<608>}Romans 8:3; εν πολλω αγωνι, ^{<5012>}1 Thessalonians 2:2; εν δοξη, ^{<5049>}Philippians 4:19; ^{<4082>}2 Corinthians 3:7f; σπειρεται εν φθορα κ.τ.λ. it (namely, that which is sown) is sown in a state of corruption, namely, ον, ^{<6552>}1 Corinthians 15:42f; εν ετοιμω εχειν, to be prepared, in readiness, ^{<4706>}2 Corinthians 10:6; εν εκστασει, ^{<4406>}Acts 11:5; 22:17; very often so used of virtues and vices, as εν ευσεβεια και σεμνοτητι, ^{<5412>}1 Timothy 2:2; εν αγιασμω, ^{<5025>}1 Timothy 2:15; εν καινοτητι ζωης, ^{<6104>}Romans 6:4; εν τη ανοχη του Θεου, ^{<6126>}Romans 3:26 (25); εν κακια και φθονω, ^{<608>}Titus 3:3; εν πανουργια, ^{<4042>}2 Corinthians 4:2; also with an adverbial force: as εν δυναμει, powerfully, with power (Winer’s Grammar, sec. 51, i.e.; Buttman, 330 (284)), ^{<4000>}Mark 9:1; ^{<6104>}Romans 1:4; ^{<5102>}Colossians 1:29; ^{<5011>}2 Thessalonians 1:11; κρινειν εν δικαιοσυνη, ^{<4473>}Acts 17:31; ^{<6091>}Revelation 19:11; εν χαρα, in joy, joyful, ^{<6152>}Romans 15:32; εν εκτενεια, ^{<4007>}Acts 26:7; εν σπουδη, ^{<6128>}Romans 12:8; εν χαριτι, ^{<6006>}Galatians 1:6; ^{<5216>}2 Thessalonians 2:16; εν ταχει, ^{<2188>}Luke 18:8; ^{<6162>}Romans 16:20; ^{<6001>}Revelation 1:1. (Here perhaps may be introduced the noteworthy adverbial phrase εν πασι τουτοις, with all this, ^{<2165>}Luke 16:26 L marginal reading T Tr marginal reading WH for R G επι πασι τουτοις (see επι, B. 2 d.); also εν πασιν, in all things (R. V. “withal”), ^{<6006>}Ephesians 6:16 L text T Tr WH.) A similar use occurs in speaking f. of the form in which anything appears or is exhibited, where εν may be represented by the German *als* (English “as”); twice so in the N.T.: σοφιαν λαλειν εν μυστηριω (“as a mystery” (here A.V. “in”)), ^{<4017>}1 Corinthians 2:7; εν τω αυτω υποδειγματι πιπτειν, ^{<5041>}Hebrews 4:11 ((A.V. “after”); others regard this as a pregnant construction, the εν marking rest after motion (R. V. marginal reading “into”); cf. Kurtz or Lünem. at the passage; Buttman, 329 (283); and 7 below); (διδοναι τι

εν δωρεα, 2 Macc. 4:30; Polybius 23, 3, 4; 26, 7, 5; εν μεριδι, Sir. 26:3; λαμβανειν τι εν φερνη, Polybius 28, 17, 9; examples from Plato are given by Ast, Platonic Lexicon, i., p. 702; Latin *in mandatis dare i.e.* to be considered as orders, Caesar b. g. 1, 43). (Here perhaps may be noticed the apparent use of εν to denote “the measure or standard” (Winer’s Grammar, sec. 48, a. 3b.; Bernhardt (1829), p. 211): εν μετρο, ^{<4046>}Ephesians 4:16 (see μετρον, 2); εφερεν εν εξηκοντα etc. ^{<4048>}Mark 4:8 WH text (note the εις, which see B. II. 3 a.); καρποφορουσιν εν τριακοντα etc. ^{<4040>}Mark 4:20 T Tr text WH text; but some would take εν here distributively, cf. Fritzsche on ^{<4048>}Mark 4:8.) g. of the things “in” (with) which one is busied: ^{<5045>}1 Timothy 4:15; ^{<5042>}Colossians 4:2; εν οίς, ^{<4042>}Acts 26:12; εν αυτω, in preaching the gospel, ^{<4040>}Ephesians 6:20; εν τη εορτη, in celebrating the feast, ^{<4123>}John 2:23 (L Tr brackets εν); εν τη διδαχη, in giving instruction, while teaching, ^{<4042>}Mark 4:2; 12:38; see ειμι, V. 4 d.; Passow, i., p. 910b; (Liddell and Scott, under the word, II. 1). h. of that in which anything is embodied or summed up: εν αυτω ζωη ην, i.e. that life of which created beings were made partakers was comprehended in him, ^{<4004>}John 1:4; εν τουτω τω λογω ανακεφαλαιουται, ^{<4519>}Romans 13:9 (on ^{<4010>}Ephesians 1:10 see ανακεφαλαιω); πασαν την συγγενειαν εν ψυχαις εβδομηκοντα πεντε, comprised in, consisting of, seventy-five souls, ^{<4074>}Acts 7:14 (Winer’s Grammar, 391 (366)).

6. of that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected;

a. of the whole in which a part inheres: properly, μενειν εν τη αμπελω, ^{<4154>}John 15:4; εν ενι σωματι μελη πολλα, ^{<4514>}Romans 12:4; figuratively, κρεμασθαι εν τινι, ^{<4120>}Matthew 22:40.

b. of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union thus, ειναι or μενειν εν τω πατρι or εν τω Θεω, of Christ, ^{<4108>}John 10:38; 14:10f; of Christians, ^{<4124>}1 John 3:24; 4:13,15f; ειναι or μενειν “in Christ,” of his disciples and worshippers, ^{<4144>}John 14:20; 15:4f; μενειν εν τω υιω και εν τω πατρι, ^{<4124>}1 John 2:24; εν Θεω, i.e. amplified and strengthened in the fellowship of God and

the consciousness of that fellowship, **εργαζέσθαι τι**, ^{<812>}John 3:21; **παρρησιαζέσθαι**, ^{<312>}1 Thessalonians 2:2. Of frequent use by Paul are the phrases **εν Χριστω**, **εν Χριστω Ιησου**, **εν κυριω** (cf. Fritzsche, Commentary on Romans, vol. ii., p. 82ff; Winer's Grammar, 389 (364); Weiss, Biblical Theol. des N.T. sections 84 b., 149 c.), "ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord": ^{<812>}Romans 3:24; 6:11,23; 8:39; ^{<610>}1 Corinthians 1:4; ^{<814>}2 Corinthians 3:14; ^{<814>}Galatians 2:4; 3:14,26,28; 5:6; ^{<810>}Ephesians 1:3 (Rec. omits **εν**); ^{<816>}Ephesians 2:6f,10,13; ^{<514>}1 Timothy 1:14; ^{<510>}2 Timothy 1:1, 13; 2:1; ^{<816>}1 Peter 3:16; 5:10; **στηκειν εν κυριω**, ^{<510>}Philippians 4:1; **ινα ευρεθω εν αυτω**), that I may be found (by God and Christ) most intimately united to him, ^{<510>}Philippians 3:9; **ειναι εν Χριστω Ιησου** ^{<810>}1 Corinthians 1:30; **οι εν Χριστω Ιησου**, ^{<810>}Romans 8:1; ^{<814>}1 Peter 5:14; **κοιμασθαι εν Χριστω**, **θησκειν εν κυριω**, to fall asleep, to die, mindful of relationship to Christ and confiding in it (Winer's Grammar, as above), ^{<615>}1 Corinthians 15:18; ^{<613>}Revelation 14:13. Since such union with Christ is the basis on which actions and virtues rest, the expression is equivalent in meaning to "by virtue of spiritual fellowship or union with Christ"; in this sense it is joined to the following words and phrases: **πεπεισμαι**, ^{<614>}Romans 14:14 (Winer's Grammar, as above and 390 note); **πεποιθεναι**, ^{<810>}Galatians 5:10; ^{<514>}Philippians 1:14; ^{<814>}2 Thessalonians 3:4; **παρρησιαν εχειν**, ^{<510>}Philemon 1:8; **ελπιζειν**, ^{<816>}Philippians 2:19; **καυχησιν εχειν**, ^{<617>}Romans 15:17; ^{<615>}1 Corinthians 15:31; **ανηκεν**, ^{<818>}Colossians 3:18; **το αυτο φρονειν**, ^{<510>}Philippians 4:2; **υπακουειν**, ^{<810>}Ephesians 6:1 (L omits; Tr WH brackets **εν κυριω**); **φως**, ^{<818>}Ephesians 5:8; **αυξει**, 2:21; **ζωοποιεισθαι**, ^{<617>}1 Corinthians 15:22; **ο κοπος ουκ εστι κενος**, ^{<618>}1 Corinthians 15:58; **αγιος**, ^{<810>}Philippians 1:1; **ηγιασμενος**, ^{<810>}1 Corinthians 1:2; **λαλειν**, ^{<817>}2 Corinthians 2:17; 12:19; **αληθειαν λεγειν**, ^{<810>}Romans 9:1; **λεγειν και μαρτυρεσθαι**, ^{<817>}Ephesians 4:17. Hence, it denotes the Christian aim, nature, quality of any action or virtue; thus, **ευρεστον εν κυριω**, ^{<813>}Colossians 3:20 G L T Tr WH; **προσδεχεσθαι τινα**, ^{<612>}Romans 16:2; ^{<812>}Philippians 2:29; **ασπαζεσθαι τινα**, ^{<618>}Romans 16:8, 22; ^{<619>}1 Corinthians 16:19; **κοπιαν**, ^{<612>}Romans 16:12 (Winer's Grammar, 390 note; L brackets the clause); **γαμηθηναι**, ^{<817>}1 Corinthians 7:39; **χαιρειν**, ^{<810>}Philippians 3:1; 4:4,10; **παρακαλειν**, ^{<310>}1 Thessalonians 4:1; **προιστασθαι τινος**, ^{<312>}1 Thessalonians 5:12; — or is equivalent to "in things pertaining to Christ, in the cause of Christ": **νηπιος**, ^{<810>}1 Corinthians 3:1; **φρονιμος**, ^{<810>}1

Corinthians 4:10; **παιδαγωγοί**, ^{<4045>}1 Corinthians 4:15; **ὄδοι μου**, ^{<4047>}1 Corinthians 4:17; **θύρας μοι ανεωγμενης εν κυριω**, in the kingdom of the Lord, ^{<4022>}2 Corinthians 2:12. **δικαιουσθαι εν Χριστω**, by faith in Christ, ^{<4027>}Galatians 2:17. Finally, it serves as a periphrasis for “Christian” (whether person or thing): **τους εκ των Ναρκισσου τους οντας εν κυριω** (opposed to those of the family of Narcissus who were not Christians), ^{<5161>}Romans 16:11; **ανθρωπος εν Χριστω**, a Christian, ^{<4722>}2 Corinthians 12:2; **ἅι εκκλησiai ἅι εν Χριστω** ^{<4022>}Galatians 1:22; ^{<5224>}1 Thessalonians 2:14; **οἱ νεκροi εν Χριστω** those of the dead who are Christians, ^{<5046>}1 Thessalonians 4:16; **εκλεκτον εν κυριω**, a Christian of mark, ^{<5163>}Romans 16:13; **δοκιμος εν Χριστω** an approved Christian, ^{<5160>}Romans 16:10; **δεσμιος εν κυριω**, a Christian prisoner (tacitly opposed to prisoners of another sort (Winer’s Grammar, 388 (363))), ^{<4041>}Ephesians 4:1; **πιστος διακονος εν κυριω** ^{<4027>}Ephesians 6:21; ^{<5047>}Colossians 4:7; **διακονια**, ^{<5047>}Colossians 4:17; **εν Χριστω γενναντινα**, “to be the author of one’s Christian life” or life devoted to Christ, ^{<4045>}1 Corinthians 4:15; **δεσμοι εν Χριστω**, bonds occasioned by one’s fellowship with Christ, ^{<5013>}Philippians 1:13 (others connect **εν Χριστω** here with **φανερους**); it might be freely rendered “as Christians, as a Christian,” in ^{<4001>}1 Corinthians 9:1f; ^{<5016>}Philemon 1:16. **εν πνευματι (ἁγίω) ειναι**, “to be in the power of, be actuated by, inspired by, the Holy Spirit”: ^{<4820>}Romans 8:9 (here in opposed to **εν σαρκι**); **γινεσθαι**, ^{<4010>}Revelation 1:10; 4:2; **εν πνευματι Θεου λαλειν**, ^{<4628>}1 Corinthians 12:3; **εν πνευματι** or **εν πνευματι τω ἁγίω** or **εν πνευματι Θεου**, namely, **ων** (being) “in” *i.e.* under the power of the Spirit, moved by the Spirit (cf. Buttman, 330 (283f); W 390 (364f)): ^{<4228>}Matthew 22:43; ^{<4126>}Mark 12:36; ^{<4227>}Luke 2:27; ^{<4128>}1 Corinthians 12:3; ^{<4628>}Revelation 17:3; 21:10. **ανθρωπος εν πνευματι ακαθαρτω**, namely, **ων**, in the power of an unclean spirit, possessed by one, ^{<41023>}Mark 1:23; **εν τω πονηρω κεισθαι**, to be held in the power of Satan, ^{<4159>}1 John 5:19. **οἱ εν νομω**, subject to the control of the law, ^{<4159>}Romans 3:19, **εν τω Αδαμ αποθησκειν**, through connection with Adam, ^{<4652>}1 Corinthians 15:22.

c. of that in which other things are contained and upheld, as their cause and origin: **εν αυτω** (*i.e.*, in God) **ζωμεν κ.τ.λ.** in God is found the cause why we live, ^{<4478>}Acts 17:28; **εν αυτω** (in Christ, as the divine hypostatic **λογος**) **εκτισθη τα παντα**, in him resides the cause why all things were originally created, ^{<5016>}Colossians 1:16 (the cause both instrumental and final as well, for **εν αυτω** is immediately afterward resolved into **δι’ αυτου και εις**

αυτον (cf. Winer's Grammar, sec. 50, 6 and Lightfoot at the passage)); τα παντα εν αυτω συνεστηκε, ^{<5017>}Colossians 1:17; εν Ισαακ κληθησεται σοι σπερμα, ^{<607>}Romans 9:7; ^{<5818>}Hebrews 11:18, from ^{<0212>}Genesis 21:12; αγιαζεσθαι εν, with the dative of thing, ^{<3000>}Hebrews 10:10, cf. ^{<461>}1 Corinthians 6:11; εν τουτω πιστευομεν, in this lies the reason why we believe, ^{<6160>}John 16:30, cf. ^{<4004>}1 Corinthians 4:4; εν ω equivalent to εν τουτω οτι ("in that"), "since": ^{<6808>}Romans 8:3; ^{<328>}Hebrews 2:18; 6:17 (see 8 e. below). Closely related is the use of εν

d. of that which gives opportunity, the occasion: εφυγεν εν τω λογω τουτω ("on" *i.e.* "at" this word; cf. Winer's Grammar, sec. 48, a. 3 c.), ^{<4079>}Acts 7:29.

e. after certain verbs denoting an affection, because the affection inheres or resides, as it were, in that to which it relates (cf. Buttman, 185 (160f); Winer's Grammar, 232 (217f)); see ευδοκεω, ευδοκια, ευφραινομαι, καυχομαι, χαιρω, etc.; likewise sometimes after ελπιζω, πιστευω, πιστις (which see in their proper places), because faith and hope are placed in what is believed or hoped for.

7. after verbs implying motion εν with the dative is so used as to seem, according to our laws of speech, to be employed for εις with the accusative; but it indicates the idea of rest and continuance succeeding the motion; cf. Winer's Grammar, sec. 50, 4; Buttman, 328f (282f): thus after αποστελλω, ^{<0106>}Matthew 10:16; ^{<2103>}Luke 10:3; εισερχεσθαι, ^{<4945>}Luke 9:46; ^{<6113>}Revelation 11:11 (not R Tr; WH brackets εν); εξερχεσθαι, ^{<2077>}Luke 7:17; ^{<5008>}1 Thessalonians 1:8 (but not after ερχεσθαι in ^{<2342>}Luke 23:42, on which passage see 5 c. above); καταβαινειν, ^{<6804>}John 5:4 (R L; cf. Winer's Grammar, sec. 50, 4 a.); επιστρεψαι απειθεις εν φρονησει δικαιων, that they may abide "in" etc. ^{<4017>}Luke 1:17; καλειν εν ειρηνη, εν αγιασμω, εν μια ελπιδι, equivalent to εις το ειναι ημας (υμας) εν etc.: ^{<4075>}1 Corinthians 7:15; ^{<5007>}1 Thessalonians 4:7; ^{<4004>}Ephesians 4:4; especially after τιθεναι and ισταναι, which words see in their places. On the same use of the preposition, common in Homer, somewhat rare in the classic authors, but recurring frequently in writings of a later age, see Winer's Grammar, the passage cited; Passow, i. 2, p. 909a; (cf. Liddell and Scott, under I. 8).

8. Constructions somewhat peculiar:

a. *εν Αιγυπτου* namely, *γη* (by an ellipsis common in Greek writings, cf. Passow, i. 2, p. 908b; (Liddell and Scott, under I. 2); Winer's Grammar, 384 (359); (Buttmann, 171 (149))): ^{<8125>}Hebrews 11:26 (Lachmann); but see *Αιγυπτος*.

b. expressions shaped by the Hebrew idiom: *αγοραζειν εν* with the dative of price (for the price is the means by which a thing is bought (cf. Winer's Grammar, sec. 48, a. 3 e.)), ^{<688>}Revelation 5:9 (*εν αργυριω*, ^{<1214>}1 Chronicles 21:24). *αλλασσειν τι εν τινι* (see *αλλασσω*), "to exchange one thing for another" (properly, to change something and have the exchange "in" (cf. Winer's Grammar, 388 (363) note; 206 (194))): ^{<8123>}Romans 1:23,25 (here *μετηλλαξαν. Ομνυμι εν τινι*) [*Βασιβ*] cf. Gesenius, Thesaurus iii., p. 1355; (Winer's Grammar, sec. 32, 1 b.; Buttmann, 147 (128))), "to swear by" (*i.e.* the name of someone being interposed), or as it were relying "on," supported by, someone (cf. Winer's Grammar, 389 (364)): ^{<1154>}Matthew 5:34-36; 23:16,18-22; ^{<616>}Revelation 10:6.

c. *ὁμολογω, εν τινι* after the Syriac (... (not the tiebr., see Fritzsche on Matthew, p. 386; Buttmann, 176 (153); Winer's Grammar, sec. 32, 3 b., yet cf. sec. 4, a.)), properly, "to confess in one's case" (or "when one's cause is at stake" (cf. Winer's Grammar, the passage cited; Fritzsche, the passage cited; Weiss, Das Matthäusevang., p. 278 note 1 (and in Meyer on Matthew, edition 7))), the nature of the confession being evident from the context; as, "to confess one to be my master and lord, or to be my worshipper": ^{<1002>}Matthew 10:32; ^{<218>}Luke 12:8; (cf. Westcott, Canon, p. 305 note 1).

d. on the very common phrase *εν ονοματι τινος*, see *ονομα* (especially 2). (e. the phrase *εν ὧ* varies in meaning according to the varying sense of *εν*. It may be,

[α]. local, "wherein" (equivalent to *εν τουτω εν ὧ*): ^{<811>}Romans 2:1; 14:22; ^{<7112>}2 Corinthians 11:12.

[β]. temporal, "while" (cf. II. below; Winer's Grammar, sec. 48, a. 2): ^{<1109>}Mark 2:19; Lukev. 34; ^{<817>}John 5:7; ^{<2913>}Luke 19:13 (Rec. *ἕως*, which see).

[γ]. instrumental, "whereby": ^{<5121>}Romans 14:21.

[δ]. causal, English “in that” (see Mätzner, English Gram, translation by Grece, 3:452 — concomitance passing over into causal dependence, or the substratum of the action being regarded as that on which its existence depends; cf. ‘in those circumstances I did so and so’), “on the ground of this that, because”: ^{<408B>}Romans 8:3, etc.; see in 6 c. above. According to the last two uses, the phrase may be resolved into **εν τουτω οτι** or **εν τουτω ο** (cf. Winer’s Grammar, sec. 23, 2 b. and b.); on its use see Winer’s Grammar, 387 (362) note; Buttmann, 331 (284f); Bernhardy (1829), p. 211; especially Fritzsche on Romans, vol. ii., p. 93f.)

II. With the notion of Time **εν** marks

a. periods and portions of time in which anything occurs, “in, on, at, during”: **εν τη ημερα**, **εν τη νυκτι**, ^{<4810>}John 11:9f, etc.; **ενταις ημεραις εκειναις**, ^{<408B>}Matthew 3:1, etc.; **εν σαββατω**, ^{<4022>}Matthew 12:2, and in many other examples; **εν τω δευτερω**, at the second time, ^{<407E>}Acts 7:13; **εν τω καθεξης**, ^{<408B>}Luke 8:1; **εν τω μεταξυ**, “in the meantime” (Winer’s Grammar, 592f (551)), ^{<404B>}John 4:31; (**εν εσχατω χρονω**, ^{<4018>}Jude 1:18 Rec.).

b. before substantives signifying an event, it is sometimes equivalent to “at the time of” this or that event (German *bei*); thus **εν τη παλιγγενεσια**, ^{<409B>}Matthew 19:28; **εν τη παρουσια αυτου** or **μου**, ^{<4653>}1 Corinthians 15:23; ^{<5029>}1 Thessalonians 2:19; 3:13 (Winer’s Grammar, sec. 50, 5); ^{<4052>}Philippians 2:12; ^{<4128>}1 John 2:28; **εν τη αναστασει**, ^{<4028>}Matthew 22:28; ^{<4123>}Mark 12:23; ^{<4044>}Luke 14:14; 20:33; **εν τη εσχατη σαλπιγγι**, at (the sounding of) the last trumpet, ^{<4652>}1 Corinthians 15:52; **εν τη αποκαλυψει** of Christ, ^{<5007>}2 Thessalonians 1:7; ^{<4007>}1 Peter 1:7,13; 4:13.

c. before infinitives with the article (Buttmann, 263f (226f); Winer’s Grammar, sec. 44, 6); before the infinitive present it signifies “while, as”: ^{<4034>}Matthew 13:4 (**εν τω σπειρειν**); ^{<4035>}Matthew 13:25 (**εν ... τω καθευδειν τους ανθρωπους**); ^{<4072>}Matthew 27:12; ^{<4068>}Mark 6:48; ^{<4021>}Luke 1:21 (cf. Buttmann, the passage cited); 24:51; ^{<4612>}1 Corinthians 11:21; ^{<4048>}Galatians 4:18, etc.; before the infinitive aorist, “when, after that”: ^{<4086>}Luke 9:36; 19:15, etc.

d. “within, in the course of”: **εν τρισιν ημεραις**, ^{<4074>}Matthew 27:40; ^{<4159>}Mark 15:29 (L T Tr omit; WH brackets **εν**); ^{<4029>}John 2:19 (Tr WH brackets **εν**), 20; cf. Winer’s Grammar, sec. 48, a. 2; (Buttmann, sec. 133, 26).

III. In Composition. Prefixed to adjectives **εν** denotes lying or situated in some place or condition, possessed of or noted for something; as in **εναλιος, ενδοξος, εμφοβος**. Prefixed to Verbs it signifies

1. remaining, staying, continuing “in” some place, state, or condition; as, **ενειμι, εμμενω, ενοικεω**.
2. motion “into” something, entering into, mingling in; as, **εμβαινω, εμβατευω, εγκαλεω** (summon to court), **εγγραφω, εγκρυπτω**.
3. in **εμφυσαω, εμπρηθω, εμπτυω** it answers to German *an* (on).

Before beta **β**, mu **μ**, pi **π**, phi **φ**, psi **ψ**, **εν** changes to **εμ-**, before gamma **γ** kappa **κ** xi **ξ** chi **χ**, to **εγγ-**, before lambda **λ** to **ελ-**, although this assimilation is neglected also in the older manuscripts (in **α** “not often changed,” Scrivener, Collation etc., p. lvi.; “in some words assimilation is constant according to all or at least all primary manuscripts while in a comparatively small number of cases authority is divided. Speaking generally, assimilation is the rule in compounds of **εν**, retention of the nu **ν** in those of **συν**” (Prof. Hort). Following manuscript authority T WH write **εγγραφω, ενκαθετος, ενκαινια, ενκαινιζω, ενκατοικεω, ενκαυχαομαι, ενκεντριζω, ενκρινω, ενπεριπατεω, ενπνεω**; T **ενκοπτω**; WH **ενκοπη, ενκυος**; but L T Tr WH retain **εγκαλεω, εγκλημα, εγκομβωμαι, εγκρατεια, εγκρατεομαι, εγκρατης, εγχριω, ελλογεω (ελλογαω), εμβαινω, εμβαλλω, εμβαπτω, εμβατευω, εμβλεπω, εμβριμαομαι, εμμαινομαι, εμπαιγμονη, εμπαιγμος, εμπαιζω, εμπαικτης, επιπλημι, επιπτω, εμπλεκω, εμπλοκη, εμπορευομαι, εμπορια, εμποριον, εμπορος, εμπτυω, εμφανης, εμφανιζω, εμφοβος, εμφυτος**; L T Tr **εγκυος**; L Tr WH **εμμενω, εμπροσθεν**; L Tr **εγγραφω, ενκαθετος, ενκαινια, ενκαινιζω, ενκακεω, ενκαταλειπω, ενκατοικεω, ενκαυχαομαι, ενκεντριζω, ενκοπη, ενκοπτω, ενκρινω, ενπεριπατεω, ενπνεω**; T **εμπιπραω**; T WH are not uniform in **ενκακεω, ενκαταλειπω**; nor T in **εμμενω, εμπροσθεν**; nor WH in **ενκοπτω**. — Add L T Tr WH **ανεγκλητος, παρεμβαλλω, παρεμβολη**. See Gregory in the Proleg. to Tdf: edition 8, p. 76ff; Hort in WH’s Appendix, p. 149; Alexander Buttmann (1873) in Studien und Kritiken for 1862, p. 179f; especially Meisterhans, p. 46)

{1723} **εναγκαλιζομαι**: 1 aorist participle **εναγκαλισαμενος**; (middle equivalent to **εις τας αγκαλας δεχομαι**, ~~4123~~ Luke 2:28); “to take into the

arms, embrace”: **τινα**, ^{<41026>}Mark 9:36; 10:16. (^{<3160>}Proverbs 6:10; 24:48 (33); Meleager, in Anth. 7, 476, 10; Plutarch; Alciphron, epistles 2, 4; others.)*

{1724} **εναλιος, εναλιον, or εναλιος, εναλια, εναλιον** (cf. Winer’s Grammar, sec. 11, 1) **άλς** the sea), that which is “in the sea, marine”; plural **τα εναλια** marine animals, ^{<3037>}James 3:7. (Often in Greek writings; the epic form **ειναλιος** as old as Homer.)*

{1725} **εναντι**, adverb (**εν** and **αντι**, properly, “in” that part of space which is “opposite”), “before”: as a preposition followed by a genitive (Buttmann, 319 (273)); **εναντι του Θεου, γηρ]]ηωδϋ]** “before God,” *i.e.* in the temple, ^{<4008>}Luke 1:8 (Tr marginal reading **εναντιον**); in the judgment of God, ^{<4482>}Acts 8:21 G L T Tr WH; (**εναντι Φαραω**, ^{<4170>}Acts 7:10 Tdf.; cf. Buttmann, 180 (156)). (Very often in the Septuagint, and in the Palestin. Apocrypha of the O.T.; but nowhere in secular authors)*

{1727} **εναντιος, εναντια, εναντιον** (**αντιος** set against) (from Homer down), properly, that which is “over against; opposite”; used:

1. primarily of place; “opposite, contrary”: of the wind (Xenophon, an. 4, 5, 3), ^{<4144>}Matthew 14:24; ^{<4168>}Mark 6:48; ^{<4274>}Acts 27:4; **εξ εναντιας** (Winer’s Grammar, 591 (550); Buttmann, 82 (71)), opposite, “over against” (see **εκ**, I. 4), with the genitive ^{<4159>}Mark 15:39.

2. metaphorically, “opposed as an adversary, hostile, antagonistic in feeling or act”: ^{<5215>}1 Thessalonians 2:15 (on which passage (for confirmatory references to ancient authors) cf. Grimm on 3 Macc. 7:4 (on the other hand, see Lünem. on 1 Thessalonians I. c.)); **ὁ εξ εναντιας**, “an opponent” (A.V. “he that is of the contrary part”), ^{<3008>}Titus 2:8; **εναντιον ποιειν τι τινι**, to do something against one, ^{<4287>}Acts 28:17; **εναντια πραττειν προς το ονομα τινος**, ^{<4409>}Acts 26:9. Neuter **εναντιον**, adverb, as a preposition is construction with the genitive (Buttmann, 319 (273)), “before, in the sight of, in the presence of,” one (so in Greek writings from Homer down; the Septuagint often for **γηρ]]** and **γηρ[Β]** also for **γηρ[ε]**): ^{<4102>}Mark 2:12 (T Tr marginal reading WH **εμπροσθεν**); ^{<4216>}Luke 20:26; ^{<4170>}Acts 7:10 (**εναντιον Φαραω**, when he stood before Pharaoh (here Tdf. **εναντι**, which see)); ^{<4182>}Acts 8:32; Hebraistically, “in the judgment, estimation,” of one, ^{<4249>}Luke 24:19; (^{<4106>}Luke 1:6 T Tr WH) (^{<4109>}Genesis 10:9, etc.). (**το εναντιον i.e. τουναντιον** see in its place.)*

{1728} **εναρχομαι**: 1 aorist **ενηρξαμην**; “to begin, make a beginning”: with the dative of the thing from which the beginning is made, ^{<403>}Galatians 3:3; **τι**, ^{<5006>}Philippians 1:6; ^{<4086>}2 Corinthians 8:6 Lachmann edition min. (Polybius, Dionysius Halicarnassus, Plutarch, Lucian; generally with the genitive of the thing begun, as in Sir. 36:29 (26); 38:16; 1 Macc. 9:54. in Euripides, with the accusative, of beginning sacrificial rites; at length, “to govern, rule,” with the genitive ^{<6024>}Joshua 10:24 the Septuagint) (Compare: **προ-εναρχομαι**.)*

{1766} **ενατος**, see **εννατος**.

{1728} **εγγραφω**, see **εν**, III. 2 and 3.

{1729} **ενδης**, **ενδης** (from **ενδεω** to lack, middle to be in need of), “needy, destitute”: ^{<4034>}Acts 4:34. (From (Sophocles), Herodotus down; the Septuagint.)*

{1730} **ενδειγμα**, **ενδειγτος**, **τα** (**ενδεικνυμι**, “token, evidence, proof” (A.V. “manifest token”): ^{<5006>}2 Thessalonians 1:5 (cf. Buttmann, 153 (134)). (Plato, Critias, p. 110 b.; Demosthenes 423, 13.)*

{1731} **ενδεικνυμι**: “to point out” (Latin *indicare*; German *anzeigen*), from Pindar down; in middle first in Homer; in the N.T. only in the middle: (present **ενδεικνυμαι**); 1 aorist **ενεδειξαμην**; properly, “to show oneself” in something, “show” something “in oneself” (cf. Buttmann, 192 (166));

1. “to show, demonstrate, prove,” whether by arguments or by acts: **τι**, ^{<8022>}Romans 9:22 (joined with **γνωρισαι**); ^{<4087>}Ephesians 2:7; ^{<5010>}Titus 2:10; 3:2; ^{<3061>}Hebrews 6:11; with two accusatives, the one of the object, the other of the predicate, ^{<8015>}Romans 2:15; **τι εν τινι**, the dative of the person, ^{<8017>}Romans 9:17 (from ^{<1096>}Exodus 9:16 (cf. Winer’s Grammar, 254 (238))); ^{<5016>}1 Timothy 1:16; **τι εις το ονομα τινος**, ^{<3060>}Hebrews 6:10; **την ενδειξιν ενδικνυσθαι** (as in Plato, legg. 12, p. 966 b.; cf. Winer’s Grammar, 225 (211)); **εις τινα**, ^{<4024>}2 Corinthians 8:24.

2. “to manifest, display, put forth”: **τινι** (dative of person) **κακα**, ^{<5044>}2 Timothy 4:14; ^{<0505>}Genesis 50:15,17.*

{1732} **ενδειξις**, **ενδειξεως**, **η** (**ενδεικνυμι**), “demonstration, proof”: *i.e.* “manifestation,” made in act, **της δικαιοσυνης**, ^{<8015>}Romans 3:25f; **της**

αγαπης, ^{<4784>}2 Corinthians 8:24; equivalent to “sign, evidence” (A.V. “evident token”), **απωλειας**, ^{<5028>}Philippians 1:28. (Plato, others.)*

{1733} **ένδεκα, όι, άι, τα**, “eleven”: **όι ένδεκα**, the eleven apostles of Christ remaining after the death of Judas the traitor, ^{<4386>}Matthew 28:16; ^{<4164>}Mark 16:14; ^{<4249>}Luke 24:9,33; ^{<44026>}Acts 1:26; 2:14. (From Homer down.)*

{1734} **ένδεκατος, ένδεκατη, ένδεκατον**, “eleventh”: ^{<4816>}Matthew 20:6,9; ^{<6211>}Revelation 21:20. (From Homer down.)*

{1735} **ένδεχομαι**; “to receive, approve of, admit, allow” (as **τον λογον**, Herodotus 1, 60). Impersonally, **ένδεχεται** “it can be allowed, is possible, may be” (often thus in Greek prose from Thucydides down): followed by an accusative with an infinitive ^{<4133>}Luke 13:33; cf. ^{<4171>}Luke 17:1. (Cf. **δεχομαι**, at the end.)*

{1736} **ένδημεω, ένδημω**; 1 aorist infinitive **ένδημησαι**; (**ένδημος** one who is among his own people or in his own land, one who does not travel abroad; opposed to **εκδημος**), properly, “to be among one’s own people, dwell in one’s own country, stay at home” (opposed to **εκδημεω, αποδημεω**; see those words); equivalent to “to have a fixed abode, be at home,” **εν τω σωματι**, of life on earth, ^{<4785>}2 Corinthians 5:6,9; **προς τον κυριον**, of life in heaven, ^{<4785>}2 Corinthians 5:8. (Rare in the classics, as Lysias, p. 114, 36.)*

{1737} **ένδιδυσκω** (equivalent to **ένδυω** (cf. Buttman, 56 (49))); imperfect middle **ένεδιδυσκομην**; “to put on, clothe”: **τινα πορφυραν**, ^{<4157>}Mark 15:17 L T Tr WH; middle “to put on oneself, be clothed in” (with the accusative Buttman, 191 (166); Winer’s Grammar, sec. 32, 5): **ιματιον**, ^{<4827>}Luke 8:27 (R G L Tr marginal reading); **πορφυραν, βυσσον**, ^{<4169>}Luke 16:19; (^{<4004>}2 Samuel 1:24; 13:18; ^{<4193>}Proverbs 29:39 (^{<4821>}Proverbs 31:21); Judith 9:1; Sir. 50:11; Josephus, b. j. 7, 2).*

{1738} **ένδικος, ένδικον (δικη)**, “according to right, righteous, just”: ^{<4808>}Romans 3:8; ^{<3010>}Hebrews 2:2. (Pindar, Trag., Plato.)*

{1739} **ένδομησις (ένδομεω to build in), and ένδομησις T Tr WH** ((see WH’s Appendix, p. 152) **δωμαω to build), ένδομησεως, ή**, “that which is built in” (German *Einbau*): **του τειχους**, the material built into the wall, *i.e.* of which the wall was composed, ^{<6218>}Revelation 21:18;

elsewhere only in Josephus, Antiquities 15, 9, 6, of a mole built into the sea to form a breakwater and so construct a harbor.*

{1740} ενδοξαζω: 1 aorist passive ενεδοξασθην; “to make ενδοξος, to glorify, adorn with glory” (Vulgate *glorifico, clarifico*): in passive ^{<3012>}2 Thessalonians 1:12; ενδοξασθηναι εν τοις ἁγιοις, that his glory may be seen in the saints, *i.e.* in the glory, blessedness, conferred on them, ^{<3010>}2 Thessalonians 1:10. (^{<0144>}Exodus 14:4; ^{<2632>}Ezekiel 28:22, etc.; Sir. 38:6. Not found in secular authors.)*

{1741} ενδοξος, ενδοξον (δοξα), held “in good” or “in great esteem, of high repute”;

a. “illustrious, honorable, esteemed” (Xenophon, Plato, and following): ^{<4040>}1 Corinthians 4:10 (thus in the Septuagint for δβκϿϿϿϿ ^{<0906>}1 Samuel 9:6; 22:14; ^{<2208>}Isaiah 23:8, etc.; Sir. 11:6; 44:1, etc.).

b. “notable, glorious”: τα ενδοξα, wonderful deeds (A.V. “glorious things”), ^{<0137>}1 Luke 13:17; (for τωθλ ϿϿϿ; ^{<0140>}Exodus 34:10).

c. “splendid”: of clothing (A.V. “gorgeous”), ^{<0175>}Luke 7:25; figuratively equivalent to “free from sin,” ^{<0177>}Ephesians 5:27.*

{1742} ενδυμα, ενδυτος, το (ενδυω), “garment, raiment,” (Aulus Gellius, Lactantius *indumentum*): ^{<0165>}Matthew 6:25,28; ^{<0173>}Luke 12:23; specifically, “a cloak, an outer garment”: ^{<0184>}Matthew 3:4; 22:11f (ενδυμα γαμου, a wedding garment); ^{<0188>}Matthew 28:3; ενδυμα προβατων, sheep’s clothing, *i.e.* the skins of sheep, ^{<0175>}Matthew 7:15 (others take the phrase figuratively: ‘with a lamb-like exterior’). ((Strabo 3, 3, 7); Josephus, b. j. 5, 5, 7; (Antiquities, 3, 7, 2); Plutarch, Sol. 8; the Septuagint for √∩∩∩∩ ∩)*

{1743} ενδυναμω, ενδυναμω; 1 aorist ενεδυναμωσα; passive (present imperative 2 person singular ενδυναμου, 2 person plural ενδυναμουσθε); imperfect 3 person singular ενεδυναμουτο; 1 aorist ενεδυναμωθην; (from ενδυναμος equivalent to ὁ εν δυναμει ων); “to make strong, endue with strength, strengthen”: τινα, ^{<0143>}Philippians 4:13; ^{<4012>}1 Timothy 1:12; ^{<4017>}2 Timothy 4:17; passively, “to receive strength, be strengthened, increase in strength”: Arts 9:22; εν τινι, in anything, ^{<4011>}2 Timothy 2:1; εν κυριω in union with the Lord, ^{<0160>}Ephesians 6:10; with the dative of respect, τη πιστει, ^{<4040>}Romans 4:20; απο ασθενειας, to

recover strength from weakness or disease, ^{<S134>}Hebrews 11:34 R G; (in a bad sense, “be bold, headstrong,” ^{<S109>}Psalm 51:9 (^{<S139>}Psalm 52:9); (^{<O164>}Judges 6:34 Alexandrian LXX, Aldine LXX, Complutensian LXX; ^{<S128>}1 Chronicles 12:18 Alexandrian LXX; ^{<O171>}Genesis 7:20 Aquila); elsewhere only in ecclesiastical writings).*

{1744} ενδυνω (^{<S162>}2 Timothy 3:6) and ενδυω (^{<A157>}Mark 15:17 R G); 1 aorist ενεδυσα; 1 aorist middle ενεδυσαμην; perfect participle middle or passive ενδεδυμενος; the Septuagint for vb^{te} as in the classics,

1. transitive, (properly, “to envelop in, to hide in”), “to put on”: τινα τι,

a. in a literal sense, “to put on, clothe with” a garment: ^{<O173>}Matthew 27:31; (with τινα alone, ^{<O173>}Matthew 27:28 L WH marginal reading); ^{<A157>}Mark 15:17 R G, 20; ^{<O152>}Luke 15:22. Middle “to put on oneself, be clothed with”: τι (Buttmann, 191 (166); cf. Winer’s Grammar, sec. 32,5), ^{<O165>}Matthew 6:25; ^{<O122>}Luke 12:22; (^{<A187>}Luke 8:27 T WH Tr text); ^{<O109>}Mark 6:9; Arts 12:21; ενδεδυμενος with the accusative of a thing, ^{<O106>}Mark 1:6; ^{<O121>}Matthew 22:11 (Buttmann, 148 (129); cf. Winer’s Grammar, sec. 32, 2); ^{<O113>}Revelation 1:13; 15:6; 19:14; ενδυσαμενος (opposed to γυμνος) “clothed” with a body, ^{<O188>}2 Corinthians 5:3, on which passage see γε, 3 c. (Aristotle, de anima 1, 3 at the end, p. 407b, 23 ψυχην ... ενδυεσθαι σωμα).

b. in metaphorical phrases: of armor figuratively so called, ενδυεσθαι τα όπλα (L marginal reading εργα) του φωτος, ^{<S132>}Romans 13:12; την πανοπλιαν του Θεου, τον θωρακα της δικαιοσυνης, ^{<O161>}Ephesians 6:11,14; θωρακα πιστεως, ^{<S188>}1 Thessalonians 5:8 (with double accusative, of object and predicate, θωρακα δικαιοσυνην, Sap. 5:19 (18) (cf. ^{<S177>}Isaiah 59:17); properly, όπλα, Xenophon, Cyril 1, 4, 18; τον θωρακα, an. 1,8, 3). to be furnished with anything, adorned with a virtue, as if clothed with a garment, ενδυεσθαι αφθαρσιαν, αθανασιαν, ^{<S153>}1 Corinthians 15:53f; (σπλαγχνα οικτιριμου, ^{<S182>}Colossians 3:12); δυναμιν, ^{<O149>}Luke 24:49 (ισχυν, ^{<S109>}Isaiah 51:9; (^{<S101>}Isaiah 53:1); δυναμιν, ευπρεπειαν, ^{<O101>}Psalm 92:1 (^{<S101>}Psalm 93:1); αισχυνην, ^{<O102>}Psalm 34:26 (35:26); ^{<S101>}Psalm 131:18 (^{<O128>}Psalm 132:18); 1 Macc. 1:29; δικαιοσυνην, ^{<S144>}Job 29:14; Psalm 131:9 (^{<O109>}Psalm 132:9); σωτηριαν, ibid. 16; etc.); δυειν αλκην, Homer, Iliad (9, 231); 19, 36; έννυσθαι and επιεννυσθαι αλκην, Iliad 20, 381; Odyssey 9, 214 etc.; many similar examples in Hebrew and Arabic, cf. Gesenius, Thesaurus ii.,

742; Latin *induere novum ingenium*, Livy 3, 33); **τον καινον ανθρωπον**, *i.e.* a new purpose and life, ^{<404>}Ephesians 4:24; ^{<510>}Colossians 3:10; **Ιησουν Χριστον**, to become so possessed of the mind of Christ as in thought, feeling, and action to resemble him and, as it were, reproduce the life he lived, ^{<514>}Romans 13:14; ^{<812>}Galatians 3:27; (similarly the Greeks and Romans said (cf. Winer’s Grammar, 30), **τον Ταρκυνιον ενδυεσθαι**, Dionysius Halicarnassus 11, 5, 5; **ριψας τον στρατιωτην ενεδυ τον σοφιστην**, Libanius, epistle 968; *proditorem et hostem induere*, Tacitus, ann. 16, 28; cf. Fritzsche on Romans, iii., p. 143f; Wieseler on Galatians, p. 317ff; (Gataker, Advers. misc. 1, 9, p. 223ff)).

2. intransitive, “to creep into, insinuate oneself into; to enter”: **ενδυνοντες εις τας οικιας**, ^{<516>}2 Timothy 3:6. (Compare: **επενδυω**.)*

{1745} **ενδυσις, ενδυσεως, η (ενδυω)**, “a putting on,” (German *das Anziehen, der Anzug*): **των ιματιων**, ^{<408>}1 Peter 3:3; (“clothing,” ^{<1810>}Job 41:4; Athen. 12, p. 550c.; Dio Cassius, 78,3; “an entering,” Plato, Crat., p. 419 c.).*

{1746} **ενδυω**, see **ενδυνω**.

{1739} **ενδομησις**, see **ενδομησις**.

{5342} **ενεγκω**, see **φερω**.

{1747} **ενεδρα, ενεδρας, η** (from **εν** and **εδρα** a seat), “a lying in wait, ambush”: ^{<4216>}Acts 23:16 (Rec.st **το ενεδρον**, which see); **ενεδραν ποιειν**, ^{<421>}Acts 25:3. (the Septuagint; Thucydides and following.)*

{1748} **ενεδρευω; (ενεδρα)**; “to lie in wait for, to lay wait for, prepare a trap for”: **τινα**, a person, ^{<415>}Luke 11:54 (G omits **ενεδρευω αυτον**, T omits **αυτον**); ^{<421>}Acts 23:21. (Thucydides, Xenophon, and following; the Septuagint.)*

{1749} **ενεδρον, ενεδρου, το**, equivalent to **ενεδρα**, “a lying in wait, an ambush”: ^{<4216>}Acts 23:16 Rec.st (the Septuagint; Sap. 14:21; Sir. 11:29; 1 Macc. 9:40, etc.; not found in secular authors.)*

{1750} **ενειλω, ενειλω;** 1 aorist **ενειλησα**; “to roll in, wind in”: **τινα τινη**, one in anything, ^{<4156>}Mark 15:46. (^{<0210>}1 Samuel 21:9; (Aristotle,

mund. 4, p. 396a, 14; Philo), Plutarch, Artemidorus Daldianus, Philostr., others.)*

{1751} **ενειμι**; (**ειμι**); (from Homer down); “to be in”: **τα ενοντα** “what is within,” *i.e.* the soul, ^{<214>}Luke 11:41 (equivalent to **το εσωθεν ὑμων**, ^{<213>}Luke 11:39); this is to be regarded as an ironical exhortation (similar to that in ^{<300>}Amos 4:4) adjusted to the Pharisees’ own views: ‘as respects your soul (**τα ενοντα** accusative absolutely), give alms (to the needy), and behold all things are clean unto you (in your opinion)’; cf. Bornemann at the passage. Most interpreters think **τα ενοντα** to be “the things that are within the cup and the platter” (object accusative after **δοτε**, with **ελημεοσυνη** as predicate accusative), and to be spoken of unjustly acquired riches to be expended in charity. (Still others (following the same construction) take **τα ενοντα** (namely, **δουναι**) in the sense of “the things within your power,” (R. V. marginal reading “which ye can”); cf. Stephanus’ Thesaurus, under the word, col. 1055 a.; but see Meyer edition Weiss at the passage) Moreover, in the opinion of many **ενι**, (^{<405>}1 Corinthians 6:5 G L T Tr WH; ^{<5017>}James 1:17; ^{<403>}Galatians 3:28; ^{<5031>}Colossians 3:11 etc., is contracted from **ενεστι**; but see below under **ενι**.*

{1752} **ενεκα** (only before consonants (Rec. three times (Griesbach twice) out of twenty-five)), and **ενεκεν** (R G 19 times, L (out of 26) 21 times, Tr 20, WH 18, T 17), or in a form at first Ionic **εινεκεν** (^{<404>}Luke 4:18 (Rec. **εν.**; 18:29 T WH; ^{<4030>}Acts 28:20 T WH); ^{<4030>}2 Corinthians 3:10 (R G L marginal reading **ενεκεν**); ^{<4072>}2 Corinthians 7:12 (R G), both the last forms alike before consonants and vowels (cf. under the word Nu; Winer’s Grammar, sec. 5, 1 d. 1; Buttman, 10 (9); Krüger (dialects), sec. 68, 19, 1; WH’s Appendix, p. 173)), a preposition followed by the genitive, “on account of, for the sake of, for”: ^{<4150>}Matthew 5:10f; 16:25; 19:29; ^{<4035>}Mark 8:35; ^{<4162>}Luke 6:22.; ^{<4030>}Acts 28:20; ^{<4136>}Romans 8:36; ^{<4030>}2 Corinthians 3:10; **ενεκεν τουτου**, “for this cause, therefore,” ^{<4095>}Matthew 19:5; **τουτων**, ^{<4021>}Acts 26:21; **τινος ενεκεν**, for what cause, wherefore, ^{<4102>}Acts 19:32; before **του** with an infinitive expressing purpose (Winer’s Grammar, 329 (309); Buttman, 266 (228)), ^{<4072>}2 Corinthians 7:12; **ου ενεκεν**, “because,” ^{<4048>}Luke 4:18; cf. Meyer at the passage

{1768} **ενενηκοντα**, see **εννενηκοντα**.

{1769} **ενεος**, see **εννεος**.

{1753} ενεργεια, ενεργειας, ἡ (ενεργης, which see), “working, efficiency”; in the N.T. used only of superhuman power, whether of God or of the devil; of God: ^{<408D>}Ephesians 3:7; ^{<5012>}Colossians 2:12; ἡ ενεργεια ἡ ενεργουμενη, ^{<5012>}Colossians 1:29; with a relative intervening, ενεργειν ενεργειαν, ^{<4019>}Ephesians 1:19f; κατ’ ενεργειαν εν μετρῳ ἑκαστου μερους, according to the working which agrees with the measure of (is commensurate with) every single part, ^{<4046>}Ephesians 4:16; κατα την ενεργειαν του δυνασθαι αυτον κ.τ.λ. according to the efficiency by which he is able to subject all things to himself, ^{<5021>}Philippians 3:21. ενεργεια του Σατανα, ^{<5012>}2 Thessalonians 2:9; πλανης, the power with which error works, ^{<5012>}2 Thessalonians 2:11. (Sap. 7:17, etc.; 2 Macc. 3:29; της προνοιας, 3 Macc. 4:21; not found in the Septuagint; in the classics first in Aristotle; (on ενεργεια, ενεργειν, of diabolic influences, cf. Müller on the Epistle of Barnabas 19, 6).) (Synonym: see δυναμεις, at the end.)*

{1754} ενεργεω, ενεργω; 1 aorist ενηργησα; perfect ενηργηκα (^{<4012>}Ephesians 1:20 L T WH text Tr marginal reading); (ενεργος (see ενεργης));

1. intransitive, “to be operative, be at work, put forth power”: followed by εν with the dative of person, ^{<4042>}Matthew 14:2; ^{<4044>}Mark 6:14; ^{<4012>}Ephesians 2:2; followed by the dative of advantage (dative commodi; (cf. Lightfoot on Galatians, as below)), “to work for” one, “aid” one, εις τι, unto (the accomplishing of) something (Winer’s Grammar, 397 (371)); εις αποστολην, unto the assumption (or discharge) of the apostolic office; εις τα εθνη, equivalent to εις αποστολην (cf. Winer’s Grammar, sec. 66, 2 d.; Buttman, sec. 147, 8) των εθνων, ^{<4018>}Galatians 2:8.

2. transitive, “to effect”: τι, ^{<4521>}1 Corinthians 12:11; (^{<4011>}Ephesians 1:11); ενεργειν ενεργειαν, ^{<4019>}Ephesians 1:19f; τι εν τινι, the dative of person, ^{<4526>}1 Corinthians 12:6 (Buttmann, 124 (109)); ^{<4018>}Galatians 3:5; ^{<5013>}Philippians 2:13.

3. Middle, present ενεργουμαι; (imperfect ενηργουμην); (not found in the O.T. or in secular auth, and in the N.T. used only by Paul and James (cf. Lightfoot on Galatians, as below)); it is used only of things (cf. Winer’s Grammar, sec. 38, 6 at the end; (Buttmann, 193 (167))), “to display one’s activity, show oneself operative”: (^{<5012>}2 Thessalonians 2:7 (see μυστηριον, 2 at the end)); followed by εν with the dative of the thing,

where, ^{<5006>}Romans 7:5; **εν** with the dative of the condition, ^{<5006>}2 Corinthians 1:6; **εν** with the dative of person in whose mind a thing shows itself active, ^{<5042>}2 Corinthians 4:12; ^{<4033>}Ephesians 3:20; ^{<5009>}Colossians 1:29; ^{<5013>}1 Thessalonians 2:13; followed by **δια** with the genitive of thing, ^{<4816>}Galatians 5:6. In ^{<5056>}James 5:16 **ενεργουμενη** does not have the force of an adjective, but gives the reason why the **δηειςις** of a righteous man has outward success, viz. as due to the fact that it exhibits its activity (“works”) (inwardly), *i.e.* is solemn and earnest. (The active (and passive) in Greek writings from Aristotle down.) (On this word cf. (besides Lightfoot on ^{<4818>}Galatians 2:8; 5:6) Fritzsche and Vaughan on ^{<5006>}Romans 7:5; Ellicott on Galatians, 2:8.)*

{1755} **ενεργημα, ενεργητος, το (ενεργεω)**, “thing wrought; effect, operation”: plural (R. V. “workings”), ^{<4216>}1 Corinthians 12:6; with the addition of the exegetical genitive **δυναμεων**, *ibid.* 10. (Polybius, Diodorus, Antoninus (others).)*

{1756} **ενεργης, ενεργες** (equivalent to **ενεργος**, equivalent to **ὁ ων εν τω εργω** (English “at work”)), “active”: ^{<5842>}Hebrews 4:12; by a somewhat incongruous figuratively, in ^{<4619>}1 Corinthians 16:9 a **θυρα ενεργης** is spoken of, ‘an opportunity for the working of the gospel’; **ενεργης γινομαι εν τινι**, in something, ^{<5006>}Philemon 1:6. ((Aristotle), Polybius, Diodorus, Plutarch, others.)*

{1764} **ενεστως**, see **ενιστημι**.

{1757} **ενευλογεω, ενευλογω**: 1 future passive **ενευλογηθησομαι**; (the preposition seems to refer to the person on whom the blessing is conferred; cf. German *einsegnen*); “to confer benefits on, to bless”: passive followed by **εν** with the dative of that in which lies the ground of the blessing received or expected, ^{<4025>}Acts 3:25 (where the Rec. gives **τω σπερματι**, the dative of the instrument; (WH read the simple **ευλογηθησονται**)); ^{<4818>}Galatians 3:8, where Rec.^{bez elz} has the simple **ευλογηθησονται** (^{<0123>}Genesis 12:3; 18:18; 26:4 Alexandrian LXX; (^{<49717>}Psalm 71:17 (^{<49717>}Psalm 72:17) Aldine LXX, Complutensian LXX); Sir. 44:21; not found in secular authors.)*

{1758} **ενεχω**; imperfect **ενειχον**; (present passive **ενεχομαι**); “to have within, to hold in”; a. passive “to be held, be entangled, be held ensnared,” with a dative of the thing in which one is held captive — very often in

Greek writings, both literally (as **τη παγη**, Herodotus 2, 121, 2) and figuratively (as **αγγελια**, Pindar Pythagoras 8, 69; **φιλοτιμια**, Euripides, Iph. A. 527; **κακω**, Epictetus diss. 3, 22, 93): **ζυγω δουλειας**, ^{<815>}Galatians 5:1; (**θλιψεσιν**, ^{<3004>}2 Thessalonians 1:4 WH marginal reading) (**ασεβειαις**, 3 Macc. 6:10). b. **ενεχω τινι**, “to be enraged with, set oneself against, hold a grudge against someone”: ^{<1069>}Mark 6:19; ^{<2153>}Luke 11:53 (^{<14423>}Genesis 49:23); the expression is elliptical, and occurs in full (**χολον τινι** “to have anger in oneself against another”) in Herodotus 1, 118; 8, 27; 6, 119; see a similar ellipsis under **προσεχω**. (In this last case the ellipsis supplied is **τον νουν**, Winer’s Grammar, 593 (552); Buttman, 144 (126); Meyer, et al., would supply the same after **ενεχειν** in Mark and Luke the passages cited and render the phrase “to have (an eye) on, watch” with hostility; but DeWette, Bleek, others, agree with Grimm. Many take the expression in Luke, the passage cited outwardly, “to press upon” (R. V. text); see Stephanus’ Thesaurus, under the word; Liddell and Scott, under the word; Hesychius **ενεχει. μνησικακει. εγκειται.**)*

{1759} **ενθαδε**, adverb (from **ενθα** and the enclitic **δε**; Krüger, sec. 9, 8, 1 and 2; (cf. Winer’s Grammar, 472 (440); Buttman, 71 (62))) (from Homer down); a. “here”: ^{<2241>}Luke 24:41; ^{<4108>}Acts 10:18; 16:28; 17:6; 25:24. b. “hither”: ^{<6145>}John 4:15f; ^{<4257>}Acts 25:17.*

ενθεν, adverb (from **εν** and the syllable **θεν**, indicating the place whence), “hence”: ^{<4172>}Matthew 17:20 L T Tr WH; ^{<2163>}Luke 16:26 G L T Tr WH. (From Homer down.)*

{1760} **ενθυμεομαι, ενθυμουμαι**; a deponent passive; 1 aorist participle **ενθυμηθεις**; from Aeschylus down, with the object now in the genitive now in the accusative; cf. Matthiae, sec. 349, ii., p. 823; Kühner, sec. 417 Anm. 9, ii., p. 310; (Jelf, sec. 485); Krüger, sec. 47, 11, 1 and 2; (from **εν** and **θυμος**); “to bring to mind, revolve in mind, ponder”: **τι**, ^{<1023>}Matthew 1:20; 9:4; “to think, to deliberate”: **περι τινος**, about anything, ^{<4109>}Acts 10:19 Rec. (So also Sap. 6:16; Plato, rep. 10, p. 595 a.; Isocrates, epistle 9, p. 614, sec. 9 Bekker) (Compare: **διενθυμεομαι.**)*

{1761} **ενθυμησις, ενθυμησεως, η̄**, “a thinking, consideration”: ^{<4172>}Acts 17:29 (A.V. “device”); plural “thoughts”: ^{<4104>}Matthew 9:4; 12:25; ^{<3042>}Hebrews 4:12 (here L marginal reading singular). (Rare in the classics; Hippocrates, Euripides, Thucydides, Lucian.)*

{1762} **ενι** equivalent to **ενι**, the accent being thrown back, same as **εν**, used adverbially (Winer's Grammar, sec. 50, 7 N. 2) for **ενεστι**, "is in, is among, has place, is present" (Homer, Odyssey 21, 218; Thucydides 2, 40): ^{<4033>}Galatians 3:28 (three times); ^{<5031>}Colossians 3:11; ^{<5017>}James 1:17; with addition of **εν ὑμιν**, ^{<4165>}1 Corinthians 6:5 (where Rec. **εστιν**); in secular authors from Sophocles and Thucydides on very often, "it can be, is possible, is lawful"; (here some would place James, the passage cited). The opinion of many (e.g. Fritzsche on Mark, p. 642; Meyer on Galatians, the passage cited; cf. Ellicott ibid.) that **ενι** is a contracted form for **ενεστι** is opposed by the like use of **παρα, ανα**, which can hardly be supposed to be contracted from **παρεστι, ανεστι**; cf. Krüger, sec. 9, 11, 4; Winer's Grammar, 80 (77); Götting, Lehre v., Accent etc., p. 380; (Chandler sec. 917f; Buttmann, 72 (64); Lob. Path. Element. ii. 315).*

{1763} **ενιαυτος, ενιαυτου, ο**, "a year": ^{<814>}John 11:49,51; 18:13; ^{<4126>}Acts 11:26; 18:11; ^{<5157>}James 5:17; ^{<6015>}Revelation 9:15; plural, of the Jewish years of Jubilee, ^{<8040>}Galatians 4:10 (cf. Ellicott at the passage); **ποιειν ενιαυτον**, to spend a year, ^{<5043>}James 4:13; **απαξ του ενιαυτου**, ^{<8087>}Hebrews 9:7 (like **επτακις της ημερας**, ^{<2704>}Luke 17:4) (cf. Winer's Grammar, sec. 30, 8 N. 1; Krüger, sec. 47, 10, 4); **κατ' ενιαυτον**, "yearly," ^{<8025>}Hebrews 9:25; 10:1,3 (Thucydides 1, 93; Xenophon, oec. 4, 6; an. 3, 2, 12); in a wider sense, for some fixed and definite period of time: ^{<4049>}Luke 4:19 (from ^{<2302>}Isaiah 61:2), on which passage see **δεκτος**. (From Homer down.)*

(Synonyms: **ενιαυτος, ετος**; originally **ενιαυτος** seems to have denoted (yet cf. Curtius, sec. 210) a year viewed as a cycle or period of time, **ετος** as a division or sectional portion of time.)

{1764} **ενιστημι**: perfect **ενεστηκα**, participle **ενεστηκως** (^{<8000>}Hebrews 9:9), and by syncope **ενεστως**; future middle **ενστησομαι**; "to place in or among; to put in"; in perfect, pluperfect, 2 aorist, and in middle (properly, as it were "to stand in sight, stand near") "to be upon, impend, threaten": ^{<3022>}2 Thessalonians 2:2; future middle ^{<3021>}2 Timothy 3:1. perfect participle "close at hand," ^{<4026>}1 Corinthians 7:26; as often in Greek writings (in the grammarians **ο ενεστως** namely, **χρονος** is the present tense (cf. Philo de plant. Noë sec. 27 **τριμερης χρονος, ος εις τον παρεληλυθοτα και ενεστωτα και μελλοντα τεμνεσθαι πεφυκεν**)), "present": **ο καιρος ο ενεστως**, ^{<8000>}Hebrews 9:9; **τα ενεστωτα** opposed to **τα μελλοντα**,

<488>Romans 8:38; <412>1 Corinthians 3:22; ὁ ενεστωσ αιων πονηρος in tacit contrast with τω μελλοντι αιωνι, <404>Galatians 1:4 (Basil., epistle 57 ad Melet (iii., p. 151 c., Benedict. edition) ωφελιμα διδαγματα η εφοδια προς τε τον ενεστωτα αιωνα και τον μελλοντα). (Many (so R. V.) would adopt the meaning “present” in <312>2 Thessalonians 2:2 and <472>1 Corinthians 7:26 also; but cf. Meyer on Galatians, the passage cited.)*

{1765} ενισχυω; 1 aorist ενισχυσα; (cf. Buttmann, 145 (127));

1. intransitive, “to grow strong, to receive strength”: <409>Acts 9:19 (here WH Tr marginal reading ενισχυθη); (Aristotle, Theophrastus, Diodorus, the Septuagint).

2. transitive, “to make strong, to strengthen” (<124>2 Samuel 22:40; Sir. 50:4; Hippocrates leg., p. 2, 26 ὁ χρονος ταυτα παντα ενισχυει); to strengthen one in soul, “to inspirit”: <223>Luke 22:43 (L brackets WH reject the passage).*

{1722} ενκ-, see εγκ- and under the word εν, III. 3.

{3306} (ενμενω, see εμμενω and under the word εν, III. 3.)

{1766} εννατος or ενατος (which latter form, supported by the authority alike of manuscripts and of insert., has been everywhere restored by L T Tr WH; cf. (under Nu; Tdf. Proleg., p. 80); Krüger, sec. 24, 2,12; Winer’s Grammar, 43; (found once (<621>Revelation 21:20) in Rec.st)), εννατη, εννατον (from Homer down), “ninth”: <621>Revelation 21:20; the ενατη ὡρα, spoken of in <115>Matthew 20:5; 27:45f; <153>Mark 15:33f; <234>Luke 23:44; <481>Acts 3:1; 10:3,30, corresponds to our 3 o’clock in the afternoon; for the sixth hour of the Jews coincides with the twelfth of the day as divided by our method, and the first hour of the day with them is the same as the sixth with us. (Cf. BB. DD., under the word, Hour.)*

{1767} εννεα, ὄι, ἄι, τα (from Homer down), “nine”: <277>Luke 17:17; see the following word.*

{1768} εννενηκονταεννεα, more correctly εννενηκοντα εννεα (i.e. written separately, and the first word with a single nu ν, as by L T Tr WH; cf. (under Nu; Tdf. Proleg., p. 80; WH’s Appendix, p. 148); Winer’s

Grammar, 43f; Bornemann, Scholia ad Luc., p. 95), “ninety-nine”:

^{<0182>}Matthew 18:12f; ^{<0154>}Luke 15:4, 7.*

{1769} **εννεος**, more correctly **ενεος** (L T Tr WH (cf. the preceding word)), **εννεου**, **ὄ** (it seems to be identical with **ανεως** equivalent to unused **ανανος**, **ανας**, from **αω**, **αω** to cry out, hence, “without sound, mute”), “dumb, mute, destitute of the power of speech” (Plato, Aristotle): ^{<0360>}Isaiah 56:10, cf. ^{<0178>}Proverbs 17:28; **ενεον μη δυναμενον λαλησαι**, of an idol, Baruch 6:40 (Epistle Jer.); “unable to speak for terror, struck dumb, astounded”: so **εἰστηκεισαν ενεοι**, “stood speechless” (Vulgate *stabant stupefacti*), ^{<0107>}Acts 9:7; Hesychius **εμβροντηθεντες ενεοι γενομενοι**. Cf. Alberti, Glossary in N.T., p. 69. In the same sense **απηνεωθη**, ^{<0146>}Daniel 4:16 Theodotion, from **απενεωω**.*

{1770} **εννευω**: imperfect **ενενευον**; “to nod to, signify or express by a nod or sign”: **τινι τι**, ^{<0162>}Luke 1:62. (Aristophanes in Babyloniis fragment 58 (*i.e.* 22 edition Brunck, 16, p. 455 Didot); Lucian, dial. meretr. 12, 1; with **οφθαλμω** added, ^{<0163>}Proverbs 6:13; 10:10.)*

{1771} **εννοια**, **εννοιας**, **ἡ (νους)**;

1. the act of “thinking, consideration, meditation”; (Xenophon, Plato, others).

2. “a thought, notion, conception”; (Plato, Phaedo, p. 73 c., etc.; especially in philosophical writings, as Cicero, Tusc. 1, 24, 57; Acad. 2, 7 and 10; Epictetus diss. 2, 11, 2f, etc.; Plutarch, plac. philos. 4, 11, 1; Diogenes Laërtius 3, 79).

3. “mind, understanding, will; manner of thinking and feeling”; German *Gesinnung* (Euripides, Hel. 1026; Diodorus 2, 30 variant; **τοιαυτην εννοιαν εμποιειν τινι**, Isocrates, p. 112 d.; **τηρησον την εμην βουλην και εννοιαν**, ^{<0182>}Proverbs 3:21; **φυλασσειν εννοιαν αγαθην**, ^{<0182>}Proverbs 5:2); so ^{<0101>}1 Peter 4:1; plural with **καρδιας** added (as in ^{<0139>}Proverbs 23:19), ^{<0302>}Hebrews 4:12 (A.V. “intents” of the heart), cf. Sap. 2:14.*

{1772} **εννομος**, **εννομον (νομος)**;

1. “bound to the law; bound by the law”: **Χριστω**, or more correctly **Χριστου** L T Tr WH, ^{<0102>}1 Corinthians 9:21 (cf. Buttman, sec. 132, 23).

2. as in Greek writings from (Pindar), Aeschylus down, “lawful, regular”: ^{<448B>}Acts 19:39 (on which see Lightfoot in *The Contemp. Revelation* for 1878, p. 295; Wood, *Ephesus* etc., Appendix, p. 38).*

{1773} **εννυχος, εννυχον** (νυξ), “nightly, nocturnal” (Homer, Pindar, Tragg.). Neuter adverbially, “by night”: ^{<4015>}Mark 1:35, where L T Tr WH have neuter plural **εννυχα** (cf. Winer’s *Grammar*, 463 (432); Buttmann, sec. 128, 2).*

{1774} **ενοικεω, ενοικω**; future **ενοικησω**; 1 aorist **ενωκησα**; the Septuagint for **βνυε** “to dwell in”; in the N.T. with **εν τινι**, the dative of person “in one,” everywhere metaphorically, “to dwell in one and influence him” (for good): **εν τινι**, in a person’s soul, of the Holy Spirit, ^{<4811>}Romans 8:11; ^{<5014>}2 Timothy 1:14; of **πιστις**, ^{<5005>}2 Timothy 1:5; (of sin, ^{<4817>}Romans 7:17 T WH (for simple **οικειν**)); **εν υμιν**; in your assembly, of Christian truth, ^{<5016>}Colossians 3:16; **εν αυτοις**, in a Christian church, of God, ^{<4066>}2 Corinthians 6:16, cf. ^{<4016>}1 Corinthians 3:16; (others understand the phrase in *Colossians* and *Corinthians*, the passages cited, internally, “in your hearts”; but see Meyer).*

{1751} **ενοντα, τα**, see **ενειμι**.

ενορκιζω; “to adjure, put under oath, solemnly entreat,” with two accusatives, one of him who is adjured, one of him by whom he is adjured (Buttmann, 147 (128)): ^{<5127>}1 Thessalonians 5:27 L T Tr WH, for R G **ορκιζω** (on the infinitive following, cf. Buttmann, 276 (237)). Elsewhere not found except once (twice) in middle **ενορκιζομαι** in Boeckh, *Inscriptions* ii., p. 42, no. 1933; (and Josephus, *Antiquities* 8, 15, 4 Dindorf, also Bekker); the substantive **ενορκισμος** occurs in Synes. (1413 b. Migne); once also **ενορκεω** in Schol. ad Lucian, *Catapl.* c. 23 **ενορκω σε κατα του πατρος**; (to which Sophocles’ *Lexicon*, under the word, adds Porph. *Adm.* 208, 18 **ενορκω σε εις τον Θεον ινα απελθης**).*

{1775} **ενοτης, ενοτητος, η** (from **εις, ενος**, one), “unity” (Aristotle, Plutarch); equivalent to “unanimity, agreement”: with the genitive, **της πιστεως**, ^{<4013>}Ephesians 4:13; **του πνευματος**, ^{<4013>}Ephesians 4:3.*

{1776} **ενοχλεω, ενοχλω**; (present passive participle **ενοχλουμενος**); (**οχλεω**, from **οχλος** a crowd, annoyance); in the classics from Aristophanes, Xenophon, Plato on; “to excite disturbance, to trouble,

annoy,” (εν, in a person); in Greek writings followed by both **τινα** and **τινι**; passive with **απο τινος**, ^{<4176>}Luke 6:18 T Tr WH; absolutely of the growth of a poisonous plant, figuratively representing the man who corrupts the faith, piety, character, of the Christian church: ^{<8125>}Hebrews 12:15 from ^{<1529>}Deuteronomy 29:18 after manuscript Alexandrian LXX which gives **ενοχλη** for **εν χολη**, which agreeably to the Hebrew text is the reading of the Vaticanus manuscript (^{<1482>}Genesis 48:1; ^{<1914>}1 Samuel 19:14, etc.) (Compare: **παρενοχλεω**.)*

{1777} **ενοχος, ενοχον**, equivalent to **ὁ ενεχομενος**, one who is “held in” anything, so that he cannot escape; “bound, under obligation, subject to, liable”: with the genitive of the thing by which one is bound, **δουλειας**, ^{<8125>}Hebrews 2:15; used of one who is held by, possessed with, love and zeal for anything; thus **των βιβλιων**, Sir. prolog. 9; with the dative **τοις ερωτικοις**, Plutarch; (on supposed distinctions in meaning between the construction with the genitive and with the dative (*e.g.* ‘the construction with the dative expresses liability, that with the genitive carries the meaning further and implies either the actual or the rightful hold.’ Green) see Schäfer on Demosth. see p. 323; cf. Winer’s Grammar, sec. 28, 2; Buttmann, 170 (148)). As in Greek writings, chiefly in a forensic sense, denoting the connection of a person either with his crime, or with the penalty or trial, or with that against whom or which he has offended; so a. absolutely “guilty, worthy of punishment”: ^{<1819>}Leviticus 20:9,11,13,16,27; 1 Macc. 14:45. b. with the genitive of the thing by the violation of which guilt is contracted, “guilty of anything”: **του σωματος και του αιματος του κυριου**, guilty of a crime committed against the body and blood of the Lord, ^{<1127>}1 Corinthians 11:27 (see Meyer; Winer’s Grammar, 202 (190f)); **παντων**, namely, **ενταλματων**, ^{<3121>}James 2:10; **ὁι ενοχοι σου**, ^{<2547>}Isaiah 54:17. c. with the genitive of the crime: **αιωνιου αμαρτηματος** (“an eternal sin”), ^{<4189>}Mark 3:29 L T Tr text WH; (**των βιαιων**, Plato, legg. 11, 914 e.; **κλοπης**, Philo de Jos. sec. 37; **ιεροσυλιας**, 2 Macc. 13:6; Aristotle, oec. 2 (p. 1349{a}, 19), and in other examples; but much more often in the classics with the dative of the crime; cf. Passow or (Liddell and Scott) under the word). d. with the genitive of the penalty: **θανατου**, ^{<4145>}Mark 14:64; ^{<1186>}Matthew 26:66; ^{<1261>}Genesis 26:11; **αιωνιου κρισεως**, ^{<4189>}Mark 3:29 Rec.; **δεσμου** (others, dative), Demosthenes, p. 1229, 11. e. with the dative of the tribunal; “liable to this or that tribunal” *i.e.* to punishment to be imposed by this or that tribunal: **τη κρισει, τω συνεδριω**, ^{<4182>}Matthew 5:21f; **ενοχος γραφη**, “to be indicted,”

Xenophon, mem. 1, 2, 64; cf. Bleek, Br. an d. Hebrew ii. 1, p. 340f; (Winer's Grammar, 210 (198)). f. by a use unknown to Greek writers it is connected with εἰς and the accusative of the place where the punishment is to be suffered: εἰς τὴν γῆνναν τοῦ πυρός, a pregnant construction (Winer's Grammar, 213 (200); 621 (577)) (but cf. Buttmann, 170 (148) (who regards it as a vivid circumlocution for the dative; cf. Green, Critical Notes (at the passage) 'liable as far' in respect of penal consequence 'as the fiery G.')

viz. to go away or be cast "into" etc. ^{<4162>}Matthew 5:22.*

{1722} ενπ- see εμπ- and under the word εν, III. 3 fine print.

{1778} ενταλμα, ενταλματος, το (εντελλομαι (see εντελλω)), "a precept": plural, ^{<4059>}Matthew 15:9; ^{<4077>}Mark 7:7; ^{<5122>}Colossians 2:22. (^{<2913>}Isaiah 29:13 διδασκοντες ενταλματα ανθρωπων; (^{<4831>}Job 23:11,12). Not found in secular authors; (Winer's Grammar, 25).)*

{1779} ενταφιαζω; 1 aorist infinitive ενταφιασαι; "to see to" τα ενταφια (from εν and ταφος), i.e. "to prepare a body for burial," by the use of every requisite provision and funereal adornment, to wit, baths, vestments, flowers, wreaths, perfumes, libations, etc.; to lay out a corpse (Latin *pollingere*): ^{<4152>}Matthew 26:12; ^{<6194>}John 19:40. (^{<4512>}Genesis 50:2f; Anthol. 11, 125, 5; Plutarch, de esu earn. 1, 5, 7 mor., p. 995 c.)*

{1780} ενταφιασμος, ενταφιασμου, ο (ενταφιαζω, which see), "preparation" of a body "for burial": ^{<4148>}Mark 14:8; ^{<6127>}John 12:7. (Schol. ad Euripides, Phoen. 1654; (Schol. ad Aristophanes, Plutarch, 1009).)*

{1781} εντελλω: (τελλω equivalent to τελεω); several times in the poets (Pindar Olymp. 7, 73) and the later writers (εντεταλκε, Josephus, Antiquities 7, 14, 5 (but Bekker εντεταλθαι); καθως εντεταλται σοι, passively, Sir. 7:31); generally, and so always in the N.T., deponent middle εντελλομαι; future εντελουμαι; 1 aorist ενετειλαμην; perfect 3 person singular εντεταλται (^{<4137>}Acts 13:47); the Septuagint very often for הוֹלִיχִי "to order, command to be done, enjoin": περι τινος, ^{<5112>}Hebrews 11:22; ενετειλατο λεγων, ^{<4154>}Matthew 15:4 (R T); τινι, ^{<4102>}Acts 1:2; (with λεγων added, ^{<4179>}Matthew 17:9); with ουτω added, ^{<4137>}Acts 13:47; καθως, (^{<4116>}Mark 11:6 R L marginal reading); ^{<6145>}John 14:31 R G T; followed by an infinitive ^{<4102>}Matthew 19:7; τινι, followed by an infinitive (Buttmann, sec. 141, 2; 275 (237)), ^{<6105>}John 8:5 Rec.; τινι, ινα (cf. Buttmann, 237 (204)), ^{<4134>}Mark 13:34 (Josephus, Antiquities 7, 14, 5; 8,

14, 2); **τινι τι**, ^{<480>}Matthew 28:20; ^{<410>}Mark 10:3; ^{<654>}John 15:14,17; **τινι περι τινος**, the genitive of person, ^{<406>}Matthew 4:6; ^{<400>}Luke 4:10, from ^{<901>}Psalms 90:11ff (^{<991>}Psalms 91:11ff). **διαθηκην εντειλεσθαι προς τινα**, to command to be delivered to one, ^{<800>}Hebrews 9:20; cf. **εντειλατο αυτω προς λαον αυτου**, Sir. 45:3; the phrase **εντειλεσθαι (τινι) διαθηκην** occurs also in ^{<626>}Joshua 23:16; ^{<1020>}Judges 2:20; ^{<410>}Jeremiah 11:4; ^{<110>}Psalms 110:9 (^{<1319>}Psalms 111:9), but in another sense, as appears from the full expression **διαθηκην, ην εντειλατο υμιν ποιειν**, ^{<603>}Deuteronomy 4:13. (Synonym: see **κελευω**, at the end).*

{1782} εντευθεν, adverb of place, “from this place, hence” (as **εκειθεν** thence): ^{<1720>}Matthew 17:20 RG; ^{<419>}Luke 4:9; 13:31; 16:26 Rec.; ^{<126>}John 2:16; (^{<108>}John 7:3); 14:31; 18:36; **εντευθεν και εντευθεν**, “on the one side and the other, on each side”: ^{<698>}John 19:18; ^{<622>}Revelation 22:2 Rec. (cf. ^{<1224>}Numbers 22:24; ^{<2125>}Daniel 12:5 Theodotion); metaphorically, “hence,” *i.e.* “from that cause or origin, from this source,” equivalent to **εκ τουτου** (see **εκ**, II. 8), ^{<501>}James 4:1 (Winer’s Grammar, 161 (152); Buttmann, 400 (342)).*

{1783} εντευξις, εντευξεως, η (εντυγχανω, which see), “a falling in with, meeting with” (**αι τοις λησταις εντευξις**, Plato, politic., p. 298 d.); “an interview, a coming together,” to visit, converse, or for any other cause; “that for which an interview is held, a conference or conversation” (Polybius, Diodorus, others), “a petition, supplication” (Diodorus 16, 55; Josephus, Antiquities 15, 3, 8; Plutarch, Tib. Gracch. 11); used of prayer to God: ^{<505>}1 Timothy 4:5; plural (A.V. “intercessions”), ^{<511>}1 Timothy 2:1 (Plutarch, Numbers 14 **ποιεισθαι τας προς το θειον εντευξεις**). (Synonym: see **δησεις**, at the end).*

{1784} εντιμος, εντιμον (τιμη), held “in honor, prized”; hence, “precious”: **λιθος**, ^{<114>}1 Peter 2:4,6 (^{<2316>}Isaiah 28:16); “honorable, noble,” ^{<248>}Luke 14:8; **τινι**, “dear to one,” ^{<102>}Luke 7:2; **εντιμον εχειν τινα** “to hold one dear or in honor, to value highly,” ^{<169>}Philippians 2:29. ((Sophocles, Plato, others).)*

{1785} εντολη, εντολης, η (εντελλω or εντελλομαι, which see), from Pindar and Herodotus down; the Septuagint often for **hwχῆni** in the Psalms the plural **εντολαι** also for **μυδῶQpi** “an order, command, charge, precept”;

1. universally, “a charge, injunction”: ^{<4159>}Luke 15:29; **εντολην λαμβανειν παρα τινος**, ^{<6108>}John 10:18; **προς τινα**, ^{<4475>}Acts 17:15; **λαβειν εντολας περι τινος**, ^{<5140>}Colossians 4:10; that which is prescribed to one by reason of his office, **εντολην εχειν** followed by infinitive, ^{<8005>}Hebrews 7:5; **εντολην διδοναι τινι**, ^{<6143>}John 14:31 L Tr WH; with **τι ειπη** added, of Christ, whom God commanded what to teach to men, ^{<6129>}John 12:49; **ἡ εντολη αυτου**, of God, respecting the same thing, ^{<6121>}John 12:50.

2. “a commandment,” *i.e.* a prescribed rule in accordance with which a thing is done;

a. universally, **εντολη σαρκικη (σαρκινη G L T Tr WH)**, a precept relating to lineage, ^{<8076>}Hebrews 7:16; of the Mosaic precept concerning the priesthood, ^{<8078>}Hebrews 7:18; of a magistrate’s order or edict: **εντολην διδοναι, ινα**, ^{<6157>}John 11:57.

b. ethically;

[α]. used of the commandments of the Mosaic law: **ἡ εντολη του Θεου**, what God prescribes in the law of Moses, ^{<4158>}Matthew 15:3 (and R G in ^{<4156>}Matthew 15:6); ^{<4108>}Mark 7:8f; especially of particular precepts of this law as distinguished from **ὁ νομος** (the law) their body or sum: ^{<4236>}Matthew 22:36,38; ^{<4105>}Mark 10:5; 12:28ff; ^{<6108>}Romans 7:8-13; 13:9; ^{<4082>}Ephesians 6:2; ^{<8099>}Hebrews 9:19; **κατα την εντολην**, according to the precept of the law, ^{<4256>}Luke 23:56; plural, ^{<4149>}Matthew 4:19); 22:40; ^{<4109>}Mark 10:19; (^{<4181>}Luke 18:20); **τηρειν τας εντολας**, ^{<4197>}Matthew 19:17; **πορευεσθαι εν ταις εντολαις**, ^{<4106>}Luke 1:6; **ὁ νομος των εντολων**, the law containing the precepts, ^{<4025>}Ephesians 2:15 (see **δογμα**, 2).

[β]. of the precepts of Jewish tradition: **εντολαι ανθρωπων**, ^{<6114>}Titus 1:14.

[γ]. universally, of the commandments of God, especially as promulgated in the Christian religion: ^{<6123>}1 John 3:23; 4:21; 5:3; **εντολην διδοναι**, ^{<6123>}1 John 3:23; **εντολην εχειν, ινα**, ^{<6121>}1 John 4:21; **εντολην λαβειν παρα του πατρος**, ^{<6104>}2 John 1:4; **τηρησις εντολων Θεου**, ^{<4079>}1 Corinthians 7:19; **τηρειν τας εντολας αυτου**, ^{<6113>}1 John 2:3f; ^{<6122>}1 John 3:22,24; 5:2 (here L T Tr WH **ποιωμεν**), 3; or **του Θεου**, ^{<6127>}Revelation 12:17; 14:12; **ποιειν τας εντολας αυτου**, ^{<6214>}Revelation 22:14 R G; **περιπατειν**

κατα τας εντολας αυτου, ^{<6106>}2 John 1:6; of those things which God commanded to be done by Christ, ^{<6150>}John 15:10b; of the precepts of Christ relative to the orderly management of affairs in religious assemblies, ^{<6147>}1 Corinthians 14:37 R G L Tr WH; of the moral precepts of Christ and his apostles: εντολην διδοναι, ινα, ^{<6134>}John 13:34; εντολην γραφειν, ^{<6107>}1 John 2:7f; (^{<6106>}2 John 1:5); τας εντολας τηρειν, John (^{<6145>}John 14:15); 15:10a; εχειν τας εντολας και τηρειν αυτας, “habere in memoria et servare in vita” (Augustine), ^{<6142>}John 14:21; αυτη εστιν η εντολη ινα, ^{<6152>}John 15:12, cf. ^{<6123>}1 John 3:23. η εντολη, collectively, of the whole body of the moral precepts of Christianity; ^{<6164>}1 Timothy 6:14; ^{<6121>}2 Peter 2:21; 3:2 (thus η εντολη του Θεου, Polycarp, ad Philippians 5).*

{1786} εντοπιος, εντοπιον (τοπος), a dweller “in a place; a resident or native of a place”: ^{<6112>}Acts 21:12. (Sophocles (?), Plato, others.)*

{1787} εντος, adverb ((from εν), οπισοεδ το εκτος), “within, inside”: with the genitive εντος υμων, “within you,” i.e. “in the midst of you,” ^{<6172>}Luke 17:21 (εντος αυτων, Xenophon, an. 1, 10, 3 (but see the passage); εντος τουτων, Hell. 2, 3, 19; others); others, “within you” (i.e. “in your souls”), a meaning which the use of the word permits (εντος μου, ^{<6104>}Psalms 38:4 (^{<6104>}Psalms 39:4); ^{<6142>}Psalms 108:22 (^{<6142>}Psalms 109:22), etc.; (Hippolytus, ref. haer. 5, 7, 8; Petrus Alexandrinus, epistle can. 5)), but not the context; το εντος, the inside, ^{<6135>}Matthew 23:26.*

{1788} εντρεπω; (middle, present εντρεπομαι; imperfect ενετρεπομην); 2 aorist passive ενετραπην; 2 future middle (i.e. passive with middle force, Buttmann, 52 (45)) εντραπησομαι; properly, “to turn about,” so in passive even in Homer; τινα, properly, to turn one upon himself, i.e. “to shame one,” ^{<6144>}1 Corinthians 4:14 (Diogenes Laërtius 2, 29; Aelian v. h. 3, 17; the Septuagint); passive “to be ashamed”: ^{<6134>}2 Thessalonians 3:14; ^{<6108>}Titus 2:8. Middle, τινα, “to reverence a person”: ^{<6157>}Matthew 21:37; ^{<6116>}Mark 12:6; ^{<6182>}Luke 18:2,4; 20:13; ^{<6119>}Hebrews 12:9; ^{<6103>}Exodus 10:3; Sap. 2:10; Polybius 9, 36, 10; 30, 9, 2; Θεους, Diodorus 19, 7; so in Greek writings, especially from Plutarch on; the earlier Greeks said εντρεπεσθαι τινας; so also Polybius 9, 31, 6; (cf. Winer’s Grammar, sec. 32, 1 b. [α].; Buttmann, 192 (166)).*

{1789} εντρεφω: (present passive participle εντρεφομενος); “to nourish in”: τινα τινι, “a person in a thing”; metaphorically, “to educate, form the

mind”: **τοὺς λόγους τῆς πίστεως**, ^{<5006>}1 Timothy 4:6; **τοὺς νόμους**, Plato, legg. 7, p. 798 a.; Philo, vict. offer. sec. 10 under the end; **τοὺς ἱεροὺς γραμμασι**, Philippians leg. ad Gai. sec. 29 under the end*

{1790} **εντρομος, εντρομον** (**τρομος**, cf. **εμφοβος**), “trembling, terrified”: ^{<4472>}Acts 7:32 and 16:29 **εντρομος ... γενομενος**, becoming tremulous, made to tremble; ^{<3822>}Hebrews 12:21 (Tr marginal reading WH marginal reading **εκτρομος**, which see). (the Septuagint; 1 Macc. 13:2; Plutarch, Fab. 3.)*

{1791} **εντροπη, εντροπης, ἡ** (**εντρεπω**, which see), “shame”: **προς εντροπην ὑμῖν λεγω** (or **λαλω**), to arouse your shame, ^{<4015>}1 Corinthians 6:5; 15:34. (^{<1340>}Psalms 34:26 (^{<1353>}Psalms 35:26); ^{<1308>}Psalms 68:8,20 (^{<1308>}Psalms 69:8,20); “respect, reverence,” Sophocles, Polybius, Josephus, others.)*

{1792} **εντρυφω, εντρυφω**; (see **τρυφω** and **τρυφη**); “to live in luxury, live delicately or luxuriously, to revel in”: **εν ταῖς ἀπαταις** (L Tr text WH marginal reading **αγαπαις**, see **αγαπη**, 2) **αυτων** (on the meaning see **απατη**), ^{<6013>}2 Peter 2:13 (cf. Winer’s Grammar, sec. 52, 4, 5). (Xenophon, Hell. 4, 1, 30; Diodorus 19, 71; also “to take delight in”: **εν αγαθοις**, ^{<2810>}Isaiah 55:2; with the dative of thing, 4 Macc. 8:7; Herodian, 3, 5, 4 (2 edition, Bekker).)*

{1793} **εντυγχανω**; 2 aorist **ενετυχον**; generally with a dative either of person or of thing;

1. “to light upon a person or a thing, fall in with, hit upon, a person or a thing”; so often in Attic.
2. “to go to or meet a person,” especially “for the purpose of conversation, consultation, or supplication” (Polybius, Plutarch, Aelian, others): with the addition **περι τινος**, the genitive of person, “for the purpose of consulting about a person,” ^{<4254>}Acts 25:24 (R. V. “made suit”); to make petition: **ενετυχον τω κυριω και εδηεθην αυτου**, Sap. 8:21; **ενετυχον τω βασιλει την απολυσιν ... αιτουμενοι**, 3 Macc. 6:37; hence, “to pray, entreat”: **ὑπερ** with the genitive of person “to make intercession for” anyone (the dative of the person approached in prayer being omitted, as evident from the context), ^{<6121>}Romans 8:21,34; ^{<3075>}Hebrews 7:25, (followed by **περι** with the genitive of person, Clement of Rome, 1 Corinthians 56, 1); **τινι κατα τινος** (“to plead with one against anyone”),

“to accuse one to anyone,” ^{<510>}Romans 11:2, cf. 1 Macc. 8:32; 10:61,63f; 11:25. (Not found in the Septuagint) (Compare: ὑπερευτυγχανω.)*

{1794} εντυλισσω: 1 aorist ενετυλιξα; perfect passive participle εντετυλιγμενος; “to roll in, wrap in”: τινα σινδονι, ^{<425>}Matthew 27:59 (εν σινδονι Tr (εν) σινδονι WH); ^{<425>}Luke 23:53; Ev. Nicod. c. 11 at the end, “to roll up, wrap together”: passive ^{<400>}John 20:7. (Aristophanes, Plutarch, 692; nub. 987; Athen. 3, p. 106f.)*

{1795} εντυπω, εντυπω: perfect passive participle εντετυπωμενος; “to engrave, imprint” (a figure): (followed by the dative (Rec. with εν)), ^{<400>}2 Corinthians 3:7 (cf. Winer’s Grammar, 634f (589)). (Aristotle, Dio Cassius, Plutarch, and in earlier fragment in Athen.)*

{1796} ενυβριζω: 1 aorist participle ενυβρισας; “to treat with contumely”: ^{<300>}Hebrews 10:29. (From Sophocles on.)*

{1797} ενυπνιαζω (ενυπνιον, which see): “to dream” (Aristotle, h. an. 4, 10, etc.), and deponent ενυπνιαζομαι (Hippocrates, Plutarch, Brut. c. 24); so always in the Bible, for μι jε with future passive ενυπνιασθησομαι, and common with aorist passive ενυπνιασθην, more rarely middle ενυπνιασαμην (^{<430>}Genesis 37:9; ^{<407>}Judges 7:13); ενυπνια ενυπνιαζεσθαι (in the Septuagint for μι jεtwΩDj), “to dream” (divinely suggested) “dreams”: ^{<407>}Acts 2:17 from ^{<300>}Joel 3:1 (^{<300>}Joel 2:28); but the reading ενυπνιοις (ενυπνιαζεσθαι) was long ago restored, which reading also manuscript Alexandrian LXX gives in Joel. Metaphorically, “to be beguiled with sensual images and carried away to an impious course of conduct”: ^{<600>}Jude 1:8.*

{1798} ενυπνιον, ενυπνιον, το (εν and ὑπνος, what appears “in sleep”; from Aeschylus down), “a dream” (Latin *insomnium*), a vision which presents itself to one in sleep: ^{<407>}Acts 2:17, on which passage see ενυπνιαζω. (the Septuagint for μιwDj)*

{1799} ενωπιον, neuter of the adjective ενωπιος, ενωπιον (equivalent to ὁ εν ωπι ων, one who is “in sight,” Theocritus, 22, 152; the Septuagint ^{<230>}Exodus 33:11; αρτοι ενωπιοι, ^{<425>}Exodus 25:29); used adverbially it gets the force of a preposition (Winer’s Grammar, sec. 54, 6; Buttmann, 319 (274)), and is joined with the genitive (hardly to be found so in any secular authors), “before, in sight of” anyone; time and again in the

Septuagint for $\gamma\eta\phi$ [B] and $\gamma\eta\phi$] also for $\delta\gamma\eta$, and $\delta\gamma\eta$] among N.T. writings used most frequently by Luke and the author of the Book of Revelation, but never by Matthew and Mark. It is used:

1. of occupied place: “in that place which is before,” or “over against, opposite, anyone and toward which another turns his eyes”;

a. properly: $\epsilon\iota\nu\alpha\iota$ $\epsilon\nu\omega\pi\iota\omicron\nu$ $\tau\iota\nu\omicron\varsigma$, ^{<604>}Revelation 1:4; 7:15; (^{<645>}Revelation 14:5 Rec.); so that $\epsilon\iota\nu\alpha\iota$ must be mentally supplied before $\epsilon\nu\omega\pi\iota\omicron\nu$, ^{<645>}Revelation 4:5f; 8:3; 9:13; after $\sigma\tau\eta\nu\alpha\iota$, ^{<400>}Acts 10:30; $\acute{\epsilon}\sigma\tau\eta\kappa\epsilon\nu\alpha\iota$, ^{<600>}Revelation 7:9; 8:2; 11:4; 12:4; 20:12; $\pi\alpha\rho\epsilon\sigma\tau\eta\kappa\epsilon\nu\alpha\iota$, ^{<619>}Luke 1:19; ^{<400>}Acts 4:10; $\acute{\iota}\sigma\tau\alpha\nu\alpha\iota$, ^{<406>}Acts 6:6; $\kappa\alpha\theta\eta\sigma\theta\alpha\iota$, ^{<616>}Revelation 11:16; $\theta\upsilon\rho\alpha$ $\alpha\nu\epsilon\omega\gamma\mu\epsilon\nu\eta$ $\epsilon\nu\omega\pi\iota\omicron\nu$ $\tau\iota\nu\omicron\varsigma$, equivalent to a door opened for one (see $\theta\upsilon\rho\alpha$, c. [γ]). (Buttmann, 173 (150)), ^{<608>}Revelation 3:8; after verbs signifying motion to a place: $\tau\iota\theta\epsilon\nu\alpha\iota$, ^{<618>}Luke 5:18; $\alpha\nu\alpha\beta\alpha\iota\nu\epsilon\iota\nu$, ^{<604>}Revelation 8:4; $\beta\alpha\lambda\lambda\epsilon\iota\nu$, ^{<600>}Revelation 4:10; $\pi\iota\pi\tau\epsilon\iota\nu$ or $\pi\epsilon\sigma\epsilon\iota\nu$ (of worshippers), ^{<600>}Revelation 4:10; 5:8; (^{<611>}Revelation 7:11); $\pi\rho\omicron\sigma\kappa\upsilon\nu\epsilon\iota\nu$, ^{<607>}Luke 4:7; ^{<608>}Revelation 3:9; 15:4 (cf. Buttmann, as above; 147 (129); Winer’s Grammar, 214 (201)).

b. in metaphorical phrases after verbs signifying motion: $\beta\alpha\sigma\tau\alpha\zeta\epsilon\iota\nu$ $\tau\omicron$ $\omicron\nu\omicron\mu\alpha$... $\epsilon\nu\omega\pi\iota\omicron\nu$ $\epsilon\theta\nu\omega\nu$ (see $\beta\alpha\sigma\tau\alpha\zeta\omega$, 3), ^{<495>}Acts 9:15; $\sigma\kappa\alpha\nu\delta\alpha\lambda\alpha$ $\beta\alpha\lambda\lambda\epsilon\iota\nu$ $\epsilon\nu\omega\pi\iota\omicron\nu$ $\tau\iota\nu\omicron\varsigma$, to cast stumbling-blocks (incitements to sin) before one, ^{<614>}Revelation 2:14; after $\pi\rho\omicron\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota$, to go before one like a herald, ^{<617>}Luke 1:17; (after $\pi\rho\omicron\pi\omicron\rho\epsilon\nu\epsilon\sigma\theta\alpha\iota$, ^{<607>}Luke 1:76 WH). in phrases in which something is supposed to be done by one while standing or appearing in the presence of another (cf. Buttmann, 176 (153)): after $\alpha\rho\nu\epsilon\iota\sigma\theta\alpha\iota$, ^{<619>}Luke 12:9 (Lachmann $\epsilon\mu\pi\rho\sigma\theta\epsilon\nu$); ($\alpha\pi\alpha\rho\nu\epsilon\iota\sigma\theta\alpha\iota$, ibid.); $\acute{\omicron}\mu\omicron\lambda\omicron\gamma\epsilon\iota\nu$, ^{<618>}Revelation 3:5 (Rec. $\epsilon\zeta\omicron\mu\omicron\lambda\omicron\gamma\eta\sigma\omicron\mu\alpha\iota$); $\kappa\alpha\tau\eta\gamma\omicron\rho\epsilon\iota\nu$, ^{<620>}Revelation 12:10; ($\alpha\delta\epsilon\iota\nu$, ^{<648>}Revelation 14:3); $\kappa\alpha\upsilon\chi\alpha\sigma\theta\alpha\iota$, to come before God and glory, ^{<612>}1 Corinthians 1:29; $\delta\iota\kappa\alpha\iota\omicron\nu\nu$ $\acute{\epsilon}\alpha\upsilon\tau\omicron\nu$, ^{<615>}Luke 16:15.

c. equivalent to apud (with); “in the soul” of anyone: $\chi\alpha\rho\alpha$ $\gamma\iota\nu\epsilon\tau\alpha\iota$ $\epsilon\nu\omega\pi\iota\omicron\nu$ $\tau\omega\nu$ $\alpha\gamma\gamma\epsilon\lambda\omega\nu$, ^{<650>}Luke 15:10 (others understand this of God’s joy, by reverent suggestion described as “in the presence of” the angels; cf. $\epsilon\nu$ $\omicron\upsilon\rho\alpha\nu\omega$, ^{<617>}Luke 15:7); $\epsilon\sigma\tau\alpha\iota$ $\sigma\omicron\iota$ $\delta\omicron\zeta\alpha$ $\epsilon\nu\omega\pi\iota\omicron\nu$ $\tau\omega\nu$ $\sigma\upsilon\nu\alpha\nu\alpha\kappa\epsilon\iota\mu\epsilon\nu\omega\nu$, ^{<640>}Luke 14:10 (others take this outwardly; cf. 2 below); after verbs of remembering and forgetting: $\epsilon\iota\varsigma$ $\mu\eta\mu\omicron\sigma\upsilon\nu\omicron\nu$ $\epsilon\nu\omega\pi\iota\omicron\nu$ (L T Tr WH $\epsilon\mu\pi\rho\sigma\theta\epsilon\nu$) $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$, ^{<404>}Acts 10:4; $\mu\eta\sigma\theta\eta\nu\alpha\iota$

ενωπιον του Θεου, <4108> Acts 10:31; <6669> Revelation 16:19;
 επιλελησμενον ενωπιον του Θεου, <2176> Luke 12:6 (cf. Buttman, sec.
 134, 3).

2. “before one’s eyes; in one’s presence and sight or hearing”;

a. properly: φαγειν ενωπιον τινος, <2243> Luke 24:43; this same phrase signifies a living together in <2136> Luke 13:26 (<40113> 2 Samuel 11:13; <40025> 1 Kings 1:25); σημεια ποιειν, <8380> John 20:30; ανακρινειν, <2734> Luke 23:14; ενωπιον πολλων μαρτυρων, <5062> 1 Timothy 6:12; add Luke (<40625> Luke 5:25); 8:47; <4899> Acts 19:9,19; 27:35; (<5463> 1 Timothy 5:20); <64006> 3 John 1:6; <6886> Revelation 3:5; (<66313> Revelation 13:13; 14:10).

b. metaphorically: πιστιν εχε ενωπιον του Θεου, have faith satisfied with this that it is not hidden from the sight of God, <5142> Romans 14:22; αμαρτανειν ενωπιον τινος (see αμαρτανω at the end), <2158> Luke 15:18,21; especially in affirmations, oaths, adjurations: ενωπιον του Θεου, του κυριου, etc., <8101> Galatians 1:20; <5462> 1 Timothy 5:21; 6:13; <8124> 2 Timothy 2:14; 4:1. Hence, those are said to do something “in the presence of” one who have him present to their thought, who set him before their mind’s eye: προωρωμην (πρωρωμην L T Tr WH) τον κυριον ενωπιον μου, <4425> Acts 2:25; ταπεινουσθαι ενωπιον του κυριου, <5040> James 4:10 (Sir. 2:17).

c. “at the instance of” anyone, “by his power and authority”: <66312> Revelation 13:12,14; 19:20.

d. “before the eyes of one,” *i.e.* “if he turns his eyes thither”: <8043> Hebrews 4:13 (where ουκ αφανης ενωπιον αυτου is explained by the following γυμνα ... τοις οφθαλμοις αυτου; cf. <8386> Job 26:6 γυμνος ο αδης ενωπιον αυτου, “before his look, to his view”).

e. “before one” *i.e.* “he looking on and judging, in one’s judgment” (Winer’s Grammar, 32; Buttman, 172 (150); sec. 133, 14): εφανησαν ενωπιον αυτων ωσει ληρος, <2241> Luke 24:11 (cf. Greek Ηρακλειδη ληρος παντα δοκει ειναι); so especially ενωπιον του Θεου, του κυριου, after the following words: τα αρεστα, <6182> 1 John 3:22; βδελυγμα, <2165> Luke 16:15; δικαιος, <4006> Luke 1:6 (T Tr WH εναντιον); <4049> Acts 4:19; δικαιουσθαι, <8181> Romans 3:20; ευαρεστος, <8121> Hebrews 13:21; ευθυς, <4821> Acts 8:21 Rec.; καλον, αποδεκτον, <5428> 1 Timothy 2:3; 5:4; <5127> Romans 12:17; <4782> 2 Corinthians 8:21; μεγας, <4015> Luke 1:15;

πολυτελες, ^{<4104>}1 Peter 3:4; **πεπληρωμενος**, ^{<4102>}Revelation 3:2; **αρεσκειν**, ^{<4115>}Acts 6:5 (^{<41023>}Deuteronomy 1:23 (Alexandrian LXX); ^{<41035>}2 Samuel 3:36; (Winer's Grammar, sec. 33, f.)); "in the sight of God" *i.e.* "God looking on and approving": ^{<41075>}Luke 1:75; ^{<41013>}Acts 10:33; ^{<41012>}2 Corinthians 4:2; 7:12. "in the sight of God, or with God": **ἔυρισκειν χαριν** (**αχμ;^j** often in the O.T.), to be approved by God, please him, ^{<41045>}Acts 7:46.*

{1800} **Ενωσ** (**נְוָא'** (*i.e.* man, mortal)), "Enos," son of Seth (^{<41025>}Genesis 4:26); ^{<41033>}Luke 3:38.*

{1801} **ενωτιζομαι**: in Biblical writings deponent middle; 1 aorist imperative 2 person plural **ενωτισασθε**; equivalent to **εν ωτιοις δεχομαι** (Hesychius), "to receive into the ear; give ear to": **τι**, ^{<4124>}Acts 2:14; the Septuagint for **יְצַחֵה**; elsewhere only in ecclesiastical and Byzantine writings, and in these also as deponent passive. Cf. Fischer, Deuteronomy vitis lexic., p. 693f; (Sturz, Dial. Alex., p. 166; Winer's Grammar, 33).*

{1802} **Ενωχ** (WH **Ἐνωχ**, see their Introductory sec. 408) (**Ανωχος**, **Ανωχου**, **ὁ**, Josephus, Antiquities 1, 3, 4; Hebrew **עֲנוֹךְ** initiated or initiating (cf. B. D., under the word)), "Enoch," father of Methuselah (^{<41037>}Luke 3:37); on account of his extraordinary piety taken up alive by God to heaven (^{<41053>}Genesis 5:18-24; ^{<38105>}Hebrews 11:5; (cf. Sir. 44:16; Josephus, Antiquities 1, 3, 4)); in the opinion of later Jews the most renowned antediluvian prophet; to whom, toward the end of the second century before Christ, was falsely attributed an apocryphal book which was afterward combined with fragments of other apocryphal books, and preserved by the Fathers in Greek fragments and entire in an Ethiopic translation. This translation, having been found among the Abyssinian Christians toward the close of the last century, has been edited by Richard Laurence, archbishop of Cashel ("Libri Henoch versio aethiopica." Oxon. 1838), and by A. Dillmann ("Liber Henoch, aethiopice." Lipsius 1851); it was translated into English by R. Laurence (1st edition 1821; 3rd edition 1838 (reprinted (Scribners, N. Y.) 1883; also (with notes) by G. H. Schodde (Andover, 1882)), into German by A. G. Hoffman (Jen. 1833-38, 2 vols.) and by A. Dillmann (Lipsius 1853); each of the last two translators added a commentary. From this book is taken the 'prophecy' in ^{<41014>}Jude 1:14f; (cf. B. D. (American edition), also Dict. of Chris. Biog., under the word Enoch, The Book of).*

{1537} ἐξ, see εκ.

{1803} ἕξ, ὅι, ἄι, τα, indeclinable numeral, “six”: ^{<4070>}Matthew 17:1; ^{<2134>}Luke 13:14, etc.

{1804} εξαγγελω: 1 aorist subjunctive 2 person plural εξαγγελητε; first in Homer, Iliad 5, 390; properly, “to tell out or forth” (see εκ, VI. 4), “to declare abroad, divulge, publish”: (Mark 16 WH (rejected) ‘Shorter Conclusion’); with Hebraistic emphasis, “to make known by praising or proclaiming, to celebrate” (A.V. “show forth”): ^{<4009>}1 Peter 2:9. (For ρρησῖ ^{<4972>}Psalm 72:28 (^{<4973>}Psalm 73:28); ^{<4983>}Psalm 78:13 (^{<4973>}Psalm 79:13), cf. Sir. 44:15.)*

{1805} εξαγοραζω: 1 aorist εξηγορασα; (present middle εξαγοραζομαι);

1. “to redeem” *i.e.* by payment of a price to recover from the power of another, “to ransom, buy off” (cf. εκ, VI. 2): properly, **θεραπεινιδα**, Diodorus 36, 1, p. 530; metaphorically, of Christ freeing men from the dominion of the Mosaic law at the price of his vicarious death (see **αγοραζω**, 2 b.), **τινα**, ^{<4015>}Galatians 4:5; with addition of **εκ της καταρας του νομου**, ^{<4883>}Galatians 3:13.
2. “to buy up,” Polybius 3, 42, 2; Plutarch, Crass. 2; middle **τι**, “to buy up for oneself, for one’s use” (Winer’s Grammar, sec. 38, 2 b.; Buttmann, 192 (166f)): tropically, in the obscure phrase, **εξαγοραζομενοι τον καιρον**, ^{<4456>}Ephesians 5:16 and ^{<5145>}Colossians 4:5, where the meaning seems to be “to make a wise and sacred use of every opportunity for doing good,” so that zeal and well-doing are as it were the purchase-money by which we make the time our own; (active **εξαγοραζειν καιρον**, to seek (“to gain time” (A.V.) *i.e.*) delay, ^{<2788>}Daniel 2:8; middle with the accusative of thing, ‘by ransom to avert evil from oneself’, ‘to buy oneself off or deliver oneself from evil’: **δια μιας ωρας την αιωνιον κολασιν εξαγοραζομενοι**, of the martyrs, Martyr Polycarp, 2, 3).*

{1806} εξαγω; 2 aorist εξηγαγον; the Septuagint often for **αυχιδ**; “to lead out” (cf. εκ, VI. 1): **τινα** (the place whence being supplied in thought), ^{<4150>}Mark 15:20 (of the city to punishment (but Lachmann **αγουσιν**)); ^{<4467>}Acts 16:37,39; 5:19 and 16:39 (from prison); ^{<4035>}Acts 7:36 (from Egypt); ^{<4910>}John 10:3 (sheep from the fold); with **εξω** added (in R G

L brackets), ^{<281>}Luke 24:50; **εξω της κωμης**, ^{<4023>}Mark 8:23 R G L Tr marginal reading (cf. Winer’s Grammar, 603 (561)); with the addition of **εκ** with the genitive of place, ^{<474>}Acts 7:40; 12:17; 13:17; ^{<889>}Hebrews 8:9; followed by **εις**; with the accusative of place, ^{<4238>}Acts 21:38.*

{1807} **εξαιρω, εξαιρω**: 2 aorist imperative **εξελε**; middle (present participle **εξαιρουμενος**); 2 aorist **εξειλομην** and in Alexandrian LXX form (L T Tr WH) **εξειλαμην** (^{<4770>}Acts 7:10 (so Griesbach); 12:11 (so Griesbach); 23:27; see references in (**αιρω** and) **επερχομαι**), infinitive **εξελεσθαι** (^{<4734>}Acts 7:34); the Septuagint usually for **l yChī** “to take out” (cf. **εκ**, VI. 2);

1. “to pluck out, draw out,” *i.e.* “to root out”: **τον οφθαλμον**, ^{<4192>}Matthew 5:29; 18:9.

2. Middle

a. “to choose out” (for oneself), “select,” one person from many: ^{<4377>}Acts 26:17 (so for **ῥj B̄** in ^{<2407>}Isaiah 49:7 (but there the Septuagint has **εξελεξαμην**; perhaps ^{<2480>}Isaiah 48:10 is meant) and sometimes in Greek writings; first in Homer, *Odyssey* 14, 232) (others refer Acts, the passage cited to the next head; (see Hackett at the passage)).

b. “to rescue, deliver” (properly, “to cause to be rescued,” but the middle force is lost (cf. Winer’s Grammar, 253 (238))): **τινα**, ^{<4734>}Acts 7:34; 23:27; **τινα εκ τινος**, ^{<4770>}Acts 7:10; 12:11; ^{<8004>}Galatians 1:4; (^{<1188>}Exodus 3:8, etc.; Aeschylus suppl. 924; Herodotus 3, 137; Demosthenes, 256, 3; Polybius 1, 11, 11).*

{1808} **εξαιρω**: future **εξαρω** (^{<4513>}1 Corinthians 5:13 Rec.); 1 aorist imperative 2 person plural **εξαρατε** (ibid., G L T Tr wit); 1 aorist passive **εξηρθην**, “to lift up or take away out of a place; to remove” (cf. **εκ**, VI. 2): **τινα εκ**, one from a company, ^{<4182>}1 Corinthians 5:2 Rec. (see **αιρω**, 3 c.); ^{<4183>}1 Corinthians 5:13 from ^{<5599>}Deuteronomy 19:19 or ^{<5249>}Deuteronomy 24:9.*

{1809} **εξαιτεω, εξαιτω**: 1 aorist middle **εξητησαμην**; “to ask from, demand of” (cf. **εκ**, VI. 2). Middle “to ask from (or beg) for oneself”: **τινα**, “to ask that one be given up to one from the power of another” — in both senses, either for good, “to beg one from another, ask for the pardon, the safety, of someone” (Xenophon, an. 1, 1, 3; Demosthenes, p. 546, 22;

Plutarch, Per. 32; Palaeph. 41, 2); or in a bad sense, “for torture, for punishment” (Plutarch, mor., p. 417 d. de defect. orac. 14; in secular authors often with this sense in the active); so of Satan asking the apostles out of the power and keeping of God to be tried by afflictions (allusion being made to ^{<B00B>}Job 1:1-12); ^{<D23B>}Luke 22:31 (Test xii. Patr., p. 729 (test. Benj. sec. 3) εαν τα πνευματα του Βελιαρ εις πασαν πονηριαν θλιψεωσ εξαιτησωνται υμασ).*

{1810} εξαιφνης (WH εξεφνης (except in ^{<D216>}Acts 22:6), see their Appendix, p. 151), adverb (αιφνης, αφνω, αφνωσ suddenly), “of a sudden, suddenly, unexpectedly”: ^{<I136>}Mark 13:36; ^{<D13>}Luke 2:13; 9:39; ^{<H0B>}Acts 9:3; 22:6. (Homer, et al.; the Septuagint).*

{1811} εξακολουθεω, εξακολουθω: future εξακολουθησω; 1 aorist participle εξακολουθησασ; “to follow out or up, tread in one’s steps”;

a. τη οδω τινωσ, metaphorically, “to imitate one’s way of acting”: ^{<D15>}2 Peter 2:15, cf. ^{<S11>}Isaiah 56:11.

b. “to follow one’s authority”: μυθοισ, ^{<D16>}2 Peter 1:16; Josephus, Antiquities proem. 4 (αρχηγοισ, Clement of Rome, 1 Corinthians 14, 1; δυσι βασιλευσι, Test xii. Patr., p. 643 (test. Zeb. sec. 9)).

c. “to comply with, yield to”: ασελγειαισ (Rec. απωλειαισ), ^{<D2>}2 Peter 2:2, (πνευμασι πλανησ, Test xii. Patr., p. 665 (test. Napht. sec. 3; τοισ πονηροισ διαβουλιωισ, xii. Patr., p. 628 test. Isaiah sec. 6); cf. also ^{<H04>}Amos 2:4; ^{<S10>}Job 31:9; Sir. 5:2). Among secular authors, Polybius, Plutarch, occasionally use the word; (add Dionysius Halicarnassus, de comp. verb. sec. 24, p. 188, 7; Epictetus diss. 1, 22, 16).*

{1812} εξακοσιοι, εξακοσιαι, εξακοσια, “six hundred”: ^{<G18>}Revelation 13:18; 14:20.*

{1813} εξαλειφω: future εξαλειψω; 1 aorist participle εξαλειψασ; 1 aorist passive infinitive εξαλειφθηναι ((WH εξαλιφθηναι; see their Appendix, p. 154, and under the word Iota));

1. (εξ- denoting completeness (cf. εκ, VI. 6)), “to anoint or wash in every part,” hence, “to besmear”: equivalent to “cover with lime” (to whitewash or plaster), το τειχωσ, Thucydides 3, 20; τουσ τοιχωσ του ιερου (here to

“overlay” with gold etc.), ^{<1304>}1 Chronicles 29:4; **την οικιαν**, ^{<1342>}Leviticus 14:42 (for **j Wf**).

2. (εξ- denoting removal (cf. **εκ**, VI. 2)), “to wipe off, wipe away”:
δακρυον απο (G L T Tr WH **εκ**) **των οφθαλμων**, ^{<617>}Revelation 7:17; 21:4 (R G WH marginal reading, others **εκ**); “to obliterate, erase, wipe out, blot out,” (Aeschylus, Herodotus, others; the Septuagint for **hj m**): **τι**, ^{<1014>}Colossians 2:14; **το ονομα εκ της βιβλου**, ^{<615>}Revelation 3:5 (Psalm 68: (Ixix.) 29, cf. ^{<1014>}Deuteronomy 9:14; 25:6); **τας αμαρτίας**, the guilt of sins, ^{<4189>}Acts 3:19 (^{<1453>}Psalm 108:13 (^{<14913>}Psalm 109:13); **το ανομημα, τας ανομιαις**, ^{<2425>}Isaiah 43:25; ^{<1811>}Psalm 50:11 (Psalm 51); Sir. 46:20; **τας αμαρτίας απαλειφειν**, 3 Macc. 2:19).*

{1814} εξαλλομαι; “to leap up”: ^{<4188>}Acts 3:8. (Xenophon, Cyril 7, 1, 27, et others; the Septuagint ^{<2512>}Isaiah 55:12.)*

{1815} εξαναστασις, εξαναστασεως, ή (εξανιστημι, which see), “a rising up” (Polybius 3, 55, 4); “a rising again, resurrection”: **των νεκρων** or (L T Tr WH) **ή εκ των νεκρων**, ^{<5111>}Philippians 3:11.*

{1816} εξανατελλω: 1 aorist **εξανετειλα**;

1. transitive, “to make spring up, cause to shoot forth”: ^{<1019>}Genesis 2:9, etc.

2. intransitive, “to spring up”: ^{<1135>}Matthew 13:5; ^{<1105>}Mark 4:5. (Rare in secular authors (cf. Winer’s Grammar, 102 (97)).)*

{1817} εξανιστημι: 1 aorist **εξανεστησα**; 2 aorist **εξανεστην**;

1. “to make rise up, to raise up, to produce”: **σπερμα**, ^{<4129>}Mark 12:19; ^{<1218>}Luke 20:28 (Hebrew **מַגְדָּלָה** ^{<1138>}Genesis 38:8).

2. 2 aorist active “to rise” in an assembly to speak (as in Xenophon, an. 6, 1, 30); ^{<4155>}Acts 15:5.*

{1818} εξαπαταω, εξαπατω; 1 aorist **εξηπατησα**; 1 aorist passive participle feminine **εξαπατηθεισα**; (εξ- strengthens the simple verb (cf. **εκ**, VI. 6)), “to deceive”: ^{<1711>}Romans 7:11; 16:18; ^{<1181>}1 Corinthians 3:18; ^{<1718>}2 Corinthians 11:3; ^{<5118>}2 Thessalonians 2:3; passive ^{<5124>}1 Timothy 2:14 (L T Tr WH). (From Homer down; twice in the O.T. viz. ^{<1189>}Exodus 8:29; Susanna 56.)*

{1819} **εξαπινα** (a somewhat rare later Greek form for **εξαπινης**, **εξαιφνης**, which see (Winer’s Grammar, sec. 2, 1 d.)), adverb, “suddenly”: ^{<4008>}Mark 9:8. (the Septuagint; Jamblichus, Zonaras (1118 A. D.), others; Byzantine.)*

{1820} **εξαπορευω** and (so in the Bible) deponent passive **εξαπορομαι**, **εξαπορουμαι**; 1 aorist **εξηπορηθην**; “to be utterly at a loss, be utterly destitute of measures or resources, to renounce all hope, be in despair” (cf. **εκ**, VI. 6) (Polybius, Diodorus, Plutarch, others): ^{<4008>}2 Corinthians 4:8 (where it is distinguished from the simple **απορομαι**); **τινος** of anything: **του ζην**, ^{<4008>}2 Corinthians 1:8, on this genitive cf. Matthiae, ii., p. 828f (**του αργυριου**, “to be utterly in want of,” Dionysius Halicarnassus 7, 18; active with the dative of respect, **τοις λογισμοις**, Polybius 1, 62, 1; once in the O.T. absolutely, ^{<3870>}Psalms 87:16 (^{<3886>}Psalms 88:16) 16).*

{1821} **εξαποστελλω**; future **εξαποστελω**; 1 aorist **εξαπεστειλα**; (2 aorist passive **εξαπεσταλην**); the Septuagint very often for **ἵ** | **ἄ**; properly, “to send away” from oneself (**απο**) “out of” the place or out of doors (**εκ** (which see VI. 2));

1. “to send forth”: **τινα**, with commissions, ^{<4072>}Acts 7:12; (^{<4121>}Acts 12:11); ^{<804>}Galatians 4:4; followed by an infinitive of purpose, ^{<4112>}Acts 11:22 (but L T Tr WH omit the infinitive); **εις εθνη**, unto the Gentiles, ^{<422>}Acts 22:21 (WH marginal reading **αποστελλω**); used also of powers, influences things (see **αποστελλω**, 1 a.): **την επαγγελιαν**, the promised blessing, ^{<224>}Luke 24:49 T Tr WH; **το πνευμα εις τας καρδιας**, to send forth *i.e.* impart the Spirit to our hearts, ^{<804>}Galatians 4:6; (**το ... κηρυγμα της αιωνιου σωτηριας**, Mark 16 WH in (rejected) ‘Shorter Conclusion’); **υμιν ο λογος ... εξαπεσταλη**, the message was sent forth, *i.e.* commanded to be announced, to you, ^{<4133>}Acts 13:26 L T Tr WH.

2. “to send away”: **τινα εις** etc. ^{<4081>}Acts 9:30; followed by an infinitive of purpose, ^{<4174>}Acts 17:14; **τινα κενον**, ^{<4053>}Luke 1:53; 20:10,11. (Desm., Polybius, Diodorus.)*

{1822} **εξαρτιζω**: 1 aorist infinitive **εξαρτισαι**; perfect passive participle **εξηρτισμενος**; (see **αρτιος**, 2); rare in secular authors; “to complete, finish”;

a. “to furnish perfectly”: **τινα**, passive, **προς τι**, ^{<8817>}2 Timothy 3:17 (πολεμειν ... τοις άπασι καλωσ εξηρτισμενοι, Josephus, Antiquities 3, 2, 2).

b. **τας ημερας**, “to finish, accomplish” (as it were, to render the days complete): ^{<4205>}Acts 21:5 (so **απαρτιζειν την οκταμηνον**, Hipp. epid. ii. 160 (cf. Lob. ad Phryn., p. 447f)).*

{1823} εξαστραπω.

1. properly, “to send forth lightning, to lighten”.

2. “to flash out like lightning, to shine, be radiant”: of garments, ^{<0129>}Luke 9:29; (of gleaming arms, ^{<3103>}Nahum 3:3; ^{<3004>}Ezekiel 1:4, 7; **φοβω και καλλει πολλω** Tryphiodor. 103; (cf. Winer’s Grammar, 102 (97))).*

{1824} εξ αυτης and **εξ αυτης** (so Rec. ^{<4025>}Mark 6:25) (scil. **ωρας** (Winer’s Grammar, 591f (550); Buttmann, 82 (71))), “on the instant; forthwith”: ^{<4025>}Mark 6:25; ^{<4033>}Acts 10:33; 11:11; 21:32; 23:30 (R G WH); ^{<0123>}Philippians 2:23. (Cratin. in Bekker anecd. i., p. 94; Theogn., Aratus, Polybius, Josephus, others.)*

{1825} εξεγειρω (^{<0114>}1 Corinthians 6:14 Lachmann text); future **εξεγερω**; 1 aorist **εξηγειρα**; “to arouse, raise up” (from sleep; Sophocles, Euripides, Xenophon, others); from the dead (Aeschylus cho. 495), ^{<0114>}1 Corinthians 6:14. “to rouse up, stir up, incite”: **τινα**, to resistance, ^{<8017>}Romans 9:17 (**τον θυμον τινος**, 2 Macc. 13:4, cf. ^{<4452>}2 Chronicles 36:22), where some explain the words **εξηγειρα σε** “I have raised thee up into life, caused thee to exist, or I have raised thee to a public position, set thee up as king” (Josephus, Antiquities 8, 11, 1 **βασιλευσ γαρ εξεγειρεται υπ’ εμου**); but the objection to these interpretations lies in the fact that Paul draws from ^{<8017>}Romans 9:17 what he says in ^{<8018>}Romans 9:18, and therefore **εξεγειρειν** must be nearly synonymous with **σκληρυνειν** (but see Meyer).*

{1876} εξειμι; imperfect **εξηεσαν**; (**ειμι**); “to go out, go forth”: followed in Rec. by **εκ** with the genitive of place, ^{<4432>}Acts 13:42; without mention of the place, that being known from the context, ^{<4475>}Acts 17:15; 20:7; **επι την γην** (from the water), to escape to the land, ^{<4273>}Acts 27:43.*

εξειμι from **ειμι**, see **εξεστι**.

{1827} ἐξελεγχω: 1 aorist infinitive ἐξελεγξαι; (εξ strengthens the simple verb (cf. εκ, VI. 6)); “to prove to be in the wrong, convict,” (chiefly in Attic writings): by punishing, **τινα περι τινος**, ^{<6015>}Jude 1:15 Rec. (see ελεγχω, 1) of God as judge, as in ^{<3004>}Isaiah 2:4; ^{<3008>}Micah 4:3 for **ἵνα κρινῶ**.*

{1828} ἐξελκω: (present passive participle ἐξελκομενος); “to draw out,” (Homer, Pindar, Attic writings); metaphorically, equivalent to “to lure forth” (A.V. “draw away”): **ὑπο της ... επιθυμιας ἐξελκομενος**, ^{<3014>}James 1:14, where the metaphor is taken from hunting and fishing: as game is lured from its covert, so man by lust is allured from the safety of self-restraint to sin. (The language of hunting seems to be transferred here (so elsewhere, cf. Wetstein (1752) at the passage) to the seductions of a harlot, personated by **επιθυμια**; see **τικτω**.)*

{1807} ἐξελω, see **εξαιρεω**.

{1829} ἐξεραμα, ἐξεραματος, το (from **εξεραιω** to eject, cast forth, vomit forth; cf. Lob. ad Phryn., p. 64), “vomit; what is cast out by vomiting”: ^{<6022>}2 Peter 2:22, cf. ^{<1811>}Proverbs 26:11. (Dioscor. de venenis c. 19 (p. 29, Spreng. edition) (an example of the verb. Cf. Wetstein (1752) on Peter, the passage cited, and especially Gataker, Advers. misc. col. 853f).)*

{1830} (ἐξεραυναω T Tr WH for **εξερευναω**, which see; see **εραυναω**.)

{1830} ἐξερευναω, ἐξερευνω: 1 aorist **εξηρευνησα**; “to search out, search anxiously and diligently”: **περι τινος**, ^{<6010>}1 Peter 1:10 (where T Tr WH **εξεραυναω** which see). (1 Macc. 3:48; 9:26; the Septuagint; Sophocles, Euripides, Polybius, Plutarch, others.)*

{1831} ἐξερχομαι; imperfect **εξηρχομην**; future **εξελευσομαι**; 2 aorist **εξηλθον**, plural 2 person **εξηλθετε**, 3 person **εξηλθον**, and in L T Tr WH the Alexandrian LXX forms (see **απερχομαι**, at the beginning) **εξηλθατε** (^{<6007>}Matthew 11:7,8,9; 26:55; ^{<4148>}Mark 14:48, etc.), **εξηλθαν** (^{<6019>}1 John 2:19; ^{<6002>}2 John 1:7 (here Tdf. **εξηλθον**; ^{<6007>}3 John 1:7, etc.)); perfect **εξεληλυθα**; pluperfect **εξεληλυθειν** (^{<4138>}Luke 8:38, etc.); the Septuagint for **axy**; times without number; “to go or come out of”;

1. properly;

a. with mention of the place out of which one goes, or of the point from which he departs;

[α]. of those who leave a place of their own accord: with the genitive alone, ^{<0004>}Matthew 10:14 (L T Tr WH insert εξω); ^{<466>}Acts 16:39 R G. followed by εκ: ^{<0002>}Mark 5:2; 7:31; ^{<0060>}John 4:30; 8:59; ^{<4005>}Acts 7:3f; ^{<650>}1 Corinthians 5:10; ^{<6804>}Revelation 18:4, etc. followed by εξω with the genitive — with addition of εις and the accusative of place, ^{<217>}Matthew 21:17; ^{<1468>}Mark 14:68; or παρα with the accusative of place, ^{<463>}Acts 16:13; or προς τινα, the accusative of person, ^{<833>}Hebrews 13:13. εξερχεσθαι απο with the genitive of place, ^{<0001>}Matthew 13:1 R G; ^{<1112>}Mark 11:12; ^{<0015>}Luke 9:5; ^{<0415>}Philippians 4:15; (^{<8115>}Hebrews 11:15 R G); εξερχεσθαι εκειθεν, ^{<0521>}Matthew 15:21; ^{<0001>}Mark 6:1, 10; ^{<0004>}Luke 9:4; (^{<215>}Luke 11:53 T Tr text WH text); ^{<046>}John 4:43; οθεν εξηλθον, ^{<0124>}Matthew 12:44; ^{<2124>}Luke 11:24 (yet see [β]. below). εξερχεσθαι εκ etc. “to come forth from, out of, a place”: ^{<0008>}Matthew 8:28; ^{<6415>}Revelation 14:15,17,18 (L omits; WH brackets εξηλθον); 15:6; εξελθειν απο, “to come out” (toward one) “from,” ^{<0152>}Matthew 15:22. In the Gospel of John Christ, who by his incarnation left his place with God in heaven, is said εξελθειν παρα του Θεου: ^{<6127>}John 16:27 and R G L marginal reading in ^{<6128>}John 16:28; απο του Θεου, ^{<6138>}John 13:3; 16:30; εκ του Θεου, from his place with God, from God’s abode, ^{<6182>}John 8:42 and L text T Tr WH in ^{<6128>}John 16:28.

[β]. of those expelled or cast out (especially of demons driven forth from a body of which they have held possession): εκ τινος, the genitive of person: ^{<0025>}Mark 1:25f; 5:8 (L marginal reading απο); 7:29; ^{<045>}Luke 4:35 R Tr marginal reading; or απο τινος, ^{<0028>}Matthew 12:43; 17:18; ^{<045>}Luke 4:35 L T Tr text WH; 8:29, 33, 35; 11:24 (yet see [α]. above); ^{<468>}Acts 16:18; (^{<4912>}Acts 19:12 Rec.).

[γ]. of those who come forth, or are let go, from confinement in which they have been kept (e.g. from prison): ^{<0156>}Matthew 5:26; ^{<460>}Acts 16:40.

b. without mention of the place from which one goes out;

[α]. where the place from which one goes forth (as a house, city, ship) has just been mentioned: Matthew (^{<0082>}Matthew 8:12 Tdf.); 9:31f (from the house, ^{<0028>}Matthew 9:28); ^{<0001>}Matthew 10:11 (namely, εκειθεν, i.e. εκ της πολεως η κωμης εκεινης); ^{<0024>}Matthew 12:14 (cf. ^{<0009>}Matthew 12:9); ^{<0028>}Matthew 18:28 (cf. ^{<0024>}Matthew 18:24); ^{<0444>}Matthew 14:14;

Ⓜ1045 Mark 1:45 (cf. Ⓜ1043 Mark 1:43 **εξεβαλεν αυτον**); Ⓜ1012 Luke 1:22 (from the temple); Ⓜ1087 Luke 8:27; 10:35 (Rec.); Ⓜ1030 John 13:30,31 (30), etc.; so also when the verb **εξεργεσθαι** refers to the departure of demons: Ⓜ1082 Matthew 8:32; Ⓜ1053 Mark 5:13; 7:30; 9:29; Ⓜ1087 Acts 8:7; 16:19 (where for the name of the demon itself is substituted the descriptive clause **ἡ ἔλπις τας εργασιαις αυτων**; see 2 e. [δ]).

[β]. where one is said to have gone forth to do something, and it is obvious that he has gone forth from his home, or at least from the place where he has been staying: followed by an infinitive, Ⓜ1018 Matthew 11:8; 13:3 (infinitive with **του**); Ⓜ1010 Matthew 20:1; Ⓜ1021 Mark 3:21; 4:3 (R G infinitive with **του** (Tr brackets **του**)); 5:14 Rec.; Ⓜ1075 Luke 7:25f; Ⓜ1001 Acts 20:1; Ⓜ1018 Revelation 20:8; with the addition of **επι τινα** (against), Ⓜ1055 Matthew 26:55; Ⓜ1148 Mark 14:48; Ⓜ1075 Luke 22:52; **εις τουτο**, Ⓜ1018 Mark 1:38; **ινα**, Ⓜ1012 Revelation 6:2; also without any infinitive or conjunction indicating the purpose: Ⓜ1062 Mark 6:12; 8:11; 14:16; 16:20; Ⓜ1027 Luke 5:27; 9:6; Ⓜ1018 John 21:3; Ⓜ1015 Acts 10:23; 20:11; Ⓜ1087 2 Corinthians 8:17; followed by **εις** with the accusative of place: Ⓜ1020 Matthew 22:10; 26:30, 71; Ⓜ1027 Mark 8:27; 11:11; Ⓜ1012 Luke 6:12; 14:21, 23; Ⓜ1043 John 1:43 (44); Ⓜ1015 Acts 11:25; 14:20; Ⓜ1012 2 Corinthians 2:13; the place to which one goes forth being evident either from what goes before or from the context: Ⓜ1025 Matthew 24:26 (namely, **εις την ερημον**); Ⓜ1072 Matthew 27:32 (from the city to the place of crucifixion); **εξερχομενοις** alone is used of a people quitting the land which they had previously inhabited, Ⓜ1070 Acts 7:7, cf. Ⓜ1018 Hebrews 11:8; of angels coming forth from heaven, Ⓜ1034 Matthew 13:49. **εξηλθον εις απαντησιν τινος**, to meet one, Ⓜ1021 Matthew 25:1 (L T Tr WH **υπαντησιν**), Ⓜ1016 Matthew 25:6; (**εις απαντησιν** or **υπαντησιν**) **τινι**, Ⓜ1013 John 12:13; Ⓜ1015 Acts 28:15 R G; **εις συναντησιν τινι**, Ⓜ1018 Matthew 8:34 (L T Tr WH **υπαντησιν**). Agreeably to the oriental redundancy of style in description (see **ανιστημι**, II. 1 c.), the participle **εξελθων** is often placed before another finite verb of departure: Ⓜ1082 Matthew 8:32; 15:21; 24:1 (**εξελθων** (from the temple, see 21:23) **επορευετο απο του ιερου**, he departed from its vicinity); Ⓜ1018 Mark 16:8; Ⓜ1072 Luke 22:39; Ⓜ1012 Acts 12:9, 17; 16:36,40; 21:5,8.

2. figuratively;

a. **εκ τινων, εκ μεσου τινων**, to go out from some assembly, *i.e.* to forsake it: Ⓜ1019 1 John 2:19 (opposed to **μεμενηκεισαν μεθ' ἡμων**); Ⓜ1017 2 Corinthians 6:17.

b. “to come forth from physically, arise from, to be born of”: **εκ** with the genitive of the place from which one comes by birth, ^{<4106>}Matthew 2:6 (from ^{<3102>}Micah 5:2); **εκ της οσφυος τινος**, Hebrew **אֲחַיִּי מִבְּטֶחֶן יְהוָה** (^{<0511>}Genesis 35:11; ^{<1089>}1 Kings 8:19; (cf. Winer’s Grammar, 33 (32))), ^{<3075>}Hebrews 7:5.

c. **εκ χειρος τινος**, “to go forth” from one’s power, escape from it in safety: ^{<3109>}John 10:39.

d. **εις τον κοσμον**, “to come forth” (from privacy) “into the world,” before the public (of those who by novelty of opinion attract attention): ^{<6041>}1 John 4:1.

e. of things;

[α]. of report, rumors, messages, precepts, etc., equivalent to “to be uttered, to be heard”: **φωνη**, ^{<6617>}Revelation 16:17; 19:5; equivalent to “to be made known, declared”: **ὁ λογος του Θεου** followed by **απο τινων**, from their city or church, ^{<4436>}1 Corinthians 14:36; equivalent to “to spread, be diffused”: **ἡ φημη**, ^{<4025>}Matthew 9:26; ^{<4044>}Luke 4:14; **ἡ ακοη**, ^{<4028>}Mark 1:28; (^{<4024>}Matthew 4:24 Tr marginal reading); **ὁ φθογγος, τα ρηματα**, ^{<5108>}Romans 10:18; **ὁ λογος** the word, saying, ^{<4213>}John 21:23; ^{<4077>}Luke 7:17; **ἡ πιστις τινος**, the report of one’s faith, ^{<5008>}1 Thessalonians 1:8; equivalent to “to be proclaimed”: **δογμα**, an imperial edict, **παρα τινος**, the genitive person, ^{<4011>}Luke 2:1.

[β]. “to come forth” equivalent to “be emitted,” as from the heart, the mouth, etc.: ^{<0158>}Matthew 15:18f; ^{<5030>}James 3:10; (cf. **ρομφαια εκ του στοματος**, ^{<6621>}Revelation 19:21 G L T Tr WH); equivalent to “to flow forth” from the body: ^{<3194>}John 19:34; equivalent to “to emanate, issue”: ^{<4086>}Luke 8:46; ^{<6440>}Revelation 14:20.

[γ]. **εξερχεσθαι (απ’ ανατολων)**, used of a sudden flash of lightning, ^{<4027>}Matthew 24:27.

[δ]. that **εξερχεσθαι** in ^{<4469>}Acts 16:19 (on which see 1 b. [α]. above) is used also of a thing’s “vanishing,” viz. of a hope which has disappeared, arises from the circumstance that the demon that had gone out had been the hope of those who complain that their hope has gone out. On the phrase **εισερχεσθαι και εξερχεσθαι** see in **εισερχομαι**, 1 a. (Compare: **διεξερχομαι**.)

{1832} ἐξεστι, an impersonal verb (from the unused ἐξειμι), “it is lawful”;

a. followed by the present infinitive: ^{<112>}Matthew 12:2, 10 (Tdf. infinitive aorist), 12; 14:4; ^{<112>}Luke 6:2 (R G T); 14:3 (L T Tr WH infinitive aorist); with the aorist infinitive: Matthew (15:26 L T); 22:17; 27:6; ^{<101>}Mark 3:4; 12:14; ^{<112>}Luke 6:9; ^{<112>}Acts 2:29 (ἐξον ειπειν scil. εστω, “allow me” (others supply εστι, Buttman, 318 (273); Winer’s Grammar, sec. 64, I. 2 a., cf. sec. 2, 1 d.)); with the infinitive omitted because readily suggested by the context, ^{<112>}Mark 2:24 and Rec. in ^{<101>}Acts 8:37.

b. followed by the dative of person and a present infinitive: ^{<101>}Mark 6:18; ^{<112>}Acts 16:21; 22:25; and an aorist infinitive: ^{<101>}Matthew 19:3 (L T WH omit the dative); ^{<112>}Matthew 20:15; ^{<112>}Mark 2:26 (R G L Tr text); ^{<112>}Mark 10:2; ^{<112>}Luke 20:22 R G L; ^{<151>}John 5:10; 18:31; ^{<112>}Acts 21:37; ἐξον ην, ^{<112>}Matthew 12:4; ἄ σὺκ ἐξον, namely, εστι, ^{<112>}2 Corinthians 12:4; with the infinitive omitted, as being evident from the context: παντα (μοι) ἐξεστιν, namely, ποιειν, ^{<112>}1 Corinthians 6:12; 10:23.

c. followed by the accusative and infinitive: ^{<101>}Luke 6:4; 20:22 T Tr WH; so here and there even in classic writings; cf. Rost sec. 127 Anm. 2; Kühner, sec. 475 Anm. 2; (Buttmann, sec. 142, 2).*

{1833} ἐξεταζω: 1 aorist imperative 2 person plural ἐξετασατε, infinitive ἐξετασαι; “to search out; to examine strictly, inquire”: περιτινος and with the adverb ακριβως added, ^{<101>}Matthew 2:8; followed by an indirect question. ^{<112>}Matthew 10:11; τινα “inquire of someone,” followed by a direct question, ^{<112>}John 21:12. (the Septuagint; often in Greek writings from Thucydides down.)*

{1810} (ἐξεφνης, see ἐξαιφνης.)

{1834} ἐξηγομαι, ἐξηγουμαι; imperfect ἐξηγουμην; 1 aorist ἐξηγησαμην;

1. properly, “to lead out, be leader, go before” (Homer, et al.).

2. metaphorically, (cf. German *ausführen*) “to draw out in narrative, unfold in teaching”; a. “to recount, rehearse”: (with the accusative of the thing and the dative of person, ^{<101>}Acts 10:8); with the accusative of thing, ^{<112>}Luke 24:35; ^{<112>}Acts 21:19; without an accusative, followed by relative pronoun or adverb, ὅσα εποιησεν, ^{<112>}Acts 15:12; καθως, 14 (so in

Greek writings from Herodotus down; the Septuagint for **ρψι** (^{<0073>}Judges 7:13, etc.). b. “to unfold, declare”: ^{<0118>}John 1:18 (namely, the things relating to God; also used in Greek writings of the interpretation of things sacred and divine, oracles, dreams, etc.; cf. Meyer at the passage; Alberti, *Observationes* etc., p. 207f).*

{1835} ἑξήκοντα, ὀι, ἄι, τα, “sixty”: ^{<0118>}Matthew 13:8, 23, etc.

{1836} ἕξης, adverb (from **εχω**, future **έξω**; cf. **εχομαι τινος** to cleave to, come next to, a thing), “successively, in order,” (from Homer down); ὀ, ἦ, το ἕξης, “the next following, the next in succession”: so ἦ ἕξης ἡμερα, ^{<0117>}Luke 9:37; elliptically **εν τη ἕξης**, namely, ἡμερα, ^{<0117>}Luke 7:11 (here WH text Tr text L marginal reading **εν τω ἕξης** namely, **χρονω**, “soon afterward”); **τη ἕξης**, namely, ἡμερα, ^{<4201>}Acts 21:1; 25:17; 27:18.*

{1837} εξηχεω, εξηχω: “to sound forth, emit sound, resound”; passive **εξηχεται τι** the sound of something is borne forth, is propagated: **αφ’ ὤμων εξηχεται ὁ λογος του κυριου**, from your city or from your church the word of the Lord has sounded forth *i.e.* has been disseminated by report, ^{<0108>}1 Thessalonians 1:8, cf. DeWette at the passage (^{<2014>}Joel 3:14 (Joel 4:19); Sir. 40:13; 3 Macc. 3:2. Polybius 30, 4, 7 (not Dindorf); Philo in Flacc. sec. 6; (quis rer. div. her. sec. 4); Byzantine.)*

{1838} ἕξις, ἕξεως, ἦ (**εχω**, future **έξω**), “a habit,” whether “of body” or “of mind” (Xenophon, Plato, Aristotle, others); “a power acquired by custom, practice, use” (“firma quaedam facilitas, quae apud Graecos ἕξις nominatur,” Quintilian 10, 1 at the beginning); so ^{<8514>}Hebrews 5:14 (**εν τουτοις ικανην ἕξιν περιποιησαμενος**, Sir. prol. 7; **ἕξιν εχειν γραμματικης**, Polybius 10, 47, 7; **εν τοις πολεμικοις**, 21, 7, 3; **εν αστρολογια μεγιστην**, Diodorus 2, 31; **λογικην ἕξιν περιποιουμενος**, Philo, *aleg. legg.* 1, 4).*

{1839} εξιστημι: likewise **εξισταω** and **εξιστανω** (^{<4018>}Acts 8:9 participle **εξιστων** R G, **εξιστανων** L T Tr WH (see **ιστημι**)); 1 aorist **εξεστησα**; 2 aorist **εξεστην**; perfect infinitive **εξεστακεναι**; middle (present infinitive **εξιστασθαι**); imperfect 3 person plural **εξισταντο**;

1. In present, imperfect, future, 1 aorist active “to throw out of position, to displace”: **τινα του φρονειν**, to throw one out of his mind, drive one out of his senses, Xenophon, *mem.* 1, 3, 12 **φρενων**, Euripides, *Bacch.* 850;

hence, simply “to amaze, astonish, throw into wonderment”: **τινα**,
 <D2> Luke 24:22; <A8> Acts 8:9.

2. In perfect, pluperfect, 2 aorist active and also the middle, a. “to be amazed, astounded”: <D2> Matthew 12:23; <A2> Mark 2:12; <A8> Luke 8:56; <A2> Acts 2:7,12; 8:13; 9:21; 10:45; 12:16 (the Septuagint for **drjæ** to tremble, <D9> Exodus 19:18; <A8> Ruth 3:8, etc.); **ἐξεστησαν εκστασει μεγαλη**, they were amazed with a great amazement (see **εκστασις**, 3), <A2> Mark 5:42; **εν εαυτοις εξισταντο**, <A2> Mark 6:51; with the dative of the thing: **μαγειαις εξεστακεναι**, had been put beside themselves with magic arts, carried away with wonder at them, <A2> Acts 8:11 (but “this” form of the perfect is transitive; cf. Buttmann, 48 (41); Veitch, 339); **εξισταντο επι** with the dative of thing, <A2> Luke 2:47 side oneself, insane”: <A2> 2 Corinthians 5:13 (opposed to **σωφρονειν**); <A2> Mark 3:21 (cf. Buttmann, 198 (171); Winer’s Grammar, sec. 40, 5 b.); (Greek writings, where they use the word in this sense, generally add **του φρονειν, των φρενων**: Isocrates, Euripides, Polybius, others).*

{1840} **εξισχω**: 1 aorist subjunctive 2 person plural **εξισχυσητε**, “to be eminently able, to have full strength” (cf. **εκ**, VI. 6) followed by an infinitive <A8> Ephesians 3:18. (Sir. 7:6; rare in Greek writings, as Dioscor., Strabo, Plutarch.)*

{1841} **εξοδος, εξοδου, ἡ (ὁδος)**, “exit,” *i.e.* “departure”: <A2> Hebrews 11:22; metaphorically, **ἡ εξοδος τινος** the close of one’s career, one’s final fate, <A2> Luke 9:31; “departure from life, decease”: <A2> 2 Peter 1:15, as in Sap. 3:2; 7:6; (Philo de caritate sec. 4); with addition of **του ζην**, Josephus, Antiquities 4, 8, 2; (of **του βιου**, Justin Martyr, dialog contra Trypho, sec. 105).*

{1842} **εξολοθρευω** and (according to the reading best attested by the oldest manuscripts of the Septuagint and received by L T Tr WH (see **ολοθρευω**)) **εξολεθρευω**: future passive **εξολοθρευθησομαι**; “to destroy out of its place, destroy utterly, to extirpate”: **εκ του λαου**, <A2> Acts 3:23. (Often in the Septuagint, and in the O.T. Apocrypha, and in Test xii. Patr.; Josephus, Antiquities 8, 11, 1; 11, 6, 6; hardly in native Greek writings).*

{1843} **εξομολογεω, εξομολογω**: 1 aorist **εξωμολογησα**; middle, (present **εξ-ομολογουμαι**); future **εξομολογησομαι**; (1 aorist

subjunctive 3 person singular **εξομολογησεται**, ^{<1821>}Philippians 2:11 R G L text Tr text WH); (**εξ** either “forth from the heart, freely, or publicly, openly” (cf. Winer’s Grammar, 102 (97))); active and deponent middle “to confess, to profess”;

1. “to confess”: **τας ἀμαρτίας**, ^{<1816>}Matthew 3:6; ^{<1806>}Mark 1:5; (^{<316>}James 5:16 L T Tr WH) (Josephus, Antiquities 8, 4, 6; (cf. b. j. 5, 10, 5; Clement of Rome, 1 Corinthians 51, 3; the Epistle of Barnabas 19, 12)); **τας πράξεις**, ^{<1818>}Acts 19:18; **τα παραπτώματα**, ^{<316>}James 5:16 R G; (**ήτταν**, Plutarch, Eum. c. 17; **την αληθειαν ανευ βασανων**, id. Anton. c. 59).

2. “to profess” *i.e.* “to acknowledge openly and joyfully”: **το ονομα τινος**, ^{<1816>}Revelation 3:5 Rec.; followed by **ὅτι**, ^{<1821>}Philippians 2:11; with the dative of person (cf. Winer’s Grammar, sec. 31, 1 f.; Buttmann, 176 (153)) “to one’s honor,” *i.e.* “to celebrate, give praise to” (so the Septuagint for **הַדְּבָרִים** | ^{<1816>}Psalm 29:5 (^{<1816>}Psalm 30:5); ^{<1816>}Psalm 105:47 (^{<1816>}Psalm 106:47); ^{<1816>}Psalm 121:4 (^{<1816>}Psalm 122:4), etc.; (Winer’s Grammar, 32)); ^{<1816>}Romans 14:11; 15:9 from ^{<1816>}Psalm 17:50 (^{<1816>}Psalm 18:50) (Clement of Rome, 1 Corinthians 61, 3); **τινι** (the dative of person) followed by **ὅτι**: ^{<1816>}Matthew 11:25; ^{<1816>}Luke 10:21. “to profess that one will do something, to promise, agree, engage”: ^{<1816>}Luke 22:6 (Lachmann omits); (in this sense the Greeks and Josephus use **ὁμολογεῖν**).*

{1832} **εξον**, see **εξεστι**.

{1844} **εξορκίζω**;

1. “to exact an oath, to force to an oath” (Demosthenes, Polybius, Apollod., Diodorus, Plutarch, others), for which the earlier Greeks used **εξορκω** (cf. Winer’s Grammar, 102 (97)).

2. “to adjure”: **τινα κατα τινος**, one by a person (cf. **κατα**, I. 2 a.), followed by **ινα** (Buttmann, 237 (205)), ^{<1816>}Matthew 26:63; (^{<1816>}Genesis 24:3).*

{1845} **εξορκιστης, εξορκιστου, ὁ (εξορκίζω)**;

1. “he who exacts an oath” of another.

2. “an exorcist,” *i.e.* one who employs a formula of conjuration for expelling demons: ^{<1816>}Acts 19:13. (Josephus, Antiquities 8, 2, 5; Lucian, epigr. in Anthol. 11,427; often in the church Fathers.)*

{1846} ἐξορυσσω: 1 aorist participle ἐξορυσσαντες; from Herodotus down;

1. “to dig out”: τους οφθαλμους (properly, “to pluck out the eyes”; so ^{<0712>}Judges 16:21 (Alexandrian LXX); ^{<0912>}1 Samuel 11:2; Herodotus 8, 116; Josephus, Antiquities 6, 5, 1; Lucian, dial. deor. 1, 1; others) και διδοναι τινι, metaphorically, to renounce the most precious things for another’s advantage, ^{<8015>}Galatians 4:15 (similar expressions see in Terence, adelph. 4, 5, 67; Horace sat. 2, 5, 35; (Wetstein at the passage)); in opposition to a very few interpretaters who, assuming that Paul suffered from a weakness of the eyes, understand the words literally, “Ye would have plucked out your sound eyes and have put them into me,” see Meyer at the passage; (cf. references under the word σκολοψ, at the end).

2. “to dig through”: την στεγην, ^{<4004>}Mark 2:4.*

{1847} ἐξουδενω, ἐξουδενω: 1 aorist passive subjunctive 3 person singular ἐξουδενθη; perfect passive participle ἐξουδενημενος; “to hold and treat s as of no account, utterly to despise”: τον λογον, passive, ^{<4700>}2 Corinthians 10:10 Lachmann “to set at nought, treat with contumely”: a person, passive, ^{<4002>}Mark 9:12 L Tr WH (^{<2510>}Ezekiel 21:10). Cf. Lob. ad Phryn., p. 182; (Buttmann, 28 (25); Winer’s Grammar, 91 (87); Sophocles’ Lexicon, under the word; WH’s Appendix, p. 166).*

{1847} ἐξουδενω, ἐξουδενω: (1 aorist passive subjunctive 3 person singular ἐξουδενθη); equivalent to ἐξουδενω, which see: ^{<4002>}Mark 9:12 R G; often in the Septuagint, especially for hzB; and samæ (Cf. references in the preceding word.)*

{1848} ἐξουθενω, ἐξουθενω; 1 aorist ἐξουθενησα; passive, perfect participle ἐξουθενημενος; (1 aorist participle ἐξουθενηθεις); (see ουδεις); “to make of no account, to despise utterly”: τινα, ^{<0280>}Luke 18:9; ^{<5443>}Romans 14:3,10; ^{<4661>}1 Corinthians 16:11; τι, ^{<3160>}1 Thessalonians 5:20; ^{<8044>}Galatians 4:14 (where it is coupled with εκπτω); in passive οι εξουθενημενοι, ^{<4104>}1 Corinthians 6:4; τα εξουθενημενα, ^{<4028>}1 Corinthians 1:28 (see αγενης); ο λογος εξουθενημενος, ^{<4700>}2 Corinthians 10:10 (here Lachmann has εξουδενημενος); ο (λιθος ο) εξουθενηθεις υπο των οικοδομουντων, set at nought, i.e. rejected, cast aside, ^{<4041>}Acts 4:11. “To treat with contempt” (i.e. accusative to the context, “with mockery”): ^{<0231>}Luke 23:11; (for zWB, ^{<3007>}Proverbs 1:7; hzB; ^{<2528>}Ezekiel

22:8, etc.; **σαμ**, ^{<0007>}1 Samuel 8:7. Sap. 4:18; 2 Macc. 1:27; the Epistle of Barnabas 7, 9; and other ecclesiastical writings). Cf. Lob. ad Phryn., p. 182; (and references under the word **εξουθενεω**, at the end).*

{1847} **εξουθενω**, equivalent to **εξουθενεω**, which see: ^{<4012>}Mark 9:12 Tdf.*

{1849} **εξουσια**, **εξουσιας**, **ή** (from **εξεστι**, **εξον**, which see), from Euripides, Xenophon, Plato down; the Septuagint for **חַל** **וְמִיָּה**, and Chaldean **ܠܦܝ ܝܘܝܢܐ**; “power”.

1. “power of choice, liberty of doing as one pleases; leave or permission”: ^{<4012>}1 Corinthians 9:12, 18; **εχειν εξουσιαν**, ^{<5189>}2 Thessalonians 3:9; with an infinitive added indicating the thing to be done, ^{<6108>}John 10:18; ^{<4104>}1 Corinthians 9:4f; ^{<5310>}Hebrews 13:10 (WH brackets **εξουσια**); followed by an infinitive with **του**, ^{<4105>}1 Corinthians 9:6 (L T Tr WH omit **του**); with a genitive of the thing or the person with regard to which one has the power to decide: ^{<4121>}Romans 9:21 (where an explanatory infinitive is added (Buttmann, 260 (224))); ^{<4192>}1 Corinthians 9:12; **επι το ξυλον της ζωης**, permission to use the tree of life, ^{<6214>}Revelation 22:14 (see **επι**, C. I. 2 e.); **εξουσιαν εχειν περι του ιδιου θεληματος** (opposed to **αναγκην εχειν** (cf. Winer’s Grammar, sec. 30, 3 N. 5)), ^{<4175>}1 Corinthians 7:37; **εν τη ιδια εξουσια** (appointed, see **τιθημι**, 1 a. sub at the end) according to his own choice, ^{<4007>}Acts 1:7; **εν τη ση εξουσια υπηρχεν**, *i.e.* at thy free disposal, ^{<4104>}Acts 5:4; used of liberty under the gospel, as opposed to the yoke of the Mosaic law, ^{<4189>}1 Corinthians 8:9.

2. “physical and mental power; the ability or strength with which one is endued, which he either possesses or exercises”: ^{<4198>}Matthew 9:8; ^{<4189>}Acts 8:19; ^{<6193>}Revelation 9:3,19; 13:2,4; 18:1; followed by an infinitive of the thing to be done, ^{<4185>}Mark 3:15; ^{<2175>}Luke 12:5; ^{<4112>}John 1:12; ^{<6190>}Revelation 9:10; 11:6; 13:5; followed by **του** with the infinitive ^{<2109>}Luke 10:19; **αυτη εστιν [hee] εξουσια του σκοτους**, this is the power that darkness exerts, ^{<2251>}Luke 22:53; **ποιειν εξουσιαν** to exert power, give exhibitions of power, ^{<6132>}Revelation 13:12; **εν εξουσια ειναι**, to be possessed of power and influence, ^{<2142>}Luke 4:32; also **εξουσιαν εχειν** (both expressions refer to the ability and weight which Jesus exhibited in his teaching) ^{<4179>}Matthew 7:29; (^{<4102>}Mark 1:22); **κατ’ εξουσιαν** “powerfully,” ^{<4107>}Mark 1:27; also **εν εξουσια**, ^{<4165>}Luke 4:36.

3. “the power of authority” (influence) “and of right”: ^{<1723>}Matthew 21:23; ^{<1128>}Mark 11:28; ^{<212>}Luke 20:2; spoken of the authority of an apostle, ^{<708>}2 Corinthians 10:8; 13:10; of the divine authority granted to Jesus as Messiah, with the infinitive of the thing to be done, ^{<106>}Matthew 9:6; ^{<120>}Mark 2:10; ^{<124>}Luke 5:24; ^{<127>}John 5:27; **εν ποια εξουσια**; clothed in what authority (*i.e.* thine own or God’s?), ^{<173>}Matthew 21:23,24,27; ^{<1128>}Mark 11:28,29,33; ^{<212>}Luke 20:2,8; “delegated authority” (German *Vollmacht*, authorization): **παρα τινος**, with the genitive of the person by whom the authority is given, or received, ^{<194>}Acts 9:14; 26:10, 12 (R G).

4. “the power of rule or government” (the power of him whose will and commands must be submitted to by others and obeyed (generally translated “authority”));

a. universally: ^{<188>}Matthew 28:18; ^{<125>}Jude 1:25; ^{<120>}Revelation 12:10; 17:13; **λαμβανειν, εξουσιαν ως βασιλευς**, ^{<172>}Revelation 17:12; **ειμι υπο εξουσιαν**, I am under authority, ^{<189>}Matthew 8:9; with **τασσομενος** added, (^{<189>}Matthew 8:9 L WH brackets); ^{<178>}Luke 7:8; **εξουσια τινος**, the genitive of the object, “authority” (to be exercised) “over,” as **των πνευματων των ακαθαρτων**, ^{<117>}Mark 6:7; with **ωστε εκβαλλειν αυτα** added, ^{<101>}Matthew 10:1; **εξουσιαν πασης σαρκος**, authority over all mankind, ^{<172>}John 17:2 (**πασης σαρκος κυρειαν**, Bel and the Dragon, verse 5); (the genitive of the subject, **του Σατανα**, ^{<138>}Acts 26:18); **επι τινα**, power over one, so as to be able to subdue, drive out, destroy, ^{<188>}Revelation 6:8; **επι τα δαιμονια**, ^{<178>}Luke 9:1; or to hold submissive to one’s will, ^{<137>}Revelation 13:7; **επι τας πληγας**, the power to inflict plagues and to put an end to them, ^{<169>}Revelation 16:9; **επι των εθνων**, over the heathen nations, ^{<122>}Revelation 2:26; **επι τινος**, to destroy one, ^{<116>}Revelation 20:6; **εχειν εξουσιαν επι του πυρος**, to preside, have control, over fire, to hold it subject to his will, ^{<148>}Revelation 14:18; **επι των υδατων**, ^{<116>}Revelation 11:6; **επανω τινος εξουσιαν εχειν**, to be ruler over a thing, ^{<197>}Luke 19:17.

b. specifically, [α]. of the power of judicial decision; **εξουσιαν εχειν** with an infinitive of the thing decided: **σταυρωσαι** and **απολυσαι τινα**, ^{<190>}John 19:10; followed by **κατα τινος**, the power of deciding against one, ^{<191>}John 19:11; **παραδουναι τινα ... τη εξουσια του ηγεμονος**, ^{<211>}Luke 20:20. [β]. of authority to manage domestic affairs: ^{<134>}Mark 13:34.

c. metonymically,

[α]. “a thing subject to authority or rule”: ^{<4016>}Luke 4:6; “jurisdiction”: **εκ της εξουσιας Ἡδωρου εστιν**, ^{<4237>}Luke 23:7 (1 Macc. 6:11 (cf. ^{<4310>}Psalms 113:2 (^{<4310>}Psalms 114:2); ^{<2310>}Isaiah 39:2)).

[β]. “one who possesses authority”; (cf. the Latin use of *honestates*, *dignitates*, *auctoritates* (so the English “authorities, dignities,” etc.) in reference to persons);

[αα]. a “ruler, human magistrate” (Dionysius Halicarnassus 8, 44; 11, 32): ^{<610>}Romans 13:1-3; plural: ^{<2121>}Luke 12:11; ^{<610>}Romans 13:1; ^{<410>}Titus 3:1.

[ββ]. “the leading and more powerful among created beings superior to man, spiritual potentates”; used in the plural of a certain class of angels (see **αρχη, δυναμις, θρονος, κυριτης**): ^{<5016>}Colossians 1:16; ^{<4102>}1 Peter 3:22 (cf. Fritzsche on Romans, vol. ii., p. 226f; (Lightfoot on Colossians, the passage cited)); with **εν τοις επουρανιοις** added, ^{<4100>}Ephesians 3:10; **πασα εξουσια**, ^{<6154>}1 Corinthians 15:24; ^{<4021>}Ephesians 1:21; ^{<5100>}Colossians 2:10; used also of demons: in the plural, ^{<4102>}Ephesians 6:12; ^{<5105>}Colossians 2:15; collectively (cf. Lob. ad Phryn., p. 469), **ἡ εξουσια του αερος** (see **αηρ**), ^{<4100>}Ephesians 2:2; **του σκοτους**, ^{<5013>}Colossians 1:13 (others refer this to 4 a. (or c. [α].) above (cf. ^{<4253>}Luke 22:53 in 2), and regard **σκοτος** as personified; see **σκοτος**, b.).

d. “a sign of the husband’s authority over his wife,” *i.e.* the veil with which propriety required a woman to cover herself, ^{<6110>}1 Corinthians 11:10 (as **βασιλεια** is used by Diodorus 1, 47 for the sign of regal power, *i.e.* a crown). (Synonym: see **δυναμις**, at the end. On the infinitive after **εξουσια**, and **εξουσια εχειν** cf. Buttmann, 260 (223f).)*

{1850} **εξουσιαζω**; 1 future passive **εξουσιασθησομαι**; (**εξουσια**); equivalent to **εξουσιαν εχω**, “to have power or authority, use power”: (**εν πλειοσι εξουσιαζειν πολλων μοναρχιων**, Aristotle, *eth. Eud.* 1, 5, p. 1216a, 2); **εν ατιμοις**, Dionysius Halicarnassus, *Antiquities* 9, 44; **τινος**, “to be master of anyone, exercise authority over one,” ^{<4225>}Luke 22:25; **του σωματος**, to be master of the body, *i.e.* to have full and entire authority over the body, to hold the body subject to one’s will, ^{<4100>}1 Corinthians 7:4. Passive followed by **υπο τινος**, “to be brought under the

power of anyone,” ^{<4162>}1 Corinthians 6:12. (the Septuagint several times in Nehemiah and Ecclesiastes, chiefly for **l v** and **fl æ**) (Compare: **κατεξουσιαζω**.)*

{1851} **εξοχη, εξοχης, ή** (from **εξεχω** to stand out, be prominent; cf. **υπεροχη**);

1. properly, in Greek writings “any prominence or projection,” as the peak or summit of a mountain (**επ’ εξοχη πετρας**, ^{<3823>}Job 39:28 the Septuagint); in medical writings “a protuberance, swelling, wart,” etc.

2. metaphorically, “eminence, excellence, superiority” (Cicero, ad Att. 4, 15, 7 **εξοχη** in nullo est, pecunia omnium dignitatem exaequat); **ανδρες ουκατ’ εξοχην οντες της πολεως**, the prominent men of the city, ^{<4253>}Acts 25:23.*

{1852} **εξυπνιζω**: 1 aorist subjunctive **εξυπνισω**; (**υπνος**); “to wake up, awoken out of sleep”: (transitive, **αυτον**), ^{<3111>}John 11:11. ((^{<0764>}Judges 16:14); ^{<1035>}1 Kings 3:15; ^{<3442>}Job 14:12; Antoninus 6, 31; Plutarch (de solert. anim. 29, 4); Test xii. Patr. (Levi sec. 8; Jud. sec. 25, etc.); the better Greeks said **αφυπνιζω**, see Lob. ad Phryn., p. 224; (Winer’s Grammar, sec. 2, 1 d.).)*

{1853} **εξυπνος, εξυπνον (υπνος)**, “roused out of sleep”: ^{<4467>}Acts 16:27. (1 Esdr. 3:3; (Josephus, Antiquities 11, 3, 2).)*

{1854} **εξω**, adverb (from **εξ**, as **εσω** and **εισω** from **εξ** and **εις**);

1. “without, out of doors”; a. adverbially: ^{<41104>}Mark 11:4; joined with verbs: **εστιναι**, ^{<4026>}Matthew 12:46,47 (WH text omit the verse); ^{<4031>}Mark 3:31; ^{<4031>}Luke 8:20; 13:25; ^{<4366>}John 18:16; 20:11 (Lachmann omits); **καθησθαι**, ^{<4031>}Matthew 26:69; or with some other verb declaring that the person without is doing something, ^{<4031>}Mark 3:31. Preceded by the article **ο εξω**, absolutely, “he who is without,” properly, of place; metaphorically, in plural, “those who do not belong to the Christian church” (cf. Lightfoot on Colossians as below; Meyer on Mark as below): ^{<4152>}1 Corinthians 5:12,13; ^{<1045>}Colossians 4:5; ^{<5042>}1 Thessalonians 4:12; “those who are not of the number of the apostles,” ^{<4041>}Mark 4:11 ((cf. Meyer) WH marginal reading **εξωθεν**, which see). With a noun added: **αι εξω πολεις**, “foreign,” ^{<4031>}Acts 26:11; **ο εξω ανθρωπος**, the outer man, *i.e.* the body (see **ανθρωπος**, 1 e.), ^{<4046>}2 Corinthians 4:16. b. it takes the place of a

preposition and is joined with the genitive, “without” *i.e.* “out of, outside of” (Winer’s Grammar, sec. 54, 6): <4233> Luke 13:33; <4206> Acts 21:5; <8311> Hebrews 13:11,12.

2. after the verbs of going, sending, placing, leading, drawing, etc., which commonly take prepositions or adverbs signifying rest in a place rather than those expressive of motion toward a place, εἰς has the force of the Latin *foras* (German *hinaus, heraus*), “forth out, out of”;

a. adverbially, after the verbs εἰσερχομαι, <4255> Matthew 26:75; <4148> Mark 14:68; <4272> Luke 22:62; <8304> John 19:4,5; <4132> Revelation 3:12; αγω, <8304> John 19:4,13; προαγω, <4161> Acts 16:30; εἰξαγω, <4250> Luke 24:50 (R G L brackets); βαλλω and εκβαλλω, <4153> Matthew 5:13; 13:48; <4084> Luke 8:54 R G; 13:28; 14:35 (34); <4157> John 6:37; 9:34,35; 12:31; 15:6; <4090> Acts 9:40; <4048> 1 John 4:18; <6102> Revelation 11:2 RG; δευρο εἰς, <8143> John 11:43; εἰς ποιειν τινα, <4154> Acts 5:34.

b. as a preposition with the genitive: after απελθειν, <4045> Acts 4:15; αποστελλειν, <4150> Mark 5:10; εκβαλλειν, <4128> Mark 12:8; <4049> Luke 4:29; 20:15; <4178> Acts 7:58; εξερχεσθαι, <4217> Matthew 21:17; <4163> Acts 16:13; <8313> Hebrews 13:13; εκπορευεσθαι, <4119> Mark 11:19; εἰσαγειν, <4023> Mark 8:23 (R G L Tr marginal reading); συρειν τινα, <4149> Acts 14:19; ἔλκειν τινα, <4231> Acts 21:30.

{1855} εἰσωθεν, adverb (from εἰς, opposed to εσωθεν from εσω; cf. ανωθεν, πορρωθεν), “from without, outward” (cf. Winer’s Grammar, 472 (440));

1. adverbially: (“outwardly”), <4277> Matthew 23:27f; <4078> Mark 7:18; <5006> 2 Corinthians 7:5; το εἰσωθεν, the outside, the exterior, <4225> Matthew 23:25; <4213> Luke 11:39f; εκβαλλειν εἰσωθεν (for R G εἰς), <6102> Revelation 11:2b L T Tr WH; οἱ εἰσωθεν for οἱ εἰς, those who do not belong to the Christian church, <5487> 1 Timothy 3:7; (cf. <4041> Mark 4:11 WH marginal reading and under the word εἰς, 1 a.); ὁ εἰσωθεν κοσμος the outward adorning, <4088> 1 Peter 3:3.

2. as a preposition with the genitive (cf. Winer’s Grammar, sec. 54, 6): <4075> Mark 7:15; <6102> Revelation 11:2a (R^{bez elz} G L T Tr WH; 14:20 where Rec. εἰς)*.

{1856} εξωθειω, εξωθω: 1 aorist εξωσα (so accented by G T edition 7 Tr, but L WH εξωσα) and in Tdf. εξεωσα (WH's Appendix, p. 162) (cf. Winer's Grammar, p. 90 (86); (Buttmann, 69 (61); Stephanus' Thesaurus and Veitch, under the word ωθειω)); "to thrust out; expel from one's abode": ^{<4175>}Acts 7:45 (Thucydides, Xenophon, others). "to propel, drive": το πλοιον εις αιγιαλον, ^{<4273>}Acts 27:39 (WH text εκσωσαι; see εκσωζω) (the same use in Thucydides, Xenophon, others).*

{1857} εξωτερως, εξωτερω, εξωτερων (a comparative from εξω, cf. εσωτερως, ανωτερως, κατωτερως), "outer": το σκοτος το εξωτερων, the darkness outside the limits of the lighted palace (to which the Messiah's kingdom is here likened), ^{<4182>}Matthew 8:12; 22:13; 25:30. ((the Septuagint; Strabo, others).)*

{1503} εοικα, see ΕΙΚΩ.

{1858} εορταζω; (εορτη); "to keep a feast-day, celebrate a festival": ^{<4178>}1 Corinthians 5:8, on which passage see αζυμος. (the Septuagint for γγβε; Euripides, Aristophanes, Xenophon, Plato, others; ορταζω, Herodotus.)*

{1859} εορτη, εορτης, η, the Septuagint for gj ; Greek writings from Homer down; in Herodotus ορτη; "a feast day, festival": ^{<4182>}Luke 2:42; ^{<4178>}John 5:1; 6:4; 7:2,37; ^{<5026>}Colossians 2:16; η εορτη του πασχα: ^{<4184>}Luke 2:41 (Winer's Grammar, 215 (202); Buttmann, 186 (161)); ^{<4178>}John 13:1; equivalent to η εορτη των αζυμων, ^{<4271>}Luke 22:1; εν τη εορτη, during the feast, ^{<4185>}Matthew 26:5; ^{<4142>}Mark 14:2; ^{<4045>}John 4:45; 7:11; 12:20; εινα εν τη εορτη, to be engaged in celebrating the feast, ^{<4123>}John 2:23, cf. Baumg.-Crusius and Meyer at the passage; εις την εορτην, for the feast, ^{<4179>}John 13:29; αναβαινειν (to Jerusalem) εις την εορτην, ^{<4078>}John 7:8,10; ερχεσθαι εις την εορτην, ^{<4045>}John 4:45; 11:56; 12:12; της εορτης μεσουσης, in the midst of the feast, ^{<4074>}John 7:14; κατα εορτην, at every feast (see κατα, II. 3 a. [β].), ^{<4182>}Matthew 25:2:15; ^{<4176>}Mark 15:6; ^{<4237>}Luke 23:17 (Rec.); την εορτην ποιειν to keep, celebrate, the feast, ^{<4182>}Acts 18:21 (Rec.); κατα το εθος της εορτης, after the custom of the feast, ^{<4182>}Luke 2:42.*

{1860} επαγγελια, επαγγελιας, η (επαγγελω);

1. “announcement”: ^{<606>}1 John 1:5 (Rec., where *αγγελια* was long since restored); *κατ’ επαγγελιαν ζωης της εν Χριστω Ιησου*, to proclaim life in fellowship with Christ, ^{<800>}2 Timothy 1:1 (Winer’s Grammar, 402 (376)); cf. *κατα*, II. at the end. But others give *επαγγελια* here as elsewhere the sense of “promise,” cf. 2 below).
2. “promise”; a. “the act of promising, a promise given or to be given”: *προσδεχασθαι την απο τινος επαγγελιαν* (“assent”; the reference is to a promise to surrender Paul to the power and sentence of the Jews), ^{<422>}Acts 23:21; (add, *επαγγελιας ο λογος ουτος*, ^{<609>}Romans 9:9). It is used also of the divine promises of blessing, especially of the benefits of salvation by Christ (cf. Lightfoot on Galatians, 3:14): ^{<407>}Acts 7:17; ^{<604>}Romans 4:14,16; (plural ^{<604>}Romans 9:4); ^{<807>}Galatians 3:17f,21; 4:23; ^{<817>}Hebrews 11:17; ^{<602>}2 Peter 3:9 (on which see *βραδυνω*, 2); ^{<806>}Hebrews 8:6; 11:9; followed by the infinitive ^{<800>}Hebrews 4:1; *γινεται τινι*, ^{<603>}Romans 4:13; *προς τινα*, ^{<413>}Acts 13:32; 26:6; *ερρηθη τινι*, ^{<816>}Galatians 3:16; *εστι τινι*, belongs to one, ^{<429>}Acts 2:39; *επαγγελλεσθαι την επαγγελιαν* ^{<625>}1 John 2:25; *εχειν επαγγελιας*, to have received, ^{<806>}Hebrews 7:6; ^{<400>}2 Corinthians 7:1 (cf. Winer’s Grammar, 177 (166)); to have linked to it, ^{<508>}1 Timothy 4:8; *ειναι εν επαγγελια*, joined with a promise (others besides; cf. Winer’s Grammar, 391 (366)), ^{<402>}Ephesians 6:2; *η γη της επαγγελιας*, the promised land, ^{<819>}Hebrews 11:9; *τα κατα της επαγγελιας*, born in accordance with the promise, ^{<608>}Romans 9:8; ^{<803>}Galatians 4:28; *το πνευμα της επαγγελιας το αγιον*, the promised Spirit, ^{<403>}Ephesians 1:13; *αι διαθηκαι της επαγγελιας*, covenants to which was united the promise (of salvation through the Messiah), ^{<402>}Ephesians 2:12; *η επαγγελια του Θεου*, given by God, ^{<600>}Romans 4:20; in the plural ^{<402>}2 Corinthians 1:20; *αι επαγγελιαι των πατερων*, the promises made to the fathers, ^{<608>}Romans 15:8; with the genitive of the object, *της ζωης*, ^{<508>}1 Timothy 4:8; *της παρουσιας αυτου*, ^{<604>}2 Peter 3:4; *κατ’ επαγγελιαν* according to promise, ^{<413>}Acts 13:23; ^{<819>}Galatians 3:29; *δι’ επαγγελιας*, ^{<818>}Galatians 3:18. b. by metonymy, “a promised good or blessing” (cf. *ελπις*, under the end): ^{<812>}Galatians 3:22; ^{<406>}Ephesians 3:6 (yet here cf. Meyer or Ellicott); *αποστελλειν την επαγγελιαν του πατρος μου*, the blessing promised by my Father, ^{<244>}Luke 24:49; *περιμενειν*, ^{<404>}Acts 1:4; [komizesthai] *την επαγγελιαν*, ^{<806>}Hebrews 10:36; 11:39 (^{<813>}Hebrews 11:13 T Tr WH, προσδεχασθαι L); *λαμβανειν τας επαγγελιας*, ^{<813>}Hebrews 11:13 (R G); *επιτυχανειν επαγγελιων*, ^{<813>}Hebrews 11:33; *κληρονομειν τας*

επαγγελιας, ^{<862>}Hebrews 6:12; επιτυχανειν της επαγγελιας, ^{<865>}Hebrews 6:15; κληρονομοι της επαγγελιας, ^{<867>}Hebrews 6:17 — (to reconcile ^{<862>}Hebrews 6:12,15,17 with ^{<813>}Hebrews 11:13,39, which at first sight seem to be in conflict, we must hold, in accordance with ^{<822>}Hebrews 12:22-24, that the O.T. saints, after the expiatory sacrifice offered at length to God by Christ, were made partakers of the heavenly blessings before Christ's return from heaven; (others explain the apparent contradiction by the difference between the initial and the consummate reception of the promise; see the commentaries at the passage)); with the epexegetical genitive λαβειν την επαγγελιαν του αγιου πνευματος, the promised blessing, which is the Holy Spirit, ^{<423>}Acts 2:33; ^{<864>}Galatians 3:14 (cf. Winer's Grammar, sec. 34, 3 a. at the end); την επαγγελιαν της αιωνιου κληρονομιας, ^{<895>}Hebrews 9:15. ((Demosthenes 519, 8; Aristotle, eth. Nic. 10, 1, p. 1164a, 29); Polybius 1, 43, 6, and often; Diodorus 1, 5; Josephus, Antiquities 3, 5, 1; 5, 8, 11; 1 Macc. 10:15).*

{1861} επαγγελω: (present middle επαγγελλομαι); perfect passive and middle επηγγελμαι; 1 aorist middle επηγγειλαμην; from Homer down;

1. "to announce".

2. "to promise": passive επηγγελται, to whom the promise hath been made, ^{<869>}Galatians 3:19.

Middle "to announce concerning oneself"; *i.e.*:

1. to announce that one is about to do or to furnish something, *i.e.* "to promise" (of one's own accord), "to engage" (voluntarily): ὁ επαγγειλαμενος, ^{<803>}Hebrews 10:23; 11:11; επηγγελται, he hath promised, followed by λεγων, ^{<826>}Hebrews 12:26; τινι, to give a promise to one, ^{<863>}Hebrews 6:13; τι, ^{<802>}Romans 4:21; ^{<802>}Titus 1:2; τινι τι, ^{<802>}James 1:12; 2:5; ^{<809>}2 Peter 2:19; επαγγελιαν, to give a promise, ^{<825>}1 John 2:25 (Esth. 4:7; (cf. Winer's Grammar, 225 (211); Buttman, 148 (129))); followed by the infinitive (cf. Winer's Grammar, sec. 44, 7 c.): ^{<414>}Mark 14:11; ^{<405>}Acts 7:5.

2. "to profess"; τι, *e.g.* an art, to profess oneself skilled in it (την αρετην, Xenophon, mem. 1, 2, 7; την στρατιαν, Hell. 3, 4, 3; σοφιαν, Diogenes Laërtius proem. 12; σωφοροσυνην, Clement of Alexandria, paedag. 3, 4, p. 299, 27 edition Klotz; (cf. Liddell and Scott, under the word, 5)):

θεοσεβειαν, ^{<5020>}1 Timothy 2:10; γνωσιν, 6:21. (Compare: προεπαγγελλω.)*

{1862} επαγγελμα, επαγγελματος, το (επαγγελλω), “a promise”: ^{<6004>}2 Peter 1:4; 3:13. (Demosthenes, Isocrates, others.)*

{1863} επαγω (present participle επαγων); 1 aorist participle επαξας (Winer’s Grammar, p. 82 (78); (Veitch, under the word αγω)); 2 aorist infinitive επαγαγειν; from Homer down; the Septuagint chiefly for aybhe “to lead or bring upon”: τινι τι, “to bring a thing on one,” *i.e.* to cause something to befall one, usually something evil, ^{<6001>}2 Peter 2:1,5 (πημα, Hesiod, Works, 240; αταν, Sophocles Ajax 1189; γηρας νοσους επαγει, Plato, Tim. 33 a.; εαυτοις δουλειαν, Demosthenes, p. 424, 9; δεινα, Palaeph. 6, 7; κακα, Baruch 4:29; αμετρητον υδωρ, 3 Macc. 2:4, and in other examples; in the Septuagint επι τινα τι, as κακα, ^{<2459>}Jeremiah 6:19; 11:11, etc.; πληγην, ^{<2101>}Exodus 11:1; also in a good sense, as αγαθα, ^{<2904>}Jeremiah 39:42 (^{<2920>}Jeremiah 32:42); τινι ευφροσυνην, Baruch 4:29). επαγειν το αιμα τινος επι τινα, to bring the blood of one upon anyone, *i.e.* lay upon one the guilt of, make him answerable for, the violent death inflicted on another: ^{<4158>}Acts 5:28 (like επαγειν αμαρτιαν επι τινα, ^{<0119>}Genesis 20:9; ^{<0221>}Exodus 32:21, 34; αμαρτιας πατερων επι τεκνα, ^{<0247>}Exodus 34:7).*

{1864} επαγωνιζομαι; “to contend”: τινι, for a thing, ^{<6003>}Jude 1:3. (τω Αννιβα, against Hannibal, Plutarch, Fab. 23, 2; ταις νικαις, added a new contest to his victories, id. Cim. 13, 4; by others in different senses.)*

{1865} επαθροιζω: (present passive participle επαθροιζομενος); “to gather together” (to others already present): passive in ^{<0129>}Luke 11:29. (Plutarch, Anton. 44, 1.)*

{1866} Επαινετος (so Winer’s Grammar, sec. 6, 1 50 (cf. Chandler sec. 325); Επαινετος Rec.st T; see Tdf. Proleg., p. 103; Lipsius, Gram. Unters., p. 30f; Roehl, Inscriptions index iii.) (επαινεω), Επαινετου, ο, “Epaenetus,” the name of a Christian mentioned in ^{<5165>}Romans 16:5.*

{1867} επαινεω, επαινω; future επαινεσω (^{<4112>}1 Corinthians 11:22, for the more common επαινεσομαι, cf. Winer’s Grammar, 86 (82); (Buttmann, 53 (46)); L text Tr marginal reading επαινω); 1 aorist επηνεσα; (επαινος); from Homer down; the Septuagint for I Lb̄i and

j Βαῖ “to approve, to praise” (with the **επι** cf. German *be-* in *beloben* (Passow, under the word **επι**, IV. C. 3 cc.)): **τινα**, ^{<6151>}Romans 15:11; ^{<612>}1 Corinthians 11:22; **τινα**, followed by **ὅτι** (cf. Winer’s Grammar, sec. 30, 9 b.), ^{<2163>}Luke 16:8; ^{<612>}1 Corinthians 11:2; absolutely, followed by **ὅτι**, ^{<6117>}1 Corinthians 11:17.*

{1868} **επαινος, επαινου, ὁ (επι and αινος** (as it were, “a tale for” another; cf. Alexander Buttmann (1873) Lexil. sec. 83, 4; Schmidt, chapter 155)); “approbation, commendation, praise”: ^{<1048>}Philippians 4:8; **εκ τινος**, bestowed by one, ^{<6129>}Romans 2:29; **επαινον εχειν εκ τινος**, genitive of person, ^{<6138>}Romans 13:3; **ὁ επαινος γενησεται ἕκαστω απο του Θεου**, ^{<6045>}1 Corinthians 4:5; with the genitive of the person to whom the praise is given, ^{<6129>}Romans 2:29; ^{<7088>}2 Corinthians 8:18; **εις επαινον**, to the obtaining of praise, ^{<6107>}1 Peter 1:7; **εις επαινον τινος**, that a person or thing may be praised, ^{<6006>}Ephesians 1:6, 14; ^{<1011>}Philippians 1:11; (**πεμπεσθαι εις ... επαινον τινος**, ^{<6124>}1 Peter 2:14); **ειναι εις επαινον τινος** to be a praise to a person or thing, ^{<6012>}Ephesians 1:12.*

{1869} **επαίρω**; 1 aorist **επηρα**, participle **επαρας**, imperative 2 person plural **επαρατε**, infinitive **επαραι**; perfect **επηρκα** (^{<6138>}John 13:18 Tdf.); (passive and middle, present **επαίρομαι**); 1 aorist passive **επηρθην**; (on the omission of the iota subscript, see **αιρω** at the beginning); from Herodotus down; the Septuagint chiefly for **αση**; also for **μγῖ ε** “to lift up, raise up, raise on high”: **τον αρτεμονα**, to hoist up, ^{<4274>}Acts 27:40 (**τα ἴστια**, Plutarch, mor., p. 870 (de Herod. malign. sec. 39)); **τας χειρας**, in offering prayer, ^{<5018>}1 Timothy 2:8 (^{<1086>}Nehemiah 8:6; ^{<1032>}Psalms 133:2 (^{<1042>}Psalms 134:2)); in blessing, ^{<2451>}Luke 24:50 (cf. Winer’s Grammar, sec. 65, 4 c.) (^{<1022>}Leviticus 9:22 (yet here **εξαρας**); Sir. 50:20); **τας κεφαλας**, of the timid and sorrowful recovering spirit, ^{<2128>}Luke 21:28 (so **αυχενα**, Philo de secular sec. 20); **τους οφθαλμους**, to look up, ^{<4078>}Matthew 17:8; ^{<2163>}Luke 16:23; ^{<6045>}John 4:35; 6:5; **εις τινα**, ^{<1161>}Luke 6:20; **εις τον ουρανον**, ^{<2183>}Luke 18:13; ^{<6107>}John 17:1; **την φωνην**, ^{<2117>}Luke 11:27; ^{<4024>}Acts 2:14; 14:11; 22:22 (Demosthenes 449, 13; the Septuagint ^{<1004>}Judges 2:4; 9:7; ^{<1035>}2 Samuel 13:36); **την πτερναν επι τινα**, to lift the heel against one (see **πτερνα**), ^{<6138>}John 13:18. Passive **επηρθη**, was taken up (of Christ, taken up into heaven), ^{<4009>}Acts 1:9; reflexively and metaphorically, “to be lifted up with pride, to exalt oneself”: ^{<6113>}2 Corinthians 11:20 (^{<2435>}Jeremiah 13:15; ^{<1960>}Psalms 46:10 (^{<1970>}Psalms 47:10) 10; Sir. 11:4; 35:1 (Sir. 32:1); 1 Macc. 1:3; 2:63; Aristophanes nub. 810;

Thucydides 4, 18; Aeschines 87, 24; with the dative of the thing of which one is proud, ^{<2185>}Proverbs 3:5; ^{<3011>}Zephaniah 1:11; Herodotus 9, 49; Thucydides 1, 120; Xenophon, Cyril 8, 5, 24); — on ^{<4705>}2 Corinthians 10:5 see ὕψωμα.*

{1870} **επαισχυνομαι**; future **επαισχυνθησομαι**; 1 aorist **επησχυνθην**, and with neglect of augment **επαισχυνθην** (^{<5016>}2 Timothy 1:16 L T Tr WH; cf. (WH's Appendix, p. 161); Buttmann, 34 (30); (Winer's Grammar, sec. 12 at the end)); from Aeschylus down; "to be ashamed" (**επι** on account of (cf. ^{<2302>}Isaiah 1:29 Alexandrian LXX; Ellicott on ^{<5008>}2 Timothy 1:8); see **αισχυνω**): absolutely, ^{<5012>}2 Timothy 1:12; **τινα** (on the accusative, cf. Winer's Grammar, sec. 32, 1 b. [α].; Buttmann, 192 (166)), of a person, ^{<1038>}Mark 8:38; ^{<0125>}Luke 9:26; **τι**, of a thing, ^{<5016>}Romans 1:16; ^{<5008>}2 Timothy 1:8,16; **επι τι**, the dative of a thing, ^{<5121>}Romans 6:21; followed by the infinitive ^{<3211>}Hebrews 2:11; with the accusative of a person and the infinitive of a thing, ^{<3816>}Hebrews 11:16. (Twice in the Septuagint: ^{<2302>}Isaiah 1:29 (Alexandrian LXX); ^{<1349>}Job 34:19.)*

{1871} **επαιτεω**, **επαιτω**;

1. "to ask besides, ask for more": Homer, Iliad 23, 593.

2. "to ask again and again, importunately": Sophocles Oed. Tyr. 1416; "to beg, to ask alms": ^{<0163>}Luke 16:3; (^{<0135>}Luke 18:35 L T Tr WH); (^{<1980>}Psalm 108:10 (^{<1990>}Psalm 109:10) 10; Sir. 40:28; Sophocles Oed. Colossians 1364).*

{1872} **επακολουθεω**, **επακολουθω**; 1 aorist **επηκολουθησα**; "to follow" (close) "upon, follow after"; in the N.T. only metaphorically, **τοις ιχνεσι τινος**, to tread in one's footsteps, *i.e.* to imitate his example, ^{<1021>}1 Peter 2:21; with the dative of a person ^{<4124>}1 Timothy 5:24 (opposed to **προαγω**, "to go before"; the meaning is, "the sins of some men are manifest now, even before they are called to account, but the misdeeds of others are exposed when finally judgment is held"; cf. Huther (or Ellicott) at the passage); **εργω αγαθω**, to be devoted to good works, ^{<5450>}1 Timothy 5:10; used, with the dative of the person to be mentally supplied, of the miracles accompanying the preaching of Christ's ministers, ^{<1162>}Mark 16:20. (Aristophanes, Thucydides, Xenophon, Plato, and following; occasionally in the Septuagint.)*

{1873} **επακουω**: 1 aorist **επηκουσα**; from Homer down; the Septuagint often for **ηη**; and **[μαε]**

1. “to give ear to, listen to; to perceive by the ear”.

2. “to listen to” *i.e.* “hear with favor, grant one’s prayer” (Aeschylus choëph. 725; **των ευχων**, Lucian, Tim. 34): **τινος**, “to hearken to one,” ^{<402>}2 Corinthians 6:2 from ^{<348>}Isaiah 49:8; often so in the Septuagint*

{1874} **επακροομαι, επακρωμαι**: 3 person plural imperfect **επηκρωοντο**; “to listen to”: with the genitive of a person ^{<412>}Acts 16:25. (Comicus Plato in Bekker anecd., p. 360; Lucian, Icarom. 1; Test. xii. Putt., p. 710, test. Jos. sec. 8.)*

{1875} **επαν**, conjunction (from **επει** and **αν**), “after, when”: with the subjunctive present ^{<213>}Luke 11:34; with the subjunctive aorist, answering to the Latin future exact. (future perfect), ^{<418>}Matthew 2:8; ^{<212>}Luke 11:22. Cf. Klotz ad Devar. 2:2, p. 547.*

{1876} **επαναγκες (αναγκη)** (hence, literally, “on compulsion”), “necessarily”: **πλην των επαναγκες τουτων**, besides these things which are necessarily imposed, ^{<458>}Acts 15:28 (Buttmann, 27. (24)). (Herodotus, Andocides (405 B. C.), Plato, Demosthenes, Aristotle, Dionysius Halicarnassus, Plutarch, Aelian, Epictetus.)*

{1877} **επαναγω**; 2 aorist infinitive **επαναγαγειν**, imperative **επαναγαγε** (participle **επαναγαγων**, ^{<418>}Matthew 21:18 T WH text Tr marginal reading);

1. literally, “to lead up upon,” namely, **το πλοιον**, a ship upon the deep, *i.e.* “to put out,” ^{<418>}Luke 5:3 (Xenophon, Hell. 6, 2, 28; 2 Macc. 12:4); with **εις το βαθος** added, into the deep, *ibid.* 4.

2. “to lead back”; intransitive, “to return” (cf. Buttmann, 144 (126)): ^{<418>}Matthew 21:18; (2 Macc. 9:21; Xenophon, Cyril 4, 1, 3; Polybius, Diodorus, Josephus, Herodian, others).*

{1878} **επαναμιμνησκω**; “to recall to mind again”: **τινα**, reminding one, ^{<515>}Romans 15:15. (Rare; Plato, legg. 3, p. 688 a.; Demosthenes 74 (7) 9; (Aristotle).)*

{1879} **επαναπαυω**:

1. “to cause to rest upon anything”: the Septuagint in ^{<0766>}Judges 16:26 according to manuscript Alexandrian LXX; Gregory of Nyssa.

2. Middle (present **επαναπαυομαι**); future **επαναπαυσομαι**, and (^{<0106>}Luke 10:6 T WH after manuscripts a B) **επαναπαησομαι** (see **αναπαυω**); “to rest upon anything”: **τινι**, metaphorically, **τω νομω**, to lean upon, trust to, ^{<627>}Romans 2:17 (^{<3081>}Micah 3:11; 1 Macc. 8:12). “to settle upon, fix its abode upon”; **επι τινα**, with the included idea of antecedent motion toward (see **εις**, C. 2, p. 186a): **ἡ ειρηνη επ’ αυτον** *i.e.* shall rest, remain, upon him or it, ^{<0106>}Luke 10:6 (**το πνευμα επι τινα**, ^{<0415>}Numbers 11:25; ^{<0215>}2 Kings 2:15; **επι τινι**, ^{<0415>}Numbers 11:26 variant).*

{1880} **επανερχομαι**; 2 aorist **επανηλθον**; “to return, come back again”: ^{<0106>}Luke 10:35; 19:15. (Herodotus; frequent in Attic writings).*

{1881} **επανιστημι**: future middle **επαναστησομαι**; “to cause to rise up against, to raise up against”; middle “to rise up against” (Herodotus, Aristophanes, Thucydides, Polybius, others): **επι τινα**, ^{<0021>}Matthew 10:21; ^{<0132>}Mark 13:12, as in ^{<0591>}Deuteronomy 19:11; 22:26; ^{<3076>}Micah 7:6.*

{1882} **επανορθωσις, επανορθωσεως, ἡ (επανορθωω)**, “restoration to an upright or a right state; correction, improvement” (in Greek writings from Demosthenes down): of life and character, ^{<8166>}2 Timothy 3:16 (cf. **τον θεον ... χρονον γε προς επανορθωσιν (αυτοις) προσιζανειν**, Plutarch, de sera num. vind. 6); with **του βιου** added, Polybius 1, 35, 1; Epictetus diss. 3, 21, 15; **σεαυτου**, id. ench. 51, 1; (**ηθικη δε τα προς ανθρωπινων επανορθωσιν ηθων**, Philo de ebriet. sec. 22; cf. de confus. lingg. sec. 36 at the end); (cf. **επανορθουν και εις μετανοιαν απαγειν**, Josephus, Antiquities 4, 6, 10).*

{1883} **επανω**, adverb (**επι** and **ανω** (cf. Winer’s Grammar, 102 (97); Buttman, 319 (273))), Herodotus and following; often in the Septuagint; “above”;

1. adverbially, a. of place: ^{<0144>}Luke 11:44; b. of number; “beyond, more than”: **πραθηναι επανω τριακοσιων δηναριων**, sold for more than three hundred denaries, ^{<0445>}Mark 14:5; **ωφθη επανω πεντακοσιοις αδελφοις**, by more than five hundred brethren, ^{<6376>}1 Corinthians 15:6; cf. Winer’s Grammar, sec. 37, 5; (Buttmann, 168 (146)).

2. as a preposition it is joined with the genitive (Winer's Grammar, sec. 54, 6), a. of place: ^{<411>}Matthew 2:9; 5:14; 21:7 RG; 23:18,20,(22); 27:37; 28:2; ^{<409>}Luke 4:39; (^{<209>}Luke 10:19); ^{<418>}Revelation 6:8 (WH brackets the genitive); 20:3 (11 Tr text). b. of dignity and power: **εξουσιαν εχειν επανω τινος**, ^{<297>}Luke 19:17 (19); **επανω παντων εστι**, ^{<433>}John 3:31a (31b (but here G T WH marginal reading omit the clause)).*

επαρατος, επαρατον (επαραομαι (to call down curses upon)), "accursed": ^{<474>}John 7:49 L T Tr WH. (Thucydides, Plato, Aeschin, Dio Cass., others.)*

{1884} επαρκew, επαρκω; 1 aorist (**επηρκεσα**), subjunctive **επαρκεσω**; properly, "to avail or be strong enough for" ... (see **αρκεω**); hence, a. "to ward off or drive away," **τι τινι**, a thing for another's advantage equivalent to "a thing from" anyone (Homer), "to defend". b. "to aid, give assistance, relieve" (Herodotus, Aeschyl, others): **τινι**, ^{<5150>}1 Timothy 5:10; middle, "to give aid from one's own resources," ^{<5166>}1 Timothy 5:16 according to the reading **επαρκεισθω** (L text T Tr WH marginal reading) for **επαρκειτω** (R G L marginal reading WH text); (**κατα δυναμιν αλληλοις επαρκειν**, Xenophon, mem. 2, 7, 1).*

{1885} επαρχειος, επαρχειον, "belonging to an **επαρχος** or prefect"; **επαρχειος** namely, **εξουσια**, equivalent to **η επαρχια** (see the following word), "a prefecture, province": ^{<421>}Acts 25:1 T WH marginal reading So **η επαρχιος**, Eusebius, h. e. 2, 10, 3 (with the variant **επαρχειον**); 2, 26, 2; 3, 33, 3; de mart. Pal. 8, 1; 13, 11.*

{1885} επαρχια επαρχια T WH (see **ει, ι**), **επαρχιας, η** (from **επαρχος** *i.e.* **ο επ' αρχηων** the one in command, prefect, governor), "prefecture"; *i.e.*

1. the office of **επαρχος** or prefect.

2. "the region subject to a prefect; a province" of the Roman empire, either a larger province, or an appendage to a larger province, as Palestine was to that of Syria (cf. Schürer, Zeitgesch., p. 144ff): ^{<4234>}Acts 23:34; 25:1 (see the preceding word); (Polybius, Diodorus, Plutarch, Dio Cass.). Cf. Krebs, Observations, etc., p. 256ff; Fischer, Deuteronomy vitii Lexicons of the N.T., p. 432ff; (BB. DD. (especially Kitto) under the word Province).*

{1886} επαυλις, επαυλισεως, ἡ (επι and αυλις tent, place to pass the night in; hence, a country-house, cottage, cabin, fold), “a farm; a dwelling” (A.V. “habitation”): ^{<4011>}Acts 1:20 from ^{<1933>}Psalm 68:26 (^{<1936>}Psalm 69:26). (Diodorus, Plutarch, others; also “a camp,” military “quarters,” Plato, Polybius)*

{1887} επαυριον, adverb of time, equivalent to επ’ αυριον), “on the morrow”; in the N.T. τη επαυριον, namely, ἡμερα, the next day, on the morrow: ^{<4176>}Matthew 27:62; ^{<41112>}Mark 11:12; ^{<4013>}John 1:29; ^{<4100>}Acts 10:9, etc.; the Septuagint for trj Mmi

{1888} επαυτοφωρω, see αυτοφωρος, p. 87{b}.

{1889} Επαφρας, Επαφρα (Buttmann, 20 (17f)), ὁ, “Epaphras,” a Christian man mentioned in ^{<51007>}Colossians 1:7; 4:12; ^{<51023>}Philemon 1:23. The conjecture of some that the name is contracted from Επαφροδιτος (which see (cf. Winer’s Grammar, 103 (97))) and hence, that these two names belong to one and the same man, is not probable; (see B. D. American edition under the word Epaphras; Lightfoot’s Commentary on Philippians, p. 61, note 4). The name is common in inscriptions.*

{1890} επαφριζω; “to foam up” (Mosch. 5, 5); “to cast out as foam, foam out”: τι, ^{<6113>}Jude 1:13 calls the godless and graceless set of whom he speaks κυματα επαφριζοντα τας εαυτων αισχυνας, i.e. (dropping the figure) impelled by their restless passions, they unblushingly exhibit, in word and deed, their base and abandoned spirit; cf. ^{<2571>}Isaiah 57:20.*

{1891} Επαφροδιτος, Επαφροδιτου, ὁ (from Αφροδιτη, properly, ‘charming’), “Epaphroditus,” an associate with Paul in the ministry: ^{<1725>}Philippians 2:25; 4:18. See Επαφρας above.*

{1892} επεγειρω: 1 aorist επηγειρα; “to raise or excite against”: τι επι τινα, ^{<4133>}Acts 13:50 (διωγμον); κατα τινος, to stir up against one: τας ψυχας ... κατα των αδελφων, ^{<4141>}Acts 14:2.*

{1893} επει (from temporal επι and ει, literally, thereupon when; Curtius, Erläut. etc., p. 182; cf. Etymologicum Magnum 356, 7), conjunction (Latin cum), “when, since” (cf. Winer’s Grammar, sec. 53, 1); used:

1. of time, “after”; so once in the N.T.: ^{<0701>}Luke 7:1 (where L T Tr text WH text **επειδη**).

2. of cause, etc., “since, seeing that, because”: ^{<0832>}Matthew 18:32; (^{<0240>}Matthew 21:40 T Tr WH); 27:6; ^{<0152>}Mark 15:42; ^{<0034>}Luke 1:34; ^{<0129>}John 13:29; 19:31; ^{<0442>}1 Corinthians 14:12; ^{<0718>}2 Corinthians 11:18; 13:3; ^{<0802>}Hebrews 5:2,11; 6:13; 9:17; 11:11; **επει ουν** “since then,” ^{<0804>}Hebrews 2:14; 4:6. Agreeably to a very common abbreviation of speech, we must often supply in thought between **επει** and the proposition depending upon it some such phrase as “if it is (or were) otherwise”; so that the particle, although retaining the force of “since,” is yet to be rendered “otherwise, else, or for then” (German *sonst*); so in ^{<0106>}Romans 11:6,22; ^{<0806>}Hebrews 9:26; **επει αρα**, ^{<0150>}1 Corinthians 5:10; 7:14 (cf. Winer’s Grammar, sec. 53, 8 a.); **επει** alone before a question (cf. Winer’s Grammar, 480 (417); Buttmann, 233 (200)): ^{<0106>}Romans 3:6; ^{<0446>}1 Corinthians 14:16; 15:29; ^{<0802>}Hebrews 10:2; (4 Macc. 1:33; 2:7,19; 6:34 (35); 7:21; 8:8). Cf. Matthiae, sec. 618; (Buttmann, sec. 149, 5).*

{1894} **επειδη**, conjunction (from **επει** and **δη**), Latin *cum jam*, “when now, since now” (cf. Winer’s Grammar, 434 (404), 448 (417); Ellicott on ^{<0726>}Philippians 2:26);

1. of time; “when now, after that”; so once in the N.T.: ^{<0701>}Luke 7:1 L T Tr text WH text

2. of cause; “since, seeing that, forasmuch as”: ^{<0246>}Matthew 21:46 (R G L); ^{<0106>}Luke 11:6; ^{<0436>}Acts 13:46; 14:12; 15:24; ^{<0121>}1 Corinthians 1:21, 22; 14:16; 15:21; (^{<0404>}2 Corinthians 5:4 Rec. st); ^{<0726>}Philippians 2:26.*

{1895} **επειδηπερ** (**επειδη περ** Lachmann), conjunction (from **επει**, **δη** and **περ**), “seeing that, forasmuch as”; Itala and Vulgate *quoniam quidem*, “since now” (cf. Winer’s Grammar, 448 (417)): ^{<0101>}Luke 1:1. (Aristotle, phys. 8, 5 (p. 256b, 25); Dionysius Halicarnassus 2, 72; Philo ad Gai. sec. 25, and Attic writings from Thucydides down).*

{1896} **επειδον** (Tdf. 7 **εφειδον**); imperative **επιδε** (Lachmann **εφιδε**, cf. Winer’s Grammar, sec. 5, 1 d. 14; Buttmann, 7; (references under the word **αφειδον**); besides see **ειδω**, I.); “to look upon, to regard”: followed by a telic infinitive, **επειδεν αφελειν το ονειδος μου** ((R. V. “looked upon” me to take away etc.), German *hat hergeblickt*), ^{<0125>}Luke 1:25; **επι**

τι, “to look upon” (for the purpose of punishing, cf. Latin *animadvertere*), ^{<402>}Acts 4:29.*

επειμι; (**επι**, and **ειμι** to go); “to come upon, approach”; of time, “to come on, be at hand”; participle **επιων**, **επουσα**, **επον**, “next, following”: **τη σπιουση**, namely, **ἡμερα**, on the following day, ^{<4461>}Acts 16:11; 20:15; 21:18 (Polybius 2, 25, 11; 5, 13, 10; Josephus, Antiquities 3, 1, 6; (^{<370>}Proverbs 27:1); etc.); with **ἡμερα** added (as in the earlier writings from Herodotus down), ^{<4475>}Acts 7:26; **τη επιουση νυκτι**, ^{<4231>}Acts 23:11. Cf. Lob. ad Phryn., p. 464.*

{1897} **επειπερ**, conjunction (**επει**, **περ**), “since indeed, since at all events”; (it introduces a “known and unquestioned certainty”): ^{<583>}Romans 3:30 R G (but L Tr **ει περ**, T WH **ειπερ**). Cf. Hermann ad Vig., p. 784; (Bäumlein, p. 204; Winer’s Grammar, 418 (417). From the Tragg. down.)*

{1898} **επεισαγωγή**, **επεισαγωγης**, **ἡ**, “a bringing in besides or in addition to what is or has been brought in”: **κρειττονος ελπιδος**, ^{<379>}Hebrews 7:19. (In Josephus, Antiquities 11, 6, 2 used of the introduction of a new wife in place of one repudiated; **ἕτερων ιητρων**, Hippocrates, p. 27 (vol. i., p. 81, Kühn edition); **προσωπων**, of characters in a play, Dionysius Halicarnassus, scr. cens. 2, 10; in the plural of places for letting in the enemy, Thucydides 8, 92.)*

επεισερχομαι: future **επεισελευσομαι**;

1. “to come in besides or to those who are already within; to enter afterward” (Herodotus, Thucydides, Plato, others).

2. “to come in upon, come upon by entering; to enter against”: **επι τινα**, accusative of person, ^{<4235>}Luke 21:35 L T Tr text WH; with a simple dative of person 1 Macc. 16:16.*

{1899} **επειτα**, adverb (**επι**, **ειτα**), “thereupon, thereafter, then, afterward”; used

a. of time: ^{<4075>}Mark 7:5 RG; ^{<2167>}Luke 16:7; ^{<4021>}Galatians 1:21; ^{<5044>}James 4:14; **μετα τουτο** is added redundantly in ^{<5107>}John 11:7 (cf. Meyer at the passage; Winer’s Grammar, sec. 65, 2; (Buttmann, 397 (340))); a more definite specification of time is added epexegetically, **μετα ετη τρια**, ^{<4018>}Galatians 1:18; **δια δεκατεσσαρων ετων**, ^{<4011>}Galatians 2:1.

b. in enumerations it is used

[α]. of time and order: **πρωτον ... επειτα**, ^{<4154>}1 Corinthians 15:46; ^{<5047>}1 Thessalonians 4:17; **προτερον ... επειτα**, ^{<5077>}Hebrews 7:27; **απαρχη ... επειτα**, ^{<4153>}1 Corinthians 15:23; **ειτα** (but T Tr marginal reading WH marginal reading **επειτα**) ... **επειτα**, ^{<4155>}1 Corinthians 15:5,6; **επειτα ... επειτα**, ^{<4157>}1 Corinthians 15:7 L marginal reading T Tr marginal reading WH marginal reading

[β]. of order alone: **πρωτον ... επειτα**, ^{<5078>}Hebrews 7:2; **τριτον ... επειτα ... επειτα** (R G **ειτα**), ^{<4128>}1 Corinthians 12:28.*

{1900} **επεκεινα** (equivalent to **επ' εκεινα** namely, **μερη** (cf. Winer's Grammar, sec. 6, the passage cited at the end)), adv, "beyond": with the genitive, **βαβυλωνος**, ^{<4073>}Acts 7:43. (Often in Greek writings from Herodotus down both with and without the genitive; in the Septuagint ^{<1057>}Amos 5:27; ^{<01516>}Genesis 35:16; ^{<2029>}Jeremiah 22:19.)*

{1901} **επεκτεινω**: (present middle participle **επεκτεινομενος**); "to stretch out to or toward"; middle, "to stretch" (oneself) "forward to": with the dative of thing indicating the direction (Winer's Grammar, sec. 52, 4, 7), ^{<5083>}Philippians 3:13 (14) (see **εμπροσθεν**, 1 at the end).*

{1903} **επενδυτης, επενδυτου, ο** (**επενδυνω** or **επενδυω**, which see (cf. Winer's Grammar, 25; 94 (90))), "an upper garment" (Tertullian *superindumentum*): ^{<6207>}John 21:7, where it seems to denote a kind of linen blouse or frock which fishermen used to wear at their work. (Sophocles fragment 391 Dindorf ((248 Ahrens): Pollux 7, 45, p. 717); the Septuagint twice (thrice) for **l y[im]** ^{<0804>}1 Samuel 18:4 (Alexandrian LXX); ^{<0138>}2 Samuel 13:18; (add ^{<0807>}Leviticus 8:7 Alexandrian LXX).)*

{1902} **επενδυω**: 1 aorist middle infinitive **επενδυσασθαι**; "to put on over" (A.V. "to be clothed upon"): ^{<4082>}2 Corinthians 5:2, 4. (Plutarch, Pelop. 11; actively, Josephus, Antiquities 5, 1, 12.)*

{1904} **επερχομαι**; future **επελευσομαι**; 2 aorist **επηλθον** (3 person plural **επηλθαν**, ^{<4149>}Acts 14:19 L T Tr WH); the Septuagint chiefly for **awθ**;

1. "to come to, to arrive"; a. universally, followed by **απο** with a genitive of place, ^{<4149>}Acts 14:19. b. of time; "to come on, be at hand, be future": **εν**

τοῖς αἰώσι τοῖς ἐπερχομένοις, ^{<4007>}Ephesians 2:7 (^{<2340>}Isaiah 41:4,22,23; in Greek writings from Homer down); of that which time will bring, “to impend”: ἡ ταλαιπωρία ἡ ἐπερχομένη, ^{<3100>}James 5:1: τινι, ^{<2126>}Luke 21:26 (^{<2350>}Isaiah 63:4; also of things favorable, ἡ εὐλογία, Sir. 3:8).

2. “to come upon, overtake,” one; so even in Homer, as of sleep, τινά, Odyssey 4, 793; 10, 31; τινι, 12, 311: of disease, 11, 200: ἐπι τινά,

a. of calamities: ^{<2135>}Luke 21:35 RG; ^{<4024>}Acts 8:24; 13:40 (L T Tr text WH omit; Tr marginal reading brackets εφ’ ὑμας) (^{<0422>}Genesis 42:21; ^{<3311>}Micah 3:11; ^{<3012>}Zephaniah 2:2; ^{<4019>}2 Chronicles 20:9; ^{<2452>}Jeremiah 5:12 (here ἡξει)).

b. of the Holy Spirit, descending and operating in one: ^{<4035>}Luke 1:35; ^{<4008>}Acts 1:8.

c. of an enemy attacking one: ἐπελθὼν νίκησεν αὐτόν, ^{<2122>}Luke 11:22; (Homer, Iliad 12, 136; ^{<0923>}1 Samuel 30:23; with the dative of person Herodian, 1, 8, 12 (6 Bekker)).*

{1905} ἐπερωτῶ, ἐπερωτῶ; imperfect ἐπηρωτων; future ἐπερωτησω; 1 aorist ἐπηρωτησα; 1 aorist passive participle ἐπερωτηθεις; the Septuagint mostly for **l av**; sometimes for **vræ**;

1. “to accost one with an inquiry, put a question to, inquire of, ask, interrogate” (ἐπι directive, uniformly in the N.T.; Meyer on ^{<1129>}Mark 11:29 (cf. ἐπι, D. 2)): τινά, ^{<4022>}Mark 9:32; 12:34; ^{<4245>}Matthew 22:46; ^{<2126>}Luke 2:46; ^{<4145>}1 Corinthians 14:35; ^{<3322>}John 18:21 R G; τινά τι, ask one anything, ^{<4077>}Mark 7:17 L T Tr WH; 11:29; ^{<2240>}Luke 20:40; τινά περὶ τίνος, one about a thing, ^{<4077>}Mark 7:17 R G; (^{<4095>}Luke 9:45 Lachmann) (Herodotus 1, 32; Demosthenes 1072, 12); followed by λεγων with the words used by the questioner, ^{<0120>}Matthew 12:10; 17:10; ^{<4091>}Mark 9:11; 12:18; ^{<4030>}Luke 3:10, 14; 20:27; 23:3 (R G L), and often in the Synoptic Gospels; followed by εἰ, “whether,” ^{<4023>}Mark 8:23; 15:44; ^{<2216>}Luke 23:6; or some other form of the indirect question, ^{<4234>}Acts 23:34; ἐπηρωτων λεγοντες (L T Tr WH omit λεγοντες), τις εἰη, ^{<4030>}Luke 8:9; ἐπερωτᾶν Θεόν “to consult God” (^{<0238>}Numbers 23:3; ^{<4010>}Joshua 9:20 (14); ^{<0700>}Judges 1:1; 18:5; ^{<2393>}Isaiah 19:3, etc.; Thucydides 1, 118 (etc.)), hence, “to seek to know God’s purpose and to do his will,” ^{<5101>}Romans 10:20 from ^{<2350>}Isaiah 65:1.

2. by a usage foreign to the Greeks, “to address one with a request or demand; to ask of or demand of one”: followed by the infinitive ^{<101>}Matthew 16:1 (so **επερωταν τινα τι**, Hebrew **l av**; in ^{<101>}Psalm 136:3 (^{<101>}Psalm 137:3); (this sense is disputed by some; see Zezschwitz as referred to at end of next word; cf. Weiss on Matthew, the passage cited, and see **ερωταω**, 2)).

{1906} επερωτημα, επερωτεματος, το (επερωταω);

1. “an inquiry, a question”: Herodotus 6,67; Thucydides 3, 53. 68.

2. “a demand”; so for the Chaldean **al aw** in ^{<101>}Daniel 4:14 Theodotion; see **επερωταω**, 2.

3. As the terms of inquiry and demand often include the idea of desire, the word thus gets the signification of “earnest seeking,” *i.e.* “a craving, an intense desire” (so **επερωταν εις τι**, “to long for something,” ^{<101>}2 Samuel 11:7 — (but surely the phrase here (like **l av;l**) means simply “to ask in reference to, ask about”). If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage ^{<101>}1 Peter 3:21: “which (baptism) now saves us (you) not because in receiving it we (ye) have put away the filth of the flesh, but because we (ye) have earnestly sought a conscience reconciled to God” (**συνειδησεως αγαθης** genitive of the object, as opposed to **σαρκος ρυπου**). It is doubtful, indeed, whether **εις Θεον** is to be joined with **επερωτημα**, and signifies a craving directed “unto God” (Winer’s Grammar, 194 (182) — yet less fully and decidedly than in edition 5, p. 216f), or with **συνειδησις**, and denotes the attitude of the conscience “toward” (in relation to) “God”; the latter construction is favored by a comparison of ^{<101>}Acts 24:16 **απροσκοπον συνειδησιν εχειν προς τον Θεον**. The signification of **επερωτημα** which is approved by others, *viz.* “stipulation, agreement,” is first met with in the Byzantine writers on law: “moreover, the formula **κατα το επερωτημα της σεμνοτατης βουλης**, common in inscriptions of the age of the Antonines and the following Caesars, exhibits no new sense of the word **επερωτημα**; for this formula does not mean ‘according to the decree of the senate’ (*ex senatus consulto*, the Greek for which is **κατα τα δοξαντα τη βουλη**), but ‘after inquiry of or application to the senate,’ *i.e.* ‘with government sanction.’” Zezschwitz, Petri quoted in *de Christi ad inferos descensu sententia* (Lipsius 1857), p. 45; (Farrar, *Early Days of Christianity*, i. 138 n.; Kähler, *Des Gewissen*, i. 1 (Halle 1878), pp. 331-

338. Others would adhere to the (more analogical) passive sense of **επερωτημα**, viz. the thing asked (the demand) of a good conscience toward God' equivalent to the avowal of consecration unto Him).*

{1907} **επεχω**; imperfect **επειχον**; 2 aorist **επεσχον**;

1. “to have or hold upon, apply”: namely, **τον νοον**, “to observe, attend to,” followed by an indirect question, ^{<247>}Luke 14:7; **τινι**, dative of person, “to give attention to one,” ^{<418>}Acts 3:5; ^{<5046>}1 Timothy 4:16 (with the dative of a thing, Sir. 31:2 (Sir. 34:2); 2 Macc. 9:25; Polybius 3, 43, 2, etc.; fully **οφθαλμον τινι**, Lucian, dial. mar. 1, 2).

2. “to hold toward, hold forth, present”: **λογον ζωης**, as a light, by which illumined ye are the lights of the world, ^{<5076>}Philippians 2:16 (others besides, cf. Meyer or Ellicott at the passage).

3. “to check” ((cf. English “hold up”), German *anhalten*): namely, **εμαντον**, “to delay, stop, stay,” ^{<4122>}Acts 19:22, and in Greek writings from Homer down; (cf. Winer’s Grammar, sec. 38, 1; Buttmann, 144 (126); Fritzsche on Sir. 5:1).*

{1908} **επηραζω**; (**επηρεια** (spiteful abuse, cf. Aristotle, rhet. 2, 2, 4)); “to insult; to treat abusively, use despitely; to revile”: **τινα**, ^{<4154>}Matthew 5:44 R G; ^{<4158>}Luke 6:28 (with the dative of person, Xenophon, mem. 1, 2, 31; 3, 5, 16); in a forensic sense, “to accuse falsely”: with the accusative of a thing, ^{<4186>}1 Peter 3:16. (Xenophon, Isaeus, Demosthenes, Philo, Plutarch, Lucian, Herodian; “to threaten,” Herodotus 6, 9 (but cf. Cope on Aristotle, as above).)*

{1909} **επι** (before a rough breathing **εφ**’ (occasionally in manuscripts **επ**’; see e.g. ^{<4138>}Psalms 145:3 (^{<4138>}Psalms 146:3)), and also in some instances before a smooth breathing (as **εφ**’ **ελπιδι**, ^{<4126>}Acts 2:26 L; ^{<4181>}Romans 8:20 (21) Tdf.); see **αφειδον**. It neglects elision before proper names beginning with a vowel (except **Αιγυπτον** ^{<4170>}Acts 7:10,18) and (at least in Tdf.’s text) before some other words, see the Proleg., p. 94f; cf. Winer’s Grammar, sec. 5, 1 a.; Buttmann, p. 10), a preposition (from the Sanskrit local prefix **αρι**; Curtius, sec. 335), joined to the genitive, the dative, and the accusative; its primary signification is “upon” (Latin *super*; (cf. Winer’s Grammar, 374 (350) note)).

A. with the genitive (cf. Winer's Grammar, sec. 47, g.; Buttmann, 336 (289));

I. of place; and

1. of the place on which;

a. "upon" the surface of (Latin *in* or *super* with the abl., German *auf* with the dative); after verbs of a biding, remaining, standing, going, coming, etc.; of doing anything: **επι κλινης**, ^{<4002>}Matthew 9:2; ^{<21734>}Luke 17:34; **επι του δωματος**, ^{<40417>}Matthew 24:17; ^{<21731>}Luke 17:31; **επ' ερημιας** (cf. "on" a desert), ^{<40041>}Mark 8:4; **επι των νεφελων**, ^{<42491>}Matthew 24:30; 26:64; **επι (της) γης**, ^{<40160>}Matthew 6:10; 9:6; 23:9; 28:18; ^{<21725>}Luke 21:25; ^{<4029>}Acts 2:19, and very often; **επι της θαλασσης**, on (the surface of) the sea, ^{<40425>}Matthew 14:25 RG; 26 L T Tr WH; ^{<4068>}Mark 6:48 (49); ^{<6613>}Revelation 5:13, and, according to the interpretations of many, ^{<4069>}John 6:19; but cf. Baumg.-Crusius at the passage (per contra, cf. Lücke at the passage; Meyer on Matthew, the passage cited) (^{<4008>}Job 9:8; **βαδιζειν εφ' υδατος**, Lcian. philops. 13; **επι του πελαγους διαθειοντες**, v. h. 2, 4; (Artemidorus Daldianus, oneir. 3, 16); on a different sense of the phrase **επι γης θαλασσης** see 2 a. below (Winer's Grammar, 374 (351))); **ποιειν σημεια επι των ασθενουντων**, to be seen upon the bodies of men, externally, ("on" the sick (cf. Winer's Grammar, 375 (351))), ^{<4002>}John 6:2; **εκαθισα** and **καθημαι (καθεζομαι) επι**, ^{<40028>}Matthew 19:28; 23:2; 24:3; 25:31; 27:19; ^{<40913>}John 19:13; ^{<4010>}Acts 20:9; ^{<40917>}Revelation 9:17, etc.; **εστην, εστηκα επι**, ^{<40167>}Luke 6:17; ^{<40141>}Acts 21:40; ^{<6005>}Revelation 10:5,8; where parts of the body are spoken of: **επι χειρων**, ^{<40416>}Matthew 4:6; ^{<40411>}Luke 4:11; **επι της κεφαλης**, ^{<40317>}John 20:7; ^{<40110>}1 Corinthians 11:10; ^{<6001>}Revelation 10:1 R G (others, accusative); 12:1; **σινδωνα επι γυμνου**, ^{<40415>}Mark 14:51; **επι του μετωπου** (or **μετωπων**), ^{<40008>}Revelation 7:3; 9:4; 13:16 (Rec., others, accusative); ^{<6040>}Revelation 14:9.

b. Like the preposition **εν** (see the exposition under the word **εν**, I. 7, p. 212{a}), so also **επι** with the genitive is used after verbs expressing motion to indicate the rest following the motion; thus after **βαλλειν**, ^{<40025>}Mark 4:26; ^{<40012>}Matthew 26:12; **σπειρειν**, ^{<40043>}Mark 4:31; **τιθεναι**, ^{<40919>}John 19:19; ^{<40515>}Acts 5:15; (^{<40816>}Luke 8:16 L T Tr WH); **επιτιθεναι**, ^{<40816>}Luke 8:16 (R G); **καθιεναι**, ^{<40101>}Acts 10:11; **πιπτειν**, ^{<40011>}Mark 9:20; 14:35; **επιγραφειν**, ^{<8006>}Hebrews 10:16 R G; **ελκνυειν**, ^{<40111>}John 21:11 R G; **ερχεσθαι**, ^{<8007>}Hebrews 6:7; ^{<40010>}Revelation 3:10; **ανατελλειν**, ^{<40254>}Luke

12:54 T Tr marginal reading WH); **γενομενος επι του τοπου** (cf. our “having arrived on” the spot), ^{<0240>}Luke 22:40 (cf. Winer’s Grammar, p. 376 (352) and see below, C. I. 1 b. at the end). **κρεμαν τινα επι** (Hebrew **חלל על** [^{<0409>}Genesis 40:19; ^{<0212>}Deuteronomy 21:22, etc.]), for which the Latin has *suspendere ex, de, a, and alicui*, ^{<4450>}Acts 5:30; 10:39; ^{<4813>}Galatians 3:13.

c. figuratively used of that upon which anything rests (like our “upon”) (cf. Winer’s Grammar, 375 (351); Buttmann, 336 (289); Ellicott on 1 Timothy as below): **ινα σταθη επι στοματος** etc. (**μωϋσ;ι [αρι]** ^{<05915>}Deuteronomy 19:15), resting on the declaration, etc., ^{<40816>}Matthew 18:16; ^{<4713>}2 Corinthians 13:1; more simply **επι μαρτυρων**, ^{<5459>}1 Timothy 5:19; in the adverb phrase **επ’ αληθειας** (on the ground of truth), see **αληθεια**, I. 1. (c. akin is its use (with a personal or a reflexive pronoun) to denote dependence, as in **λογιζεσθω εφ’** (others **αφ’** which see II. 2 d. aa.) **εαυτου**, ^{<4700>}2 Corinthians 10:7 T Tr WH (“for himself,” *i.e.* apart from and independently of others; R. V. “with himself”); cf. Kühner, 2:432; Liddell and Scott, under the word A. I. 1 d.)

d. figuratively used of things, affairs, persons, which one is set over, over which he exercises power; Latin *supra*, our “over” (cf. below, B. 2 b. and C. I. 2 e.): **επι παντων**, ^{<3905>}Romans 9:5; ^{<4016>}Ephesians 4:6 (where **επι**, **δια** and **εν** are distinguished); **καθιστημι τινα επι τινος**, ^{<0245>}Matthew 24:45; 25:21,23; ^{<0242>}Luke 12:42; ^{<4418>}Acts 6:3 (^{<0304>}Genesis 39:4,5; 1 Macc. 6:14; 10:37, etc.; Plato, rep. 5, p. 460 b., etc.); **διδωμι τινη εξουσιαν επι τινος**, ^{<4026>}Revelation 2:26; **εχω εξουσιαν επι τινος**, ^{<6106>}Revelation 20:6; **βασιλευειν επι τινος**, ^{<4022>}Matthew 2:22 R G Tr brackets; ^{<6150>}Revelation 5:10; **εχειν εφ’ εαυτου βασιλεα**, ^{<6191>}Revelation 9:11; **εχειν βασιλειαν επι των βασιλεων**, ^{<6178>}Revelation 17:18; **ος ην επ της γαζης**, who was over the treasury, ^{<4487>}Acts 8:27; **ο επι του κοιτωνος**, he who presided over the bedchamber, the chamberlain, ^{<4121>}Acts 12:20 (Passow, i., 2, p. 1035a gives many examples from Greek authors (cf. Liddell and Scott, under the word A. III. 1; Lob. ad Phryn., p. 474; Sophocles’ Lexicon, under the word); for examples from the O.T. Apocrypha see Wahl, Clavis Apocr., p. 218a).

e. of that to which the mental act looks or refers: **λεγειν επι τινος**, to speak “upon” (of) a thing, ^{<4816>}Galatians 3:16 (Plato, Charm., p. 155 d.; legg. 2, p. 662 d.; Aelian v. h. 1, 30; *scribere super re*, Cicero, ad Att. 16,

6; *disserere super*, Tacitus, ann. 6, 28; cf. Winer's Grammar, 375 (351); (Buttmann, 336 (289)).

f. of one on whom an obligation has been laid: *ευχην εχειν εφ' εαυτου*, have (taken) on themselves a vow, have bound themselves by a vow, ^{<4023>}Acts 21:23 (WH text *εφ' εαυτων* (see *απο*, II. 2 d. aa.)).

2. used of vicinity, *i.e.* of the place “at, near, hard by,” which (German *bei, an*);

a. properly, *κολπος ο επι ποσιδηιου*, Herodotus 7, 115; *επι των θυρων* (^{<4163>}Acts 5:23 L T Tr WH) (1 Macc. 1:55; (Plutarch, G. Gracch. 14, 3, p. 841 c.)); cf. Matthiae, ii., p. 1366 sec. 584; Passow, under the word, p. 1034b; (Liddell and Scott, under the word, I. 1 a., at the end). But the examples of this signification adduced from the N.T. (with the exception of Acts, the passage cited) (and most of those from Greek authors also) are such as to allow the rendering of *επι* by “super” also, “over” or “above” (so Winer's Grammar, 374f (351)): *επι της θαλασσης* “at the sea,” upon the shore, or “above the sea,” for the shore overhung the sea, ^{<4169>}John 6:19 (?cf. 1 a. above); 21:1 (^{<4142>}Exodus 14:2; ^{<4104>}Deuteronomy 1:40; 1 Macc. 14:34; 15:11; Polybius 1, 44, 4; cf. the French *Boulogne sur mer, Chalons sur Marne* (English Stratford on Avon), etc.; *επι του ποταμου* ^{<4101>}Ezekiel 1:1; (Xenophon, an. 4, 3, 28); *επι του Ιορδανου*, ^{<4107>}2 Kings 2:7); *εσθειν επι της τραπεζης τινος* (German *über Jemand's Tische essen* (cf. English “over” one's food, “over” one's cups, etc.)), food and drink placed upon the table, ^{<4221>}Luke 22:30 cf. ^{<4221>}Luke 22:21; *συκην επι της οδου*, a fig tree above (*i.e.* higher than) the way, ^{<4219>}Matthew 21:19.

b. “before,” with the genitive of a person, “in the presence of” one as spectator, or auditor (Winer's Grammar, 375 (351); Buttmann, 336 (289)): ^{<4184>}Matthew 28:14 (L Tr WH marginal reading *υπο*); ^{<4139>}Mark 13:9; ^{<4049>}Acts 24:19,20; 25:9; 26:2; ^{<4101>}1 Corinthians 6:1,6; ^{<4074>}2 Corinthians 7:14; ^{<5463>}1 Timothy 6:13 (some bring this under II. below; see *μαρτυρεω*); *επι του βηματος Καισαρος*, ^{<4250>}Acts 25:10. c. *επι του* (Rec. *της*) *βατου* at the bush, *i.e.* at the place in the sacred volume where the bush is spoken of, ^{<4126>}Mark 12:26 (see *εν*, I. 1 d.).

II. of Time when; with the genitive of a person “in the time or age of” a man (“in the days of”); “at the time when an office was held by one; under the administration of” (cf. Winer's Grammar, 375 (352); Buttmann, 336

(289)): ^{<4026>}Mark 2:26; ^{<4182>}Luke 3:2; 4:2; ^{<44128>}Acts 11:28; (1 Macc. 13:42; 14:27 (for other examples in which this phrase is equivalent to “in or of the reign etc. of,” and is preceded by a specification of the year etc., see B. D. American edition, p. 651 note{b})); 2 Macc. 8:19; 15:22; for numerous examples from Greek writings see Passow, i., 2, p. 1035, gloss fully in Liddell and Scott, under the word, A. II.). with the genitive of a thing, “at the time” of any occurrence: **επι της μετοικεσιαις Βαβυλωνος**, at the time of the deportation to Babylon, ^{<40111>}Matthew 1:11; (on ^{<42254>}Luke 12:54 T Tr marginal reading WH see **δυσμη**); “of the time when any occupation is (or was) carried on”: **επι των προσευχων μου**, Latin in precibus meis, at my prayers, when I am praying, ^{<6110>}Romans 1:10 (9); ^{<40116>}Ephesians 1:16; ^{<5002>}1 Thessalonians 1:2; ^{<57004>}Philemon 1:4. of time itself, **επ’ εσχαιτων** and (according to another reading) **εσχαιτου των ημερων** (literally, “at the end of the days”): ^{<6038>}2 Peter 3:3; ^{<3002>}Hebrews 1:2 (1) (for the Hebrew **tyrj ʾāḇmym/hā** ^{<0490>}Genesis 49:1; ^{<0444>}Numbers 24:14; ^{<2572>}Jeremiah 37:24 (^{<2434>}Jeremiah 30:24); ^{<3041>}Micah 4:1; ^{<2704>}Daniel 10:14); **επ’ εσχαιτου του χρονου**, ^{<6118>}Jude 1:18 L T Tr WH; (**των χρονων**, ^{<6021>}1 Peter 1:20 L T Tr WH).

B. with the dative, used of place (Winer’s Grammar, 392f (366f); Buttman, 336f (289f)); and

1. properly;

a. of the place where or in which (Latin *in* with the abl., German *auf* with the dative) (English “on,” etc.), where continuance, position, situation, etc., are spoken of: **εφ’ ὧ** (L text T Tr WH ὅπου) **κατεκειτο**, ^{<4024>}Mark 2:4; **λιθος επι λιθω** (**λιθον** T Tr WH), ^{<4132>}Mark 13:2; **επι πινακι**, ^{<0148>}Matthew 14:8,11; ^{<4025>}Mark 6:25; **επι του κραββατοις**, ^{<4065>}Mark 6:55; **ανακλιναι παντας επι τω χορτω**, ^{<4059>}Mark 6:39; **επεκειτο επ’ αυτω**, lay upon it, ^{<6113>}John 11:38; **εφ’ ἵπποις**, ^{<6094>}Revelation 19:14.

b. of the place in which (Latin *in* with the abl., German *auf* with the accusative), after verbs expressing motion toward a place, to denote a remaining in the place after the motion (English “upon, at,” etc.): **βαλλειν λιθον επιτινι**, the dative of person, ^{<4387>}John 8:7 Rec.; **οικοδομειν**, ^{<0168>}Matthew 16:18; **εποικοδομειν**, ^{<4021>}Ephesians 2:20; **επιβαλλειν**, ^{<4096>}Matthew 9:16 (^{<4136>}Luke 5:36 **επιβαλλειν επι τι**); **επιρραπτειν**, ^{<4021>}Mark 2:21 (where L T Tr WH have **επι** with the accusative); **επιπιπτειν**, ^{<4086>}Acts 8:16.

c. of the place above which (Latin *super*, German *über* (English “over”)): **επ’ αὐτῷ**, over his head, ^{<4238>}Luke 23:38 (for which ^{<4275>}Matthew 27:37 **επανω της κεφαλης αυτου**).

d. of the place “at,” or “by,” or “near” which: **επι θυραις** and **επι τη θυρα**, ^{<4263>}Matthew 24:33; ^{<4139>}Mark 13:29; ^{<4189>}Acts 5:9 (and often in Greek writings; cf. Passow, under the word, p. 1037a; (Liddell and Scott, under the word, B. I. 1 a.; cf. A. I. 2 a. above)); **επι τη προβατικη**, ^{<4182>}John 5:2; **επι τω ποταμῳ**, ^{<4194>}Revelation 9:14; **επι τη στοα**, ^{<4181>}Acts 3:11; **επ’ (L Tr WH παρ’) αὐτοῖς επιμειναι**, ^{<4284>}Acts 28:14.

2. Metaphorically;

a. of that upon which any action, effect, condition, rests as a basis or support; properly, “upon the ground of”; and

[α]. of that upon which anything is sustained or upheld: **ζην επι τινι**, to sustain life on (by) a thing, ^{<4048>}Matthew 4:4 (where L Tr, the second time, **εν**; (cf. Winer’s Grammar, 389 (364) note)); ^{<4004>}Luke 4:4 (^{<4188>}Deuteronomy 8:3 for **hyj ;l [a]** Plato, Alcib. 1, p. 105 c.; Plutarch, de cup. divit. 7, p. 526 d.; Alciphron, epistles 3, 7, etc.); **συνιεναι επι τοις αρτοις**, to understand by reasoning built upon the loaves, ^{<4052>}Mark 6:52 (cf. Winer’s Grammar, 392 (367); Buttman, 337 (290)).

[β]. of that upon which anything rests (our “upon”): **επ’ ελπιδι** (see in **ελπις**, 2), supported by hope, “in hope” (cf; Winer’s Grammar, sec. 51, 2f.), ^{<4125>}Acts 2:26; ^{<5018>}Romans 4:18; ^{<4101>}1 Corinthians 9:10 (differently in [ε]. below); to do anything **επι τω ονοματι τινος**, relying upon the name *i.e.* the authority of anyone (cf. Winer’s Grammar, 393 (367)):

ελευσονται επι τω ονοματι μου, appropriating to themselves the name of Messiah, which belongs to me, ^{<4245>}Matthew 24:5; ^{<4136>}Mark 13:6; ^{<4218>}Luke 21:8 (in which passage **λεγοντες, οτι εγω ειμι ο Χριστος** is added by way of explanation); **βαπτιζεσθαι επι (L Tr WH εν) τω ονοματι Χριστου**, so as to repose your hope and confidence in his Messianic authority, ^{<4128>}Acts 2:38; **δεχεσθαι τινα επι τω ονοματι μου**, to receive one because he bears my name, is devoted to my authority and instruction, ^{<4085>}Matthew 18:5; ^{<4037>}Mark 9:37; ^{<4198>}Luke 9:48. to do anything “upon the name of Christ,” his name being introduced, appeal being made to his authority and command: as **κηρυσσειν, διδασκειν**, etc., ^{<4247>}Luke 24:47; ^{<4047>}Acts 4:17,18; 5:28,40; **δυναμιν ποιειν, δαιμονια εκβαλλειν**, using his name as a formula of exorcism (cf. Winer’s

Grammar, 393 (367)), ^{<409>}Mark 9:39; ^{<499>}Luke 9:49 (WH Tr marginal reading *εν*).

[γ]. of that upon which as a foundation any superstructure is reared: *νομοθετῆσθαι*, ^{<871>}Hebrews 7:11 (*επ’ αυτη*, for which L T Tr WH have *επ’ αυτης*); 8:6; after verbs of trusting, believing, hoping, etc.: *αρκεισθαι επι τι*, ^{<610>}3 John 1:10; *παρρησιαζεσθαι*, ^{<443>}Acts 14:3; *πεποιθεναι*, ^{<473>}Matthew 27:43 L text WH marginal reading; ^{<212>}Luke 11:22; 18:9; ^{<414>}Mark 10:24 (T WH omit; Tr marginal reading brackets the clause); ^{<409>}2 Corinthians 1:9; ^{<823>}Hebrews 2:13; *πιστευειν*, ^{<425>}Luke 24:25; ^{<483>}Romans 9:33; 10:11, etc.; *ελπιζειν* (see *ελπιζω*) (cf. C. I. 2 g. [α]. below).

[δ]. of the reason or motive underlying words and deeds, so that *επι* is equivalent to “for, on account of” (Winer’s Grammar, 394 (368); Buttman, 337 (290)): ^{<499>}Matthew 19:9 R G T Tr WH text; ^{<485>}Luke 5:5 (*επι τω ρηματι σου*, at thy word, German *auf*; (cf. Winer’s Grammar, sec. 48, c. d.; in reliance on)); ^{<486>}Acts 3:16 (WH omit); 4:9; 11:19 (L Tr marginal reading have the genitive); 21:24; ^{<481>}1 Corinthians 8:11 (*απολλυσθαι επι τι*, German *zu Grunde gehen über* etc. (cf. Winer’s Grammar, 394 (368) note, but L T Tr WH read *εν*)); ^{<899>}Philippians 3:9; after *αινειν*, ^{<421>}Luke 2:20; *δοξαζειν*, ^{<402>}Acts 4:21; ^{<493>}2 Corinthians 9:13 (cf. Winer’s Grammar, 381 (357)); *μαρτυρειν*, ^{<810>}Hebrews 11:4; *ευχαριστειν* etc. to give thanks “for,” ^{<404>}1 Corinthians 1:4; ^{<495>}2 Corinthians 9:15; ^{<306>}Philippians 1:5; ^{<589>}1 Thessalonians 3:9. *εφ’ ὧ* (equivalent to *επι τουτω*, *ὅτι* “for that, on the ground of this, that”) “because that, because,” ^{<452>}Romans 5:12 (on the various interpretations of this passage see Dietzsch, Adam und Christus. Bonn 1871, p. 50ff); ^{<404>}2 Corinthians 5:4 (Rec.st *επειδη*); ^{<582>}Philippians 3:12 (*εφ’ ὧ — ὁ σατανας — ουκ ισχυσε θανατωσαι αυτους*, Theoph. ad Antol. 2, 29, p. 138, Otto edition; *εφ’ ὧ Γενναδιον εγραψεν*, for the reason that he had accused Gennadius, Synes. epistle 73; cf. Hermann ad Vig., p. 710; the better Greeks commonly used *εφ’ ὅις* in the same sense, cf. Winer’s Grammar, 394 (368); (Fritzsche or Meyer on Romans, the passage cited; Ellicott on Philippians, the passage cited)). Used especially after verbs signifying a mental affection or emotion, where we also often say “over” (for examples from Greek writings see Passow, i. 2, p. 1039b; Krüger, sec. 68, 41, 6; (cf. Winer’s Grammar, 393 (368) c.)): as *αγαλλιαν*, ^{<414>}Luke 1:47; *χαιρειν*, ^{<483>}Matthew 18:13; ^{<414>}Luke 1:14; 13:17; ^{<569>}Romans

16:19, etc.; **χαρα εσται**, ^{<257>} Luke 15:7; **χαραν** (Rec. **χαριν**) **εχω**, ^{<507>} Philemon 1:7; **παρακαλειν, παρακαλεισθαι**, ^{<604>} 2 Corinthians 1:4; 7:13; ^{<87>} 1 Thessalonians 3:7; **κλαιειν**, ^{<294>} Luke 19:41 R G; **κοπετον ποιειν**, ^{<482>} Acts 8:2; **κοπτεσθαι**, ^{<682>} Revelation 18:9 (T Tr WH text the accusative); **οδυνασθαι**, ^{<418>} Acts 20:38; **ολολυζειν**, ^{<301>} James 5:1; **στυгнаζειν**, ^{<112>} Mark 10:22; **συλλυπεισθαι**, ^{<485>} Mark 3:5; **μετανοειν επι**, to grieve over, “repent of,” ^{<722>} 2 Corinthians 12:21; **σπλαγχνιζεσθαι**, ^{<444>} Matthew 14:14 G L T Tr WH; ^{<464>} Mark 6:34 R G; ^{<473>} Luke 7:13 (Tdf. the accusative); **μακροθυμειν**, ^{<485>} Matthew 18:26 (Tr the accusative), 29 (L Tr the accusative); ^{<287>} Luke 18:7 (see **μακροθυμew**, 2); ^{<97>} James 5:7; **οργιζεσθαι**, ^{<627>} Revelation 12:17 (Lachmann omits **επι**); **εκπλησσεσθαι**, ^{<478>} Matthew 7:28; ^{<412>} Mark 1:22; ^{<42>} Luke 4:32; ^{<432>} Acts 13:12; **διαταρασσεσθαι**, ^{<429>} Luke 1:29; **εξιστασθαι**, ^{<427>} Luke 2:47; **θαμβεισθαι**, ^{<4124>} Mark 10:24; **θαμβος**, ^{<489>} Luke 5:9; ^{<480>} Acts 3:10; **θαυμαζειν**, ^{<4127>} Mark 12:17; ^{<423>} Luke 2:33; 4:22; 9:43; 20:26; ^{<482>} Acts 3:12; **καυχασθαι**, ^{<482>} Romans 5:2; **επαισχυνεσθαι**, ^{<482>} Romans 6:21; **παραζηλουν** and **παροργιζειν τινα επι τινι**, ^{<509>} Romans 10:19.

[ε]. of the rule, or condition (Winer’s Grammar, 394 (368) d.): **επ’ ελπιδι**, a hope being held out or given, ^{<481>} Romans 8:20; ^{<602>} Titus 1:2 (differently in [β]. above); **επι δυσιν ... μαρτυσιν**, on condition that two witnesses testify to the matter in question (at (the mouth of) two etc.; cf. Winer’s Grammar, 392 (367)), ^{<508>} Hebrews 10:28; **επι νεκροις**, equivalent to **οντων νεκρων** (“in the case of the dead”), if anyone has died, ^{<397>} Hebrews 9:17.

[ζ]. of the purpose and end (“unto, for”; Winer’s Grammar, 394 (368) e.): **επ’ ονοματι αυτου**, to worship and profess his name, ^{<454>} Acts 15:14 Rec.; **καλειν τινα επι τινι**, Latin *ad aliquid*, ^{<453>} Galatians 5:13; ^{<507>} 1 Thessalonians 4:7 (**επι ξενια**, Xenophon, an. 7, 6, 3; cf. Winer’s Grammar, as above); **κτισθεντε επι εργοις αγαθοις**, ^{<420>} Ephesians 2:10; **φρονειν επι τινι** to take thought for a thing, ^{<504>} Philippians 4:10; **εφ’ ὃ** (by a later Greek impropriety for **επι τινι**, cf. Winer’s Grammar, sec. 24, 4; (Buttmann, sec. 139, 59; but on the extreme doubtfulness of this alleged use of ὃς in direct questions, see present T. D. Woolsey in the Bibliotheca Sacra for Apr. 1874, p. 314ff)) **παρει**; for what purpose art thou come? Vulgate *ad quid* (others, *quod*) *venisti?* ^{<485>} Matthew 26:50 R (but G L T Tr WH **εφ’ ὃ**, see C. I. 2 g. [γ]. [αα]. below) (Theoph. **επι ποιω σκοπω**;

cf. Herodotus 7, 146 **πυθόμενος, ἐπ’ ὀίσι ηλθον**; (but the view of many ancient expositors which explains the passage by an aposiopesis: “that for which thou hast come — do” is thoroughly established by Dr. Woolsey, as above)). of the issue or undesigned result: **λογομαχεῖν ἐπὶ καταστροφῆ τῶν ἀκουόντων**, ^{<5124>}2 Timothy 2:14; (**τοῖς ἐπὶ ὠφέλεια πεπονημένοις ἐπὶ βλάβῃ χρησθῆναι**, Xenophon, mem. 2, 3, 19). [**εἰ**]. of the pattern or standard (A.V. “after”; Winer’s Grammar, 394 (368) f.): **καλεῖν τινα ἐπὶ τῷ ὀνοματι τίνος**, to call one after the name of another, ^{<1159>}Luke 1:59 (^{<1173>}Nehemiah 7:63 (Winer’s Grammar, 410 (382))); **ἐπὶ τῷ ὀμοιωματι τίνος** after the likeness of a thing, ^{<5154>}Romans 5:14.

b. of that over which one is placed, for its care or administration: **ἐπὶ τοῖς ὕπαρχουσι τινα καθιστᾶναι**, ^{<1244>}Luke 12:44 (cf. A. I. 1 d. above (also C. I. 2 e. below); Lob. ad Phryn., p. 474f; Bernhardy (1829), p. 249; (Winer’s Grammar, 393 (367) a.)).

c. used of a hostile aim, “against” (for examples from Greek writings from Homer down, see Passow, i. 2, p. 1036a; (cf. Liddell and Scott, under the word, B. I. 1 c.; Winer’s Grammar, 392 (367); Buttmann, 337 (290))): ^{<1252>}Luke 12:52f; **θλιψις γενομένη ἐπὶ Στεφᾶνω (Στεφᾶνω, L Tr marginal reading)**, ^{<4119>}Acts 11:19 (A.V. “about”).

d. of that to which anything is added (so that it is, as it were, “upon” it); “in addition to; over and above” (Winer’s Grammar, 393 (367f) b.): ^{<1173>}2 Corinthians 7:13 (L T Tr WH **ἐπὶ δε τῆ παρακλήσει ὕμων** (but L T Tr WH **ἡμων**) **περισσότερος κ.τ.λ.**, but in addition to the comfort given (us) by you, we rejoiced the more exceedingly etc. (A.V. “in” etc. (of condition))); **κερδαινεῖν τι ἐπὶ τινι**, ^{<1151>}Matthew 25:20,22 R G; **εχειν λυπὴν ἐπὶ λυπῆ**, ^{<1817>}Philippians 2:27 Rec. (Euripides, Iph. T. 197 **φονος ἐπὶ φωνῶ**, Troad. 596 **ἐπὶ δ’ ἀλγεσιν ἀλγεα**, Sophocles O. C. 544 **ἐπὶ νοσῶ νοσον**; (cf. Meyer on Philippians, the passage cited; but G L T Tr WH give the accusative, see C. I. 2 e. below)); **προστιθεῖν ἐπὶ**, ^{<1181>}Luke 3:20; **ἐπὶ πασι τουτοις**, besides all this, ^{<1163>}Luke 16:26 (L marginal reading T Tr marginal reading WH **εν**; see **εν**, I. 5 e., p. 211a); ^{<1166>}Ephesians 6:16 (L text T Tr WH **εν** (and there is no **τουτοις**); see **εν**, as above); ^{<5184>}Colossians 3:14 (Sir. 37:15; 1 Macc. 10:42; (classic examples in Wetstein (1752) on Luke, the passage cited)); add also ^{<3811>}Hebrews 8:1 (see Lünem. at the passage); ^{<3810>}Hebrews 9:10; ^{<5446>}1 Corinthians 14:16.

e. of that which is connected as an adjunct (especially of time) with the principal matter under consideration (in German generally *bei*, *i.e.* “at, on,” etc.) (Winer’s Grammar, 392 (367)): **ευχαριστο τω Θεω μου επι παση τη μνεια υμων**, at every mention of you, as often as I call you to mind, ^{<300B>}Philippians 1:3 (but see Meyer, Ellicott, Lightfoot at the passage, and under the word **πας**, I. 2); **σπενδομαι επι τη θυσια**, while engaged in (busied over) the sacrifice, ^{<3017>}Philippians 2:17; **επι συντελεια των αιωνων**, ^{<302B>}Hebrews 9:26; **επι τη πρωτη διαθηκη**, ^{<3045>}Philippians 2:15; **σπειρειν** and **θεριζειν επ’ ευλογιαις**, so that blessings attend, *i.e.* bountifully, freely, ^{<306>}2 Corinthians 9:6; **επι παση τη αναγκη**, ^{<307>}1 Thessalonians 3:7; **επι τω παροργισμω υμων** while your anger lasts, ^{<302B>}Ephesians 4:26; **επι τουτω** “meanwhile,” *i.e.* while this was going on ((?), “upon this”), ^{<302>}John 4:27.

f. of the object of an action, and

[α]. where the German uses *an* (English “on” (nearly equivalent to “to”)): **πρασσειν τι επι τινι**, ^{<435>}Acts 5:35 (like **δραν τι επι τινι**, Herodotus 3, 14; Aelian n. an. 11, 11); cf. Bernhardy (1829), p. 250 bottom; (but see Buttman, 337 (290)); **ο γεγονεν επ’ αυτη**, ^{<433>}Mark 5:33 (T Tr WH omit; L brackets **επι**); **αναπληρουσθαι**, ^{<434>}Matthew 13:14 Rec.

[β]. where the German says *über*, (English “upon, of, concerning”), after verbs of writing, speaking, thinking: **γεγραμμενα επ’ αυτω**, ^{<426>}John 12:16 (Herodotus 1, 66); **προφητευειν**, ^{<601>}Revelation 10:11; **μαρτυρειν**, 22:16 R G T Tr text WH text (see **μαρτυρω**, a.) (**δοξα επι τη ευσεβεια**, an opinion about, on, piety, 4 Macc. 5:17 (18)).

C. with the accusative (Winer’s Grammar, sec. 49,1.; Buttman, 337f (290f));

I. of place;

1. properly;

a. of the place above, over, which, our “up on, on to”: after verbs signifying motion and continuance, **ελθειν**, **περιπατειν επι τα υδατα**, ^{<443>}Matthew 14:28f; **επι την θαλασσαν**, ^{<445>}Matthew 14:25 L T Tr WH, 26 R G (**πλειν επι ποντον**, Homer, Odyssey 1, 183); **αναπεσειν επι την γην**, ^{<455>}Matthew 15:35; **επι το στηθος τινος**, ^{<421>}John 21:20; **ανακλιθηναι επι τους χορτους**, ^{<449>}Matthew 14:19 R G; **κατοικειν**

επι παν το προσωπον (L T Tr WH παντος προσωπου (cf. πας, I. 1 c.)) της γης, ^{<447b>} Acts 17:26; καθησθαι, ^{<421c>} Luke 21:35; ηλθε λιμος εφ' ολην την γην, ^{<447b>} Acts 7:11; σκοτος εγενετο επι πασαν την γην, ^{<421c>} Matthew 27:45. “over” *i.e.* “along”: εισηκει επι τον αιγιαλον, ^{<401c>} Matthew 13:2 (Winer’s Grammar, 408 (380); differently in d. below).

b. of motion to a place whose surface is occupied or touched (German *auf* with the accusative), “upon, unto,” etc.; after verbs of going, coming, ascending, descending, falling, etc.: πορευεσθαι επι την οδον, ^{<408c>} Acts 8:26; 9:11; επι τας διεξοδους, ^{<421c>} Matthew 22:9; προερχεσθαι, ^{<401c>} Acts 20:13 (here Tr WH marginal reading προσερχεσθαι); φευγειν, ^{<424c>} Matthew 24:16 (where L Tr WH text εις); εξερχεσθαι, ^{<408c>} Luke 8:27; εξιεναι, ^{<427c>} Acts 27:43; επιβαινειν, ^{<421c>} Matthew 21:5; αναβαινειν, ^{<459c>} Luke 5:19; 19:4; ^{<440c>} Acts 10:9; ^{<610c>} Revelation 20:9; καταβαινειν, ^{<224c>} Luke 22:44 (L brackets WH reject the passage); ^{<662c>} Revelation 16:21; απερχεσθαι, ^{<423c>} Luke 23:33 (L Tr WH ερχεσθαι); πιπτειν επι τους ποδας, ^{<440c>} Acts 10:25; επι προσωπον, to fall upon the face, ^{<476c>} Matthew 17:6; 26:39; ^{<482c>} Luke 5:12; 17:16; ^{<645c>} 1 Corinthians 14:25; ^{<671c>} Revelation 7:11. After verbs of placing, leading, bringing, building, laying, throwing, etc.: τιθεναι, ^{<465c>} Matthew 5:15; ^{<413c>} Luke 11:33; επιτιθεναι, ^{<424c>} Matthew 23:4; ^{<455c>} Luke 15:5; ^{<450c>} Acts 15:10, etc.; τιθεναι τα γονατα επι, ^{<421c>} Acts 21:5; οικοδομειν, ^{<472c>} Matthew 7:24,26; ^{<469c>} Luke 6:49; ^{<652c>} Romans 15:20; εποικοδομειν, ^{<481c>} 1 Corinthians 3:12; θεμελιουν, ^{<468c>} Luke 6:48; βαλλειν, ^{<489c>} John 8:59; ^{<422c>} Revelation 2:24; 14:16; 18:19; επιβαλλειν, ^{<476c>} Luke 5:36 (επιβαλλειν επι τινι, ^{<496c>} Matthew 9:16); επιβαλλειν τας χειρας επι τινα, ^{<487c>} Matthew 26:50, etc. (see επιβαλλω, 1 a.); επιρριπτειν, ^{<495c>} Luke 19:35 and tropically ^{<487c>} 1 Peter 5:7; ραπιζειν, ^{<459c>} Matthew 5:39 (L T Tr text WH εις); τυπτειν, ^{<469c>} Luke 6:29 (Tdf. εις); αναβιβαζειν, ^{<408c>} Matthew 13:48 (not Lachmann text); επιβιβαζειν, ^{<408c>} Luke 10:34; καταγειν, ^{<451c>} Luke 5:11; σωρευειν, ^{<622c>} Romans 12:20; διδοναι, ^{<474c>} Luke 7:44; 19:23; ^{<608c>} Revelation 8:3; αναφερειν, ^{<422c>} 1 Peter 2:24; κρεμαν, ^{<486c>} Matthew 18:6 (L T Tr WH περι); γραφειν, ^{<607c>} Revelation 2:17; 3:12; 19:16; επιγραφειν, ^{<880c>} Hebrews 8:10. After verbs which include another verb signifying motion, or transfer, or entrance into (where German uses *auf* or *über*; our “on, to,” etc.): ανατελλειν, ^{<455c>} Matthew 5:45; βρεχειν, *ibid.*; πνηειν, ^{<671c>} Revelation 7:1 (here we see the difference between επι with the genitive to blow “over” a thing, German *über*, and επι with the according to blow “on” a thing, to come blowing upon it, German *einen anwehen*,

wehend auf einen kommen); (apparently nearly the same view of the distinction between the cases is take, by Thiersch sec. 274, 6; Hermann on Euripides, *Alcest.* 845. But Krüger (sec. 68, 40, 3), Kühner, (ii. sec. 438, L 1 b.), others, regard **επι** with the accusative as denoting merely movement toward a place, while **επι** with the genitive involves the idea of actual or intended arrival; cf. Liddell and Scott, under the word, A. I. 1. Still others hold the two expressions to be substantially synonymous: *e.g.* Alexander Buttmann (1873) *Gram.* sec. 147 (p. 417 English translation); Matthiae, sec. 584; Passow, p. 1034a; — especially in the N.T., see Winer’s *Grammar*, 409f (382); 408 (381) note; Buttmann, 338 (291). On the variations of case with this preposition in the Revelation cf. Alford on 4:2); **διασωθῆναι επι την γην**, ^{<4074>}Acts 27:44.

c. It is used of persons over whom anything is done, that thereby some benefit may accrue to them (German *über* with the dative) (Winer’s *Grammar*, 408 (381) note): **ονομαζειν το ονομα Ιησου επι τινα**, to name the name of Jesus (as a spell, a magic formula) over one, namely, that help may come to him from that name, ^{<4093>}Acts 19:13; **προσευχεσθαι επι τινα**, ^{<3954>}James 5:14.

d. As **εις** (which see C. 2, p. 186a), so **επι** also stands after verbs of rest and continuance (Buttmann, 337f (290f); Winer’s *Grammar*, sec. 49, 50:1): **καθευδειν επι τι**, ^{<4083>}Mark 4:38; **στηναι**, ^{<6111>}Revelation 11:11; **σταθῆναι επι τι**, ^{<6121>}Revelation 12:18 (^{<6131>}Revelation 13:1); **εστηκεναι**, ^{<6124>}John 21:4 (**επι τον αιγιαλον** L T Tr marginal reading WH marginal reading; otherwise where many are spoken of; see a. at the end, above); ^{<6401>}Revelation 14:1; **καθησθαι**, ^{<6125>}John 12:15; ^{<6104>}Revelation 4:4; 6:2 (Rec. dative); 11:16; 14:14,16 (L T Tr WH text genitive); 17:3; 19:11; **κεκαθικεναι**, **καθισαι**, ^{<4110>}Mark 11:2; ^{<2180>}Luke 19:30; ^{<6124>}John 12:14; ^{<6114>}Revelation 20:4; **καθισεσθαι**, ^{<4028>}Matthew 19:28; **σκηνουν**, ^{<6175>}Revelation 7:15; **κεισθαι**, ^{<4035>}2 Corinthians 3:15; **κατακεισθαι**, ^{<4155>}Luke 5:25 T Tr WH; **ειναι επι το αυτο**, to be together, assembled, in the same place: ^{<2175>}Luke 17:35; ^{<4015>}Acts 1:15; 2:1,44 — “to come together,” of sexual intercourse, ^{<4070>}1 Corinthians 7:5 G L T Tr WH; **συνελθειν επι το αυτο** have convened, come together, to the same place, ^{<6123>}1 Corinthians 14:23 (L text **ελθειν**); simply **επι το αυτο** namely, **οντες**, “together,” ^{<4015>}Acts 3:1 (but L T Tr WH (so R. V.) connect **επι την** [^a]. here with ^{<4017>}Acts 2:47); ^{<4023>}2 Samuel 2:13 (cf. Buttmann, 338 (291)).

e. used of motion or arrival into the vicinity of a place (not to the place itself); “near; to, as far as”; (German *an, bei, zu, hin ... zu*): **επι το μνημειον** (or **μνημα**), ^{<4162>}Mark 16:2; ^{<2412>}Luke 24:12 (L Tr brackets; T omits; WH reject the verse), 22,24; **επι τους αναβαθμους**, ^{<4215>}Acts 21:35; **ερχεσθαι επι τι ύδωρ**, ^{<4185>}Acts 8:36; **επι την πυλην**, ^{<4121>}Acts 12:10; **επιστηναι επι τον πυλωνα**, ^{<4107>}Acts 10:17; **καταβαινειν επι την θαλασσαν**, ^{<4165>}John 6:16, etc., etc.; with the accusative of a person “to, near to one”: ^{<4183>}John 19:33; ^{<4252>}Acts 25:12; ^{<5102>}2 Thessalonians 2:1; ^{<6164>}Revelation 16:14; especially to judges, kings, etc., equivalent to to their tribunal: ^{<4108>}Matthew 10:18; ^{<2128>}Luke 12:58; 21:12; 23:1; ^{<4102>}Acts 9:21; 16:19. also in pregnant construction after verbs of sitting, standing, etc.: **καθησθαι επι το τελωνιον**, ^{<4109>}Matthew 9:9; ^{<4124>}Mark 2:14; **εστηκεναι επι**, ^{<6181>}Revelation 3:20; 15:2; **επιστηναι επι**, ^{<4107>}Acts 10:17; 11:11; **επι την δεξιαν** on the right hand, ^{<6181>}Revelation 5:1.

f. of mere direction toward a terminus (so that the terminus itself is not reached): **πορευεσθαι επι το απολωλος**, to recover it (where we say “after”), ^{<2174>}Luke 15:4; **εκτεινειν τας χειρας επι**, “against one,” to take him, ^{<2253>}Luke 22:53; “toward one,” in pointing him out, ^{<4124>}Matthew 12:49; **εξερχεσθαι επι ληστην**, to take a robber, ^{<4165>}Matthew 26:55; ^{<4148>}Mark 14:48; ^{<2252>}Luke 22:52, cf. ^{<2145>}Luke 14:31.

2. It is used metaphorically,

a. with the accusative of a person after verbs of coming, falling, bringing, etc.

[α]. of evils befalling (falling ‘upon’) one, and of perturbations coming upon the mind: **το άιμα τινος** (the penalty for slaying him) **ήκει** or **ερχεται επι τινα**, ^{<4235>}Matthew 23:35f; 27:25; **επαγειν το άιμα τινος επι τινα**, ^{<4458>}Acts 5:28; **ερχεσθαι** and **ήκειν επι τινα**, of other evils, ^{<4184>}John 18:4; ^{<4165>}Ephesians 5:6; ^{<6183>}Revelation 3:3; after **γινεσθαι**, ^{<4165>}Luke 1:65; 4:36; ^{<4165>}Acts 5:5; **επερχεσθαι** (**επεισερχεσθαι** L T Tr WH), ^{<2125>}Luke 21:35; **επιπιπτειν**, ^{<4112>}Luke 1:12; ^{<4451>}Acts 13:11 (L T Tr WH **πιπτειν**); 19:17 (L Tr **πιπτειν**); ^{<5153>}Romans 15:3 (from ^{<4980>}Psalms 68:10 (^{<1990>}Psalms 69:10)); ^{<6111>}Revelation 11:11 (Rec. **πιπτειν**); **επιστηναι**, ^{<2134>}Luke 21:34.

[β]. of blessings coming upon one: after **ερχεσται**, ^{<4103>}Matthew 10:13; **επιπιπτειν**, of a trance, ^{<4100>}Acts 10:10 (L T Tr WH **γινεσθαι**); **επισκηνουν**, ^{<4719>}2 Corinthians 12:9; **εφθασεν** and **ηγγικεν**, **εφ’ ύμας**

(“upon you” namely, from heaven (cf. Winer’s Grammar, 407 (380) note)) ἡ βασιλεια του Θεου, ^{<4128>}Matthew 12:28; ^{<4219>}Luke 10:9; 11:20. the Holy Spirit is said at one time **επι τινα εκχεισθαι**, ^{<4427>}Acts 2:17f; 10:45; ^{<5136>}Titus 3:6; at another, **αποστελλεσθαι** (or **εξαποστελλεσθαι** T Tr WH), ^{<4249>}Luke 24:49; again, **επερχεσθαι**, ^{<4008>}Acts 1:8; once more, **καταβαινειν**, ^{<4110>}Mark 1:10 (L text T Tr WH εις); ^{<4322>}Luke 3:22; ^{<5133>}John 1:33; **επεσεν ο κληρος επι τινα**, ^{<4026>}Acts 1:26; after words of rest and continuance: **χαρις ην επι τινα**, ^{<4240>}Luke 2:40; ^{<4463>}Acts 4:33; **επαναπαυεσθαι**, ^{<4216>}Luke 10:6; the Holy Spirit is said at one time **επι τινα μνειν**, descending upon one to remain on him, ^{<5132f>}John 1:32f (Buttmann, 338 (291)); and again **αναπαυεσθαι**, ^{<4044>}1 Peter 4:14. b. of one upon whom anything is imposed, as a burden, office, duty, etc.: **την μεριμναν επιρριπτειν επι Θεον**, ^{<4187>}1 Peter 5:7; **συντελειν διαθηκην επι τινα**, to put a covenant UPON one, to be kept by him, ^{<5138>}Hebrews 8:8, (in ^{<5826>}Psalms 82:6 (^{<5836>}Psalms 83:6) **trkætyrB|** [æ] is to make a covenant AGAINST one).

c. of that to which anything is added (English “upon” (nearly equivalent to “after”)): **λυπη επι λυπην**, ^{<5127>}Philippians 2:27 G L T Tr WH (^{<5827>}Psalms 68:27 (^{<5827>}Psalms 69:27); ^{<5126>}Ezekiel 7:26; (especially ^{<5380>}Isaiah 28:10,13; cf. Latin *super* in Livy 1, 50; 22, 54 etc.); see above, B. 2 d.); (so some take **οικος επ’ οικον**, ^{<4117>}Luke 11:17, Buttmann, 338 (291); see **οικος**, 2); **επικαλειν ονομα επι τινα** (see **επικαλεω**, 2 (and Buttmann, 338 (291))), to call (put) a name upon one, ^{<4157>}Acts 15:17; ^{<5137>}James 2:7.

d. of the number or degree reached; Latin *usque ad* (Winer’s Grammar, sec. 49, 50:3 a.): **επι σταδιους δωδεκα**, ^{<6216>}Revelation 21:16 (Rst T Tr WH text, genitive) (Xenophon, mem. 1, 4, 17; an. 1, 7, 15; Polybius 3, 54, 7; Song of the Three 23); **επι τρις**, Vulgate *per ter*, for three times, “thrice”: ^{<4406>}Acts 10:16; 11:10 (so **εις τρις**, Herodotus 1, 86; Xenophon, an. 6, 4, 16. 19; Cyril 7, 1, 4 etc. (cf. Winer’s Grammar, 422 (394))); **επι πλειον** “more widely, to a greater degree, further, the more” (differently below, II. 1): ^{<4047>}Acts 4:17; (^{<4119>}Acts 20:9 WH marginal reading); ^{<5216>}2 Timothy 2:16; 3:9; **εφ’ οσον**, “forasmuch as, inasmuch as,” (differently II. 1 below): ^{<4054>}Matthew 25:40,45; ^{<5113>}Romans 11:13.

e. of care, power, control over anything (German *über* with the accusative) (Winer’s Grammar, sec. 49, 1. 3 b.) (cf. above, A. I. 1 d. and B. 2 b.): **βασιλευειν επι τινα** (Hebrew **l vœl** [æ] ^{<4033>}Luke 1:33; 19:14,27;

^{<854>}Romans 5:14; ἡγουμενον ἐπ’ Αἴγυπτον, ^{<4070>}Acts 7:10; καθιστημι, ^{<807>}Hebrews 2:7 R ((from ^{<4087>}Psalms 8:7), L Tr WH brackets); ἐπι τον οικον αυτου namely, ἐστι, ^{<806>}Hebrews 3:6; ἱερεα μεγαν επι τον οικον του Θεου namely, καθεστηκοτα, ^{<802>}Hebrews 10:21; κατιησταναι δικαστην επι, ^{<214>}Luke 12:14 (αρχοντα, Xenophon, Cyril 4, 5 at the end); ἐξουσια, ^{<219>}Luke 10:19; ^{<688>}Revelation 6:8; 16:9; 22:14; φυλασσειν φυλακας, ^{<408>}Luke 2:8; of usurped dignity: ὑπεραιρεσθαι επι παντα λεγομενον Θεον, ^{<504>}2 Thessalonians 2:4 cf. ^{<213>}Daniel 11:36f (others refer the use in Thessalonians, the passage cited to g. [γ]. [ββ]. below). Akin to this is the expression πιστος επι τι (because fidelity is as it were spread over the things intrusted to its care), ^{<157>}Matthew 25:21.

f. of the end which the mind reaches or to which it is led; Latin *ad*, “to, unto”: ἐπιστρεφειν, ἐπιστρεφεσθαι επι τινα, especially to God, ^{<407>}Luke 1:17; ^{<408>}Acts 9:35; 11:21; 14:15; 26:20; ^{<804>}Galatians 4:9; ^{<1025>}1 Peter 2:25.

g. of direction toward a person or a thing;

[α]. after verbs of trusting and hoping (German *auf*, “upon”; see above, B. 2 a. [γ.]): after ἐλπιζειν, ^{<4013>}1 Peter 1:13; 3:5 RG; ^{<4085>}1 Timothy 5:5 (and often in the Septuagint); πιστευειν, ^{<4042>}Acts 9:42; 11:17; 16:31; 22:19; ^{<804>}Romans 4:24; πιστος, ^{<801>}Hebrews 6:1; πεποιθεναι, ^{<1026>}Matthew 27:43 (where L text WH marginal reading επι with the dative).

[β]. of the feelings, affections, emotions, German *über*, “over”: κοπτομαι, ^{<607>}Revelation 1:7; 18:9 (R G L WH marginal reading with the dative); κλαιω, ^{<233>}Luke 23:28; ^{<689>}Revelation 18:9; ευφραινεσθαι, ^{<689>}Revelation 18:20 (G L T Tr WH with the dative). “unto, toward,” Latin *erga*: σπλαγχνιζομαι, ^{<1052>}Matthew 15:32; ^{<1002>}Mark 8:2; 9:22; (μακροθυμew, ^{<1036>}Matthew 18:26 Tr, 29 L Tr); χρηστος, ^{<1065>}Luke 6:35; χρηστοτης, ^{<5122>}Romans 11:22; ^{<407>}Ephesians 2:7.

[γ]. of the direction of the will and action;

[αα]. of purpose and end (Winer’s Grammar, sec. 49, l. 3 d.): επι τον βαπτισμα αυτου, to receive his baptism, ^{<4087>}Matthew 3:7; επι θεωριαν ταυτην, ^{<238>}Luke 23:48; εφ’ ό παρει, ^{<1061>}Matthew 26:50 G L T Tr WH (see above, B. 2 a. [ζ.]); where aim and result coalesce: επι το συμφερον, ^{<820>}Hebrews 12:10.

[ββ]. of things done with hostility; “against”: after **αποτομία**, ^{<612>}Romans 11:22; **αναστηναι**, ^{<483>}Mark 3:26; **εγειρεσθαι**, ^{<494>}Matthew 24:7; ^{<413>}Mark 13:8; ^{<210>}Luke 21:10; **επεγειρειν διωγμον**, ^{<413>}Acts 13:50; **μερισθηναι**, ^{<426>}Matthew 12:26; ^{<4024>}Mark 3:24f; **επαιρειν τι επι**, ^{<613>}John 13:18; **μαρτυρ**, ^{<4023>}2 Corinthians 1:23; **μαρτυριον**, ^{<495>}Luke 9:5; **ασχημονειν**, ^{<4076>}1 Corinthians 7:36 (**εις τινα**, Dionysius Halicarnassus, 2, 26); **μοιχασθαι**, ^{<4101>}Mark 10:11; **τολμαν**, ^{<402>}2 Corinthians 10:2; **βρυχειν οδοντας**, ^{<4075>}Acts 7:54.

[γγ]. of that to which one refers in writing or speaking (cf. Winer’s Grammar, sec. 49, 50 l. d.): after **λεγειν**, ^{<3073>}Hebrews 7:13; **ὁ ουν μακαρισμος ... ακροβυστιαν**, namely, **λεγεται** (Winer’s Grammar, 587 (546), cf. Buttman, 394 (338)), ^{<604>}Romans 4:9; **προφητεια**, ^{<4018>}1 Timothy 1:18; on ^{<4092>}Mark 9:12f see **γραφω**, 2 c.

[δδ]. upon, *i.e.* “in reference to; for”: after **βαλλειν κληρον**, ^{<4154>}Mark 15:24; ^{<6124>}John 19:24; cf. Fritzsche on Mark, p. 686 (who compares ^{<620>}Psalms 21:19 (^{<6219>}Psalms 22:19)), and remarks that an Attic writer would have said **επι τινι**).

II. of Time (Winer’s Grammar, sec. 49, l. 2);

1. of time “during” or “for” (“for the space of”) which (German *auf, während*): **επι ετη τρια**, ^{<4025>}Luke 4:25 (R G T WH marginal reading); **επι ἡμερας πλειους**, ^{<4131>}Acts 13:31; add also ^{<4468>}Acts 16:18; 17:2; 18:20; 19:10; ^{<8110>}Hebrews 11:30, etc., and often in Greek writings from Homer down; cf. Passow, under the word, p. 1044 (Liddell and Scott, under the word C. II.); **εφ’ ὅσον χρονον** “for so long time as,” ^{<6100>}Romans 7:1; ^{<4073>}1 Corinthians 7:39; ^{<8000>}Galatians 4:1; and simply **εφ’ ὅσον** “as long as” (differently in I. 2 d. above), ^{<4095>}Matthew 9:15; ^{<6013>}2 Peter 1:13; **εφ’ ἱκανον** long enough, for a considerable time, ^{<4011>}Acts 20:11; **επι πλειον** somewhat long, too long (differently in I. 2 d. above): ^{<4410>}Acts 20:9 (not WH marginal reading, see as above); 24:4.

2. “about, toward” (German *gegen*): **επι την αυριον** “on” the morrow, ^{<2035>}Luke 10:35; ^{<4045>}Acts 4:5; **επι την ὥραν της προσευχης**, ^{<4180>}Acts 3:1; **επι το πρωι** ^{<4150>}Mark 15:1 (R G); rarely so in Greek writings, as Arrian exp. Al. 3, 18, 11 (7) **επι** (others **ὕπο**) **την ἑω**.

D. In Composition **επι** denotes:

1. continuance, rest, influence upon or over any person or thing: **επιγειος, επουρανιος, επιδημεω, απαναπαυομαι**, etc.
2. motion, approach, direction toward or to anything: **επακουω, επιβοαω, επιβλεπω, επεκτεινω**, etc.
3. imposition: **επικαθιζω, επιτιθημι, επιβιβαζω, επιβαρεω, επιγραφω, επιρριπτω, επιτασσω**, etc.
4. accumulation, increase, addition: **επεισαγωγη, επισυναγω, επισωρευω, επικαλεω** (by a cognomen), etc.
5. repetition: **επαιτεω, επαναμιμνησκω**, etc.
6. “up, upward”: **επαιρω, επαναγω, επαφριζω**, etc.
7. “against”: **επιβουλη, επανιστημι, επιορκος, επιορκεω**, etc.
8. superintendence: **επιστατης**.

{1910} **επιβαινω**; 2 aorist **επεβην**; perfect participle **επιβεβηκως**;

1. “to get upon, mount”: ;**επι τι**, ^{<4205>}Matthew 21:5 (Xenophon, Hell. 3, 4, 1, etc.; ^{<4246>}Genesis 24:61); **τω πλοιω** (“to embark in”), ^{<4272>}Acts 27:2 (Thucydides 7, 70); **εις το πλοιον**, ^{<4206>}Acts 21:6 RG; used without a case, of “going aboard” (a ship), ^{<4212>}Acts 21:2; “to go up”: **εις Ιεροσολυμα**, ^{<4204>}Acts 21:4 L T Tr WH (yet others refer this to 2).
2. “to set foot in, enter”: **εις** with the accusative of place, ^{<408>}Acts 20:18; with the dative of place (as also in Greek writings), ^{<4201>}Acts 25:1.*

{1911} **επιβαλλω**; imperfect **επεβαλλον**; future **επιβαλω**; 2 aorist **επεβαλον** (3 person plural **επεβαλαν**, ^{<4277>}Acts 21:27 T Tr WH; ^{<4146>}Mark 14:46 T WH (see **απερχομαι**, at the beginning));

1. Transitively, a. “to cast upon”: **τινι βροχον**, ^{<4375>}1 Corinthians 7:35; **τινι τα ιματια**, ^{<4107>}Mark 11:7; (**χουν επι τας κεφαλας**, ^{<6889>}Revelation 18:19, WH marginal reading); “to lay upon,” **επι τινα την χειρα** or **τας χειρας**, used of seizing one to lead him off as a prisoner: ^{<4261>}Matthew 26:50; ^{<4146>}Mark 14:46 R G L; ^{<4209>}Luke 20:19; 21:12; ^{<4073>}John 7:30 (L marginal reading **εβαλεν**), 44 (L Tr WH the simple **βαλλειν**); ^{<4458>}Acts 5:18; 21:27 (for the Hebrew **j l ædy; l a**,..., ^{<4222>}Genesis 22:12); also **τας χειρας τινι**, ^{<4146>}Mark 14:46 T Tr WH; ^{<4013>}Acts 4:3 (Polybius 3, 2, 8; 5, 5;

Lucian, Tim. 4); **επιβαλλειν τας χειρας** followed by the infinitive indicating the purpose, ^{<411>}Acts 12:1; **την χειρα επ' αροτρον**, to put the hand to the plow (to begin work), ^{<412>}Luke 9:62. b. “to put (*i.e.* sew) on”: **επιβλημα επι ιματιον**, ^{<415>}Luke 5:36; **επι ιματιω**, ^{<416>}Matthew 9:16.

2. Intransitive, (as in Greek writings from Homer down (cf. Winer's Grammar, 251 (236); Buttmann, 144f (126f)) “to throw oneself upon, rush upon”: **εις το πλοιον**, of waves rushing into a ship, ^{<405>}Mark 4:37; “to put one's mind upon a thing, attend to,” with the dative of the thing: **τουτω γαρ επιβαλλον** for if you think thereon, Antoninus 10, 30; **μηδενι γαρ επιβαλλειν μηδετεραν** (*i.e.* **την αισθησιν και την νοησιν**) **χωρις του προσπιπτοντος ειδωλου**, Plutarch, plac. phil. 4, 8; absolutely, **επιβαλων**, SC. **τω ρηματι του Ιησου**, when he had considered the utterance of Jesus, ^{<414>}Mark 14:72; cf. Kypke (Wetstein (1752), McClellan) at the passage; Buttmann, 145 (127); (and for the different interpretations see Meyer and especially Morison at the passage).

3. Impersonally, **επιβαλλει μοι** “it belongs to me, falls to my share”: **το επιβαλλον** (namely, **μοι**) **μερος της ουσιας**, ^{<452>}Luke 15:12 (**κτηματων το επιβαλλον**, Herodotus 4, 115; **το επιβαλλον αυτοις μερος**, Diodorus 14, 17, and the like often in other writings (see Meyer; **σοι επιβαλλει η κληρονομια**, Tobit 6:12 (cf. Tobit 3:17; 1 Macc. 10:30, etc.))).*

{1912} **επιβαρεω, επιβαρω**; 1 aorist infinitive **επιβαρησαι**; “to put a burden upon, to load” (cf. **επι**, D. 3); tropically, “to be burdensome”; so in the N.T.: **τινα**, ^{<511>}1 Thessalonians 2:9; ^{<512>}2 Thessalonians 3:8; absolutely, **ινα μη επιβαρω** ‘that I press not too heavily’ *i.e.* lest I give pain by too severe language, ^{<415>}2 Corinthians 2:5. (Dionysius Halicarnassus, Appian.)*

{1913} **επιβιβαζω**: 1 aorist **επεβιβασα**; “to cause to mount; to place upon” (cf. **επι**, D. 3): **τινα** or **τι επι τι**, ^{<2104>}Luke 10:34; 19:35; ^{<424>}Acts 23:24. (Thucydides, Plato, Diodorus, others; the Septuagint several times for **byKīḥi**)*

{1914} **επιβλεπω**: 1 aorist **επεβλεψα**; in the Septuagint often for **fyBhi** and **hnp**; also for **har**; “to turn the eyes upon, to look upon, gaze upon” (**επι** “upon” (cf. **επι**, D. 2)): **επι τινα**, contextually, to look upon one with a feeling of admiration and respect, “to look up to, regard,” ^{<511>}James

2:3; contextually, to look upon in pity for the sake of giving aid, equivalent to “to have regard for, to regard,” ^{<4988>}Luke 9:38 (where for **επιβλεψον** (RL) and **επιβλεψαι** (G T) write (with Tr WH **επιβλεψαι**, 1 aorist active infinitive; cf. Bornemann, Schol. ad loc, and above in **δεομαι**, 3 a. (also Buttman, 273 (234) note)); **επι την ταπεινωσιν τινος**, ^{<4048>}Luke 1:48; often in the O.T. in the same sense, as ^{<9011>}1 Samuel 1:11; 9:16; ^{<4241>}Psalms 24:16 (^{<42516>}Psalms 25:16); ^{<4387>}Psalms 68:17 (^{<43917>}Psalms 69:17); Tobit 3:3, etc. (In Greek writings from Sophocles and Plato down, both literally and figuratively).*

{1915} επιβλημα, επιβλητος, το (επιβαλλω), “that which is thrown or put upon” a thing, or “that which is added to it; an addition”; specifically, “that which is sewed on to cover a rent, a patch”; Vulgate *assumentum* ((also *commissura*)) (equivalent to **επιρραμα**): ^{<4096>}Matthew 9:16; ^{<4021>}Mark 2:21; ^{<4156>}Luke 5:36. (the Septuagint, Plutarch, Arrian).*

{1916} επιβοαω, επιβω; “to cry out to” (cf. **επι**, D. 2), “cry out”: followed by the accusative with an infinitive ^{<4024>}Acts 25:24 R G (but L T Tr WH **βοαω**, which see 2, and at the end From Homer, Herodotus down).*

{1917} επιβουλη, ης, ἡ, “a plan” formed “against” one (cf. **επι**, D. 7), “a plot”: ^{<4024>}Acts 9:24; **γινεται τινα επιβουλη ὑπο τινος**, ^{<4008>}Acts 20:3; **εις τινα**, ^{<4231>}Acts 23:30; plural ^{<4009>}Acts 20:19. (From (Herodotus), Thucydides down).*

{1918} επιγαμβρευω: future **επιγαμβρευσω**; “to be related to by marriage, enter into affinity with”;

1. The Septuagint for **ἵψε αἵψι**; “to become anyone’s father-in-law or son-in-law”: **τινι**, ^{<4039>}Genesis 34:9; ^{<4022>}1 Samuel 18:22ff; ^{<4480>}2 Chronicles 18:1; 2 Esdr. 9:14; 1 Macc. 10:54,56.

2. τινα, for **μβῆ**; “to marry the widow of a brother who has died childless”: ^{<4038>}Genesis 38:8; ^{<4224>}Matthew 22:24, where allusion is made to the levirate law recorded in ^{<45215>}Deuteronomy 25:5-10; cf. Winer’s RWB, under the word Leviratsehe; (BB. DD., under the word Marriage). (Not found in native Greek authors (except schol. ad Euripides, Or. 574ff; cf. with 26).)*

{1919} επιγειος, επιγειον (επι and γη), existing “upon the earth, earthly, terrestrial”: οικια, the house we live in on earth, spoken of the body with which we are clothed in this world, ^{<4701>}2 Corinthians 5:1; σωματα επιγεια, opposed to επουρανια, ^{<4650>}1 Corinthians 15:40; absolutely, οι επιγειοι (opposed to οι επουρανιοι and οι καταχτονιοι), those who are on earth, the inhabitants of the earth, men, ^{<1910>}Philippians 2:10; τα επιγεια, “things done on earth,” spoken of the new birth wrought by the Holy Spirit, ^{<4812>}John 3:12; cf. Knapp, Scripta var. Arg., p. 212f; τα επιγεια φονειν, to set the mind on the pleasures and good things of earth, ^{<1089>}Philippians 3:19; σοφια επιγειος (opposed to η ανωθεν κατερχομενη), the wisdom of man, liable to error and misleading, ^{<5015>}James 3:15. (From Plato down; nowhere in the O.T.)*

{1920} επιγινομαι: 2 aorist επεγενομην;

1. “to become or happen afterward; to be born after”.

2. “to come to, arrive”: of time, τεσσαρεσκαδεκατη νυξ επεγενετο, ^{<4077>}Acts 27:27 L (stereotyped edition), T (editions 2, 7); (εαρος επιγινεται ωρη, Homer, Iliad 6,148).

3. “to arise, spring up, come on”: επιγενομενου νοτου, a south wind having sprung up, ^{<4813>}Acts 28:13; (Thucydides 3, 74; 4, 30).*

{1921} επιγινωσκω; (imperfect επεγινωσκον); future επιγνωσομαι; 2 aorist επεγνων; perfect επεγνωκα; (passive, present επιγνωσκομαι; 1 aorist επεγνωσθη); επι denotes mental direction toward, application to, that which is known); in the Septuagint chiefly for [dya and rKaeryKhi;

1. “to become thoroughly acquainted with, to know thoroughly; to know accurately, know well” (see references under the word επιγνωσις, at the beginning): ^{<4632>}1 Corinthians 13:12 (where γινωσκω εκ μερους and επιγινωσκω, i.e. to know thoroughly, know well, divine things, are contrasted (Winer’s Grammar, sec. 39, 3 N. 2)); with an accusative of the thing, ^{<1004>}Luke 1:4; ^{<4013>}2 Corinthians 1:13; την χαριν του Θεου, ^{<5005>}Colossians 1:6; την αληθειαν, ^{<5003>}1 Timothy 4:3; την οδον της δικαιοσυνης, ^{<6021>}2 Peter 2:21 (cf. Buttmann, 305 (262)); το δικαιωμα του Θεου, ^{<4013>}Romans 1:32; τι followed by οτι (by the familiar attraction (Winer’s Grammar, 626 (581); Buttmann, 376 (322); some bring this example under 2 a. in the sense of “acknowledge”), ^{<4147>}1 Corinthians

14:37; **τινα**, one's character, will, deeds, deserts, etc., ^{<4168>}1 Corinthians 16:18; ^{<4014>}2 Corinthians 1:14; (passive opposed to **αγνωσμενοι**, ^{<4089>}2 Corinthians 6:9); **τινα απο τινος** (the genitive of a thing), ^{<4076>}Matthew 7:16,20 (Lachmann **εκ**) (“*a Gallicis armis atque insignibus cognoscere*,” for the more common **ex**, Caesar b. g. 1, 22, 2 (cf. Buttman, 324 (278f); Winer's Grammar, 372 (348))); by attraction **τινα, οτι** etc. ^{<4735>}2 Corinthians 13:5; **επιγνωσκει τον υιον, τον πατερα**, ^{<4012>}Matthew 11:27.

2. universally, “to know”;

a. “to recognize”: **τινα**, *i.e.* by sight, hearing, or certain signs, to perceive who a person is, ^{<4045>}Matthew 14:35; ^{<4054>}Mark 6:54; ^{<4216>}Luke 24:16,31; ^{<4063>}Mark 6:33 (R T, but G WH marginal reading without the accusative); by attraction, **τινα, οτι**, ^{<4080>}Acts 3:10; 4:13; **τινα**, his rank and authority, ^{<4072>}Matthew 17:12; with the accusative of the thing, “to recognize a thing to be what it really is”: **την φωνην του Πητρου**, ^{<4424>}Acts 12:14 **την γην**, ^{<4273>}Acts 27:39.

b. to know equivalent to “to perceive”: **τι**, ^{<4152>}Luke 5:22; **εν εαυτω**, followed by the accusative of the thing with a participle (Buttmann, 301 (258)), ^{<4053>}Mark 5:30; followed by **οτι**, ^{<4012>}Luke 1:22; **τω πνευματι** followed by **οτι**, ^{<4018>}Mark 2:8. **c.** to know *i.e.* “to find out, ascertain”: namely, **αυτο**, ^{<4090>}Acts 9:30; followed by **οτι**, ^{<4075>}Luke 7:37; 23:7; ^{<4484>}Acts 19:34; 22:29; 24:11 L T Tr WH; 28:1; **τι**, followed by an indirect question, ^{<4238>}Acts 23:28 L T Tr WH; (**δι' ην αιτιαν**, etc. ^{<4224>}Acts 22:24); **παρα τινος** (the genitive of person) **περι τινος** (the genitive of thing), ^{<4418>}Acts 24:8. **d.** to know *i.e.* “to understand”: ^{<4250>}Acts 25:10. (From Homer down.)*

{1922} **επιγνωσις, επιγνωσεως, η (επιγνωσκω**, which see (cf. also Lightfoot on ^{<5009>}Colossians 1:9; Trench, sec. 75 at the end)), “precise and correct knowledge”; used in the N.T. of the knowledge of things ethical and divine: absolutely, ^{<5009>}Philippians 1:9; ^{<5010>}Colossians 3:10; **κατ' επιγνωσιν**, ^{<5002>}Romans 10:2; with the genitive of the thing known, ^{<5009>}Colossians 1:9; 2:2; ^{<5006>}Philemon 1:6; **της αληθειας**, ^{<5404>}1 Timothy 2:4; ^{<5025>}2 Timothy 2:25; 3:7; ^{<5001>}Titus 1:1; ^{<5005>}Hebrews 10:26; **της αμαρτιας**, ^{<4580>}Romans 3:20; with the genitive of the person known; — of God, especially the knowledge of his holy will and of the blessings which he has bestowed and constantly bestows on men through Christ:

^{<4017>}Ephesians 1:17; ^{<51010>}Colossians 1:10; ^{<61012>}2 Peter 1:2; of Christ, *i.e.* the true knowledge of Christ's nature, dignity, benefits: ^{<40413>}Ephesians 4:13; ^{<6008>}2 Peter 1:8; 2:20; of God and Christ: ^{<6002>}2 Peter 1:2; **Θεον εχειν εν επιγνωσει** *i.e.* to keep the knowledge of the one true God which has illumined the soul, ^{<61028>}Romans 1:28. (Polybius, Plutarch, Herodian, (others); the Septuagint occasionally for **τ** [^{<402>}2 Macc. 9:11].)*

{1923} επιγραφη, επιγραφης, ἡ (επιγραφω), “an inscription, title”: in the N.T. of an inscription in black letters upon a whitened tablet (B. D. under the word Cross), ^{<42738>}Luke 23:38; with the genitive της αιτιας, *i.e.* of the accusation, ^{<41536>}Mark 15:26 (**γραμματα την αιτιαν της θανατωσεως αυτου δηλουντα**, Dio Cassius, 54, 3; cf. Sueton. Calig. 32; Domit. 10); of the inscription on a coin: ^{<41221>}Matthew 22:20; ^{<41126>}Mark 12:16; ^{<42114>}Luke 20:24. (From Thucydides down.)*

{1924} επιγραφω: future επιγραψω; perfect passive participle επιγεγραμμενος; pluperfect 3 person singular επεγεγραπτο; “to write upon, inscribe”: επιγραφην, ^{<41536>}Mark 15:26 and L Tr brackets in ^{<42338>}Luke 23:38; ονοματα, ^{<62112>}Revelation 21:12; εν τινι, ^{<44723>}Acts 17:23; figuratively, “to write upon the mind,” *i.e.* to fix indelibly upon it, cause to cleave to it and to be always vividly present to it: νομους επι καρδιας (καρδιαν T WH marginal reading), ^{<38310>}Hebrews 8:10; επι των διανοιων, ^{<31016>}Hebrews 10:16 R G, επι την διανοιαν, *ibid.* L T Tr WH (τους λογους επι το πλατος της καρδιας, ^{<10103>}Proverbs 7:3). (From Homer down.)*

{1925} επιδεικνυμι; 1 aorist επεδειξα; (present middle επιδεικνυμαι); “to exhibit, show” (as though for exposition or examination (Schmidt, chapter 127, 5); from Pindar, Herodotus down.); a. “to bring forth to view”: τι, ^{<42119>}Matthew 22:19; and ^{<42114>}Luke 20:24 Rec.; τι τινι, ^{<42410>}Luke 24:40 R G; εαυτον τινι, ^{<42714>}Luke 17:14; to show *i.e.* “bid to look at,” τι τινι, ^{<42101>}Matthew 24:1; to show *i.e.* “furnish to be looked at,” produce what may be looked at: σημειον, ^{<43011>}Matthew 16:1; Middle with the accusative of the thing, “to display something belonging to oneself”: χιτωνας, the tunics “as their own,” ^{<44119>}Acts 9:39 (see Meyer). b. “to prove, demonstrate, set forth to be known and acknowledged”: ^{<31617>}Hebrews 6:17; followed by the accusative and the infinitive ^{<41833>}Acts 18:28.*

{1926} επιδεχομαι; (from Herodotus down);

1. “to receive hospitably”: **τινα**, ^{<6010>}3 John 1:10 (Polybius 22, 1, 3).

2. “to admit,” *i.e.* not to reject”: **τινα**, one’s authority, ^{<6000>}3 John 1:9 (τους λογους, 1 Macc. 10:46; παιδειαν, Sir. 51:26). (Cf. δεχομαι, at the end.)*

{1927} επιδημεω, επιδημω; (επιδημος);

1. “to be present among one’s people, in one’s city or in one’s native loud” (cf. επι D. 1) (Thucydides, Plato, others; opposed to αποδημειν, Xenophon, Cyril 7, 5, 69; επιδημειν εν τω δε τω βιω, Theoph. ad Autol. 2, 12 (p. 88, Otto edition)).

2. “to be a sojourner,” a foreign resident, among any people, in any country: ^{<4420>}Acts 2:10; **οι επιδημουντες ξενοι**, ^{<4472>}Acts 17:21; (Xenophon, Plato, Theophrastus, Lucian, Aelian, others).*

{1928} επιδιατασσομαι; “to ordain besides, to add something to what has been ordained” (cf. επι, D. 4): ^{<4815>}Galatians 3:15. Not found elsewhere.*

{1929} επιδιδωμι: 3 person singular imperfect **επεδιδου**; future **επιδωσω**; 1 aorist **επεδωκα**; 2 aorist participle plural **επιδοντες**; 1 aorist passive **επεδοθην**; (from Homer down); “to give over”;

1. “to hand, give by handing”: **τινα τι**, ^{<4070>}Matthew 7:9f; ^{<2111>}Luke 11:11f; 24:30,42; ^{<4130>}John 13:26 (R G L); ^{<4450>}Acts 15:30; passive ^{<4047>}Luke 4:17.

2. “to give over,” *i.e.* “give up to the power or will of one” (German *preisgeben*): ^{<4275>}Acts 27:15 (namely, **εαυτους** or **το πλοιον τω ανεμω**).*

{1930} επιδιορθωω (see διορθωσις): “to set in order besides or further” (what still remains to be set in order (cf. επι, D. 4)): ^{<5005>}Titus 1:5, where, for the common reading **επιδιορθωση** (1 aorist middle subjunctive), Lachmann has adopted **επιδιορθωσης** (1 aorist active subjunctive). Found also in inscriptions (Boeckh ii. 409, 9), and in ecclesiastical writings.*

{1931} επιδυω; “to go down, set” (of the sun): ^{<4005>}Ephesians 4:26, on which see επι, B. 2 e. (^{<1547>}Deuteronomy 24:17 (15); ^{<4150>}Jeremiah 15:9; (Philo de spec. legg. 28); and with tmesis, Homer, Iliad 2, 413.)*

{1932} **ΕΠΙΕΙΚΕΙΑ** (WH **ΕΠΙΕΙΚΙΑ**, see Iota), **ΕΠΙΕΙΚΕΙΑΣ**, **ἡ**, (**ΕΠΙΕΙΚΗΣ**, which see), “mildness, gentleness, fairness” (‘sweet reasonableness’ (Matthew Arnold)): ^{<490>}Acts 24:4; joined with **πραοτης** (which see), ^{<701>}2 Corinthians 10:1; Plutarch, Pericl. 39; with **φιλανθρωπια**, Polybius 1, 14, 4; Philo, vit. Moys. i. sec. 36; with **χρηστοτης**, Herodian, 5, 1, 12 (6 edition Bekker). Cf. Plato, defin., p. 412 b. Aristotle, eth. Nic. 5, 10. (Baruch 2:27; Sap. 2:19; 12:18; 2 Macc. 2:22; 3 Macc. 3:15.)*

(Synonyms: **ΕΠΙΕΙΚΕΙΑ**, **πραοτης**: “**πραοτης** *magis ad animum ΕΠΙΕΙΚΕΙΑ* *vero magis ad exteriorem conversationem pertinet*” (Estius on ^{<701>}2 Corinthians 10:1). “**πραοτης** *virtus magis absoluta; ΕΠΙΕΙΚΕΙΑ* *magis refertur ad alios*” (Bengel, *ibid.*). See at length Trench, sec. xliii.)

{1933} **ΕΠΙΕΙΚΗΣ**, **ΕΠΙΕΙΚΕΣ** (**ΕΙΚΟΣ**, what is reasonable);

1. “seemly, suitable” (from Homer down).

2. “equitable, fair, mild, gentle”: ^{<583>}1 Timothy 3:3; ^{<582>}Titus 3:2; ^{<428>}1 Peter 2:18; ^{<507>}James 3:17. Neuter **το επιεικες** (as often in Greek writings from Thucydides down) **ὕμων** equivalent to **ἡ επιεικεια ὑμων**, ^{<1045>}Philippians 4:5. (See **ΕΠΙΕΙΚΕΙΑ**, at the end.)*

{1934} **ΕΠΙΖΗΤΕΩ**, **ΕΠΙΖΗΤΩ**; imperfect **επεζητουν**; 1 aorist **επεζητησα**; from Herodotus down; the Septuagint for **vr** ~~β~~ and in ^{<801>}1 Samuel 20:1; ^{<2079>}Ecclesiastes 7:29 (28) for **vQ** ~~β~~ **i**; “to inquire for, seek for, search for, seek diligently” (German *herbeisuchen* (the **επι-** seems to be directive rather than intensive)): **τινα**, ^{<440>}Luke 4:42 (for Rec. **εζητουν**); ^{<429>}Acts 12:19; equivalent to “to desire, wish for, crave”: **τι**, ^{<405>}Matthew 6:32; ^{<213>}Luke 12:30; ^{<5107>}Romans 11:7; ^{<1047>}Philippians 4:17; ^{<8114>}Hebrews 11:14; 13:14; **περι τινος**, ^{<489>}Acts 19:39 (R G T) (but if your inquiry or desire has reference to other matters); with the infinitive, ^{<4137>}Acts 13:7 (as in Polybius 3, 57, 7; Diodorus 19, 8); equivalent to “to demand, clamor for”: **σημειον**, ^{<129>}Matthew 12:39; 16:4; ^{<4082>}Mark 8:12 RG; ^{<213>}Luke 11:29 (where T Tr WH **ζητει** (as L T Tr WH in Mark, the passage cited)).*

{1935} **ΕΠΙΘΑΝΑΤΙΟΣ**, **ΕΠΙΘΑΝΑΤΙΟΝ** (**θανατος**), “doomed to death”: ^{<601>}1 Corinthians 4:9. (Dionysius Halicarnassus, *Antiquities* 7, 35.)*

{1936} **ΕΠΙΘΕΣΙΣ**, **ΕΠΙΘΗΣΕΩΣ**, **ἡ** (**ΕΠΙΤΙΘΗΜΙ**), “a laying on, imposition”: **των χειρων**, ^{<488>}Acts 8:18; ^{<5044>}1 Timothy 4:14; ^{<5006>}2 Timothy 1:6;

^{<3862>}Hebrews 6:2. The imposition of hands, **χειροθεσια**, was a sacred rite transmitted by the Jews to the Christians, and employed in praying for another, or in conferring upon him divine blessings, especially bodily health, or the Holy Spirit (at the administration of baptism and the inauguration to their office of the teachers and ministers of the church): ^{<0484>}Genesis 48:14; ^{<0278>}Numbers 27:18,23; ^{<0549>}Deuteronomy 34:9; ^{<1261>}2 Kings 5:11, etc.; ^{<0913>}Matthew 19:13; ^{<4168>}Mark 16:18; ^{<4016>}Acts 6:6; 13:3; 19:6, etc. (See B. D. under the word Baptism (supplement); McCl. and Strong and Dict. of Chris. Antiq. under the word Imposition of Hands.)*

{1937} **επιθυμew, επιθυμω**; (imperfect **επεθυμουν**); future **επιθυμησω**; 1 aorist **επεθυμησα**; (**θυμος**); from Aeschylus down; the Septuagint for **hwai** and **dmje** properly, “to keep the **θυμος** turned upon a thing,” hence (cf. our “to set one’s heart upon”) “to have a desire for, long for”; absolutely, “to desire” (A.V. “lust”), ^{<5042>}James 4:2; “to lust after, covet,” of those who seek things forbidden, ^{<8107>}Romans 7:7; 13:9 (from ^{<0217>}Exodus 20:17); ^{<6106>}1 Corinthians 10:6 (4 Macc. 2:6); **κατα τινος**, to have desires opposed to (A.V. “lust against”) a thing (^{<8367>}Galatians 5:17 (Buttmann, 335 (288)); **τινος**, to long for, covet a thing, ^{<4013>}Acts 20:33; ^{<4811>}1 Timothy 3:1; of sexual desire, **γυναικος**, ^{<4163>}Matthew 5:28 Rec. (see below) (**παιδος η γυναικος**, Xenophon, an. 4, 1, 14; with the genitive also in ^{<0304>}Exodus 34:24; ^{<3126>}Proverbs 21:26; 23:3,6; Sap. 6:12; Sir. 24:19 (18), etc.); contrary to the usage of the better Greek writings with the accusative of the object, ^{<4163>}Matthew 5:28 L Tr (WH brackets), and without an object Tdf. (^{<0217>}Exodus 20:17; ^{<8221>}Deuteronomy 5:21; ^{<3122>}Micah 2:2; Sap. 16:3; Sir. 1:26 (23), etc.; cf. Winer’s Grammar, sec. 30, 10 b.); as often in Greek writings, followed by the infinitive: ^{<0137>}Matthew 13:17; ^{<0156>}Luke 15:16; (^{<0162>}Luke 16:21); 17:22; ^{<0112>}1 Peter 1:12; ^{<6106>}Revelation 9:6; followed by the accusative with the infinitive ^{<8161>}Hebrews 6:11; **επιθυμια επεθυμησα** I have greatly desired, ^{<0225>}Luke 22:15; cf. Winer’s Grammar, sec. 54, 3; Buttmann, sec. 133, 22 a.*

{1938} **επιθυμητης, επιθυμητου, ο (επιθυμew)**, “one who longs for, a craver, lover, one eager for”: **κακων**, ^{<6106>}1 Corinthians 10:6 (^{<0410>}Numbers 11:4). In Greek writings from Herodotus down.*

{1939} **επιθυμια, επιθυμιας, η (επιθυμew)** (from Herodotus on), the Septuagint chiefly for **hwajī awwæšwṃj** ; “desire, craving, longing”: ^{<0225>}Luke 22:15 (on which seven **επιθυμew**, at the end); ^{<6814>}Revelation

18:14; **την επιθυμιαν εχειν εις τι**, the desire directed toward, ^{<5023>}Philippians 1:23; **εν πολλη επιθυμια** with great desire, ^{<5027>}1 Thessalonians 2:17; plural **αι περι τα λοιπα επιθυμιαι**, ^{<4049>}Mark 4:19 (Winer's Grammar, sec. 30, 3 N. 5); specifically, "desire for what is forbidden, lust" (Vulgate *concupiscentia*): ^{<8007>}Romans 7:7f; ^{<5014>}James 1:14f; ^{<6004>}2 Peter 1:4; **παθος επιθυμιας**, ^{<5045>}1 Thessalonians 4:5; **επιθυμια κακη**, ^{<5035>}Colossians 3:5 (^{<2125>}Proverbs 21:26; (^{<2022>}Proverbs 12:12); Plato, legg. 9, p. 854 a.; **πονηρα**, Xenophon, mem. 1, 2, 64; **αγαθη**, Sir. 14:14 where see Fritzsche (who cites also ^{<2023>}Proverbs 11:23; 13:12)); plural, ^{<8524>}Galatians 5:24; ^{<5069>}1 Timothy 6:9; ^{<5022>}2 Timothy 2:22; 4:3; ^{<6014>}1 Peter 1:14; 4:2; with a genitive of the object, **επιθυμια μiasμου**, for unclean contact, ^{<6020>}2 Peter 2:10 (others with Winer's Grammar, sec. 34, 3 b. take **μiasμου** as the genitive of quality); with a genitive of the subject, **αι επιθυμιαι των καρδιων**, ^{<8024>}Romans 1:24; with a genitive of the thing by which the desire is excited, **η επιθυμια του κοσμου**, ^{<6027>}1 John 2:17; **του σωματος**, ^{<8162>}Romans 6:12; **της απατης** (see **απατη**), ^{<4022>}Ephesians 4:22; **της σαρκος, των οφθαλμων**, ^{<6026>}1 John 2:16 (cf. Huther ad loc.); ^{<6028>}2 Peter 2:18; **τελειν σαρκος**, ^{<8166>}Galatians 5:16; **αι σαρκικαι επιθυμιαι**, ^{<6021>}1 Peter 2:11 (**ψυχικαι, σωματικαι**, 4 Macc. 1:32); **αι κοσμικαι επιθυμιαι**, ^{<5022>}Titus 2:12; **εις επιθυμιας** to arouse lusts, ^{<8334>}Romans 13:14; **ποιειν τας επιθυμιας**, ^{<8044>}John 8:44; **υπακουειν ταις επιθυμιας**, ^{<8162>}Romans 6:12 (L T Tr WH); **δουλευειν επιθυμιας** (see **δουλευω**, 2 b.), ^{<8038>}Titus 3:3; **αγεσθαι επιθυμιας**, ^{<5036>}2 Timothy 3:6; **πορευεσθαι εν επιθυμιας**, ^{<6043>}1 Peter 4:3; **πορευεσθαι κατα τας επιθυμιας**, ^{<8016>}Jude 1:16,18; ^{<6038>}2 Peter 3:3; **αναστρεφεσθαι εν ταις επιθυμιας της σαρκος**, ^{<4028>}Ephesians 2:3. (Synonym: cf. **παθος**, and see Trench, sec. lxxxvii.)*

{1940} επικαθιζω: 1 aorist **επεκαθισα**;

1. "to cause to sit upon, to set upon": ^{<4207>}Matthew 21:7 Rec.^{elz}

2. intransitive, "to sit upon": Matthew, the passage cited (Rec.st) G L T Tr WH, others*

{1941} επικαλεω, επικαλω: 1 aorist **επεκαλεσα**; (passive and middle, present **επικαλουμαι**); perfect passive **επικεκλημαι**; pluperfect 3 person singular **επεκεκλητο**, and with neglect of augment (cf. Winer's Grammar, sec. 12, 5; Buttman, 33 (29)) **επικεκλητο** (^{<4032>}Acts 26:32

Lachmann); 1 aorist passive **επεκληθην**; future middle **επικαλεσομαι**; 1 aorist middle **επεκαλεσαμην**; the Septuagint very often for **ηργ**;

1. “to put a name upon, to surname”: **τινα** (Xenophon, Plato, others), ^{<4025>}Matthew 10:25 G T Tr WH (Rec. **εκαλεσαν**); passive **ὁ επικαλουμενος**, he who is surnamed, ^{<4218>}Luke 22:3 R G L; ^{<4108>}Acts 10:18; 11:13; 12:12; 15:22 R G; also **ὅς επικαλειται**, ^{<4406>}Acts 10:5,32; **ὁ επικληθεις**, ^{<4008>}Matthew 10:3 (R G); ^{<4086>}Acts 4:36; 12:25; equivalent to **ὅς επεκληθη**, ^{<4023>}Acts 1:23. Passive with the force of a middle (cf. Winer’s Grammar, sec. 38, 3), “to permit oneself to be surnamed”: ^{<8116>}Hebrews 11:16; middle with **τινα**: ^{<4017>}1 Peter 1:17 **ει πατερα επικαλεισθε τον** etc. *i.e.* if ye call (for yourselves) on him as father, *i.e.* if ye surname him your father.

2. **επικαλειται το ονομα τινος επι τινα**, after the Hebrew **אֶרְחִימִי**... | [æ, “the name of one is named upon some one, *i.e.* he is called by his name or declared to be dedicated to him” (cf. Gesenius, Thesaurus iii., p. 1232a): ^{<4457>}Acts 15:17 from ^{<3192>}Amos 9:12 (the name referred to is “the people of God”); ^{<8107>}James 2:7 (the name **ὁι του Χριστου**).

3. **τινι** with the accusative of the object; properly, “to call something to one” (cf. English “to cry out upon (or against) one”); “to charge something to one as a crime or reproach; to summon one on any charge, prosecute one for a crime; to blame one for, accuse one of” (Aristophanes pax 663; Thucydides 2, 27; 3, 36; Plato, legg. 6, 761 e.; 7, 809 e.; Dio Cass. 36, 28; 40, 41 and often in the orators (cf. under the word **κατηγορεω**)): **ει τω οικοδοεσποτη Βηλζεβουλ επεκαλεσαν** (*i.e.* accused of commerce with Beelzebul, of receiving his help, cf. ^{<4084>}Matthew 9:34; 12:24; ^{<4082>}Mark 3:22; ^{<4115>}Luke 11:15), **ποσω μαλλον τοις οικιακοις αυτου**, ^{<4025>}Matthew 10:25 L WH marginal reading after the Vaticanus manuscript (see 1 above), a reading defended by Rettig in the Studien und Kritiken for 1838, p. 477ff and by Alexander Buttmann (1873) in the same journal for 1860, p. 343, and also in his N.T. Gram. 151 (132); (also by Weiss in Meyer edition 7 at the passage). But this expression (Beelzebul for the help of Beelzebul) is too hard not to be suggestive of the emendation of some ignorant scribe, who took offence because (with the exception of this passage) the enemies of Jesus are nowhere in the Gospels said to have called him by the name of Beelzebul.

4. “to call upon” (like German *anrufen*), “to invoke”; middle, “to call upon for oneself,” in one’s behalf: anyone as a helper, ^{<4075>}Acts 7:59, where supply **τον κυριον Ιησουν (βοηθον)**, Plato, *Euthyd.*, p. 297 c.; Diodorus 5, 79); **τινα μαρτυρα**, as my witness, ^{<4023>}2 Corinthians 1:23 (Plato, *legg.* 2, 664 c.); as a judge, *i.e.* “to appeal to one, make appeal unto”: **Καισαρα**, ^{<4251>}Acts 25:11f; 26:32; 28:19; (**τον Σεβαστον**, ^{<4255>}Acts 25:25); followed by the infinitive passive ^{<4252>}Acts 25:21 (to be reserved).

5. Hebraistically (like **הרָא; מַנְבִּיחַ הַשְּׁמַיִם**) to call upon by pronouncing the name of Jehovah, ^{<0093>}Genesis 4:26; 12:8; ^{<1251>}2 Kings 5:11, etc.; cf. Gesenius, *Thesaurus*, p. 1231{b} (or his *Hebrew Lexicon*, under the word **הרָא**); an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name: ^{<4982>}Psalms 3:2; 6:2; 7:2, etc.) **επικαλουμεν το ονομα του κυριου**, “I call upon (on my behalf) the name of the Lord,” *i.e.* “to invoke, adore, worship, the Lord,” *i.e.* Christ: ^{<4421>}Acts 2:21 (from ^{<3022>}Joel 2:32 (^{<3085>}Joel 3:5)); 9:14,21; 22:16; ^{<5003>}Romans 10:13f; ^{<4002>}1 Corinthians 1:2; **τον κυριον**, ^{<5002>}Romans 10:12; ^{<5022>}2 Timothy 2:22; (often in Greek writings **επικαλεισθαι τους Θεους**, as Xenophon, *Cyril* 7, 1, 35; Plato, *Tim.*, p. 27 c.; Polybius 15, 1, 13).*

{1942} επικαλυμμα, επικαλυμτος, το (επικαλυπτω), “a covering, veil”; properly, in the Septuagint: ^{<1254>}Exodus 26:14; 36:19 Complutensian LXX (cf. 39:21 Tdf.); metaphorically, equivalent to “a pretext, cloak”: **της κακιας**, ^{<4026>}1 Peter 2:16 (**πλουτος δε πολλων επικαλυμμ’ εστι κακων**, Menander quoted in Stobaeus, *flor.* 91, 19 (iii. 191, Gaisf. edition); “quaerentes libidinibus suis patrocinium et velamentum,” Seneca, *vita beata* 12).*

{1943} επικαλυπτω: (1 aorist **επεκαλυφθην**); “to cover over”: **αι αμαρτιαι επικαλυπτονται**, are covered over so as not to come to view, *i.e.* are pardoned, ^{<5007>}Romans 4:7 from ^{<4901>}Psalms 31:1 (^{<4901>}Psalms 32:1).*

{1944} επικαταρατος, επικαταρατον (επικαταραομαι to imprecate curses upon), only in Biblical and ecclesiastical use, “accursed, execrable, exposed to divine vengeance, lying under God’s curse”: ^{<4074>}John 7:49 R G; ^{<4810>}Galatians 3:10 (^{<4726>}Deuteronomy 27:26); ^{<4813>}Galatians 3:13 (^{<4923>}Deuteronomy 21:23); (*Sap.* 3:12 (13); 14:8; 4 Macc. 2:19; in the Septuagint often for **rwra**).*

{1945} **επικειμαι**; imperfect **επεκειμην**; “to lie upon or over, rest upon, be laid or placed upon”;

a. properly: **επι τινι**, ^{<4113>}John 11:38; namely, on the burning coals, ^{<4310>}John 21:9.

b. figuratively,

[α]. of things: of the pressure of a violent tempest, **χειμωνος επικειμενου**, ^{<4271>}Acts 27:20 (Plutarch, Timol. 28, 7); **αναγκη μοι επικειται**, is laid upon me, ^{<4196>}1 Corinthians 9:16 (Homer, Iliad 6, 458); **επικειμενα**, of observances imposed on a man by law, ^{<3890>}Hebrews 9:10 (cf. Winer’s Grammar, 635 (589)).

[β]. of men; “to press upon, to be urgent”: with the dative of person ^{<4211>}Luke 5:1; **επεκειντο αιτουμενοι**, ^{<4223>}Luke 23:23 (**πολλω μαλλον επεκειτο αξιων**, Josephus, Antiquities 18, 6, 6; **μαλλον επεκειντο βλασφημουντες**, 20, 5, 3).*

επικελλω: (1 aorist **επεκειλα**); “to run a ship ashore, to bring to land”; so from Homer, Odyssey 9, 148 down; **επεκειλαν** (R G **επωκειλαν**) **την ναυν**, ^{<4274>}Acts 27:41 L T Tr WH; but in opposition see Meyer at the passage (Cf. B. D. American edition, p. 3009).*

(**επικεφαλαιον**, **επικεφαλαιου**, **το**, “head-money, poll-tax,” (Aristotle, oec. 2, p. 1346{a}, 4 and 1348{a}, 32): ^{<4124>}Mark 12:14 WH (rejected) marginal reading for **κηνσον** (others).*)

{1946} **Επικουρειος** (**Επικουριος** T WH; see Iota), **Επικουρειου**, **ο**, “Epicurean,” belonging to the sect of Epicurus, the philosopher: ^{<4178>}Acts 17:18.*

{1947} **επικουρια**, **επικουριας**, **η** (**επικουρεω** to aid), “aid, succor”: ^{<4122>}Acts 26:22. (Sap. 13:18; from Thucydides and Euripides down.)*

{1948} **επικρινω**: 1 aorist **επεκρινα**; “to adjudge, approve by one’s decision, decree, give sentence”: followed by the accusative with an infinitive, ^{<4234>}Luke 23:24. (Plato, Demosthenes, Plutarch, Herodian, others).*

{1949} επιλαμβανω; 2 aorist middle επελαβομην; “to take in addition” (cf. επι, D. 4), “to take, lay hold of, take possession of, overtake, attain to”. In the Bible only in the middle; the Septuagint for zhæ and qyzj h;

a. properly, “to lay hold of or to seize upon anything with the hands” (German *sich an etwas anhalten*): των αφλαστων νηος, Herodotus 6, 114; hence, universally, “to take hold of, lag hold of”: with the genitive of person, ^{<4145>}Matthew 14:31; ^{<4147>}Luke 9:47. (Tr WH accusative); (^{<4235>}Luke 23:26 R G); ^{<4179>}Acts 17:19; 21:30,33; with the accusative of person, ^{<4235>}Luke 23:26 L T Tr WH, but in opposition see Meyer; for where the participle επιλαβομενος is in this sense joined with an accusative, the accusative, by the σχημα απο κοινου, depends also upon the accompanying finite verb (cf. Buttman, sec. 132, 9; (so Winer’s Grammar, (edited by Lünem.) 202 (190))): ^{<4127>}Acts 9:27; 16:19; 18:17, cf. ^{<4141>}Luke 14:4. with the genitive of a thing: της χειρος τινος, ^{<4183>}Mark 8:23; ^{<4239>}Acts 23:19; of a leader, and thus metaphorically, of God, ^{<3819>}Hebrews 8:9 (cf. Winer’s Grammar, 571 (531); Buttman, 316 (271)); with the genitive of a person and of a thing: επιλαμβανειν τινος λογον, ρηματος, to take anyone in his speech, i.e. to lay hold of something said by him which can be turned against him, ^{<4210>}Luke 20:20 (Tr λογον), 26 (WH Tr marginal reading του for αυτου); επιλαμβανειν της αιωνιου (others, οντως) ζωης, to seize upon, lay hold of, i.e. to struggle to obtain eternal life, ^{<5052>}1 Timothy 6:12,19 (cf. Winer’s Grammar, 312 (293))

b. by a metaphor drawn from laying hold of another to rescue him from peril, “to help, to succor” (cf. German *sich eines annehmen*): τινος, ^{<3826>}Hebrews 2:16; in this sense used besides only in Sir. 4:11 and Schol. ad Aeschylus Pers. 739. In Appian. bel. civ. 4, 96 the active is thus used with the dative: ἡμιν το δαιμονιον επιλαμβανει.*

{1950} επιλανθανομαι; perfect passive επιλελησμαι; 2 aorist middle επελαθομην; the Septuagint often for j kæ “to forget”: followed by the infinitive, ^{<4165>}Matthew 16:5; ^{<4184>}Mark 8:14; followed by an indirect question. ^{<5024>}James 1:24; in the sense of “neglecting, no longer caring for”: with the genitive, ^{<3860>}Hebrews 6:10; 13:2,16; with the accusative (cf. Winer’s Grammar, sec. 30, 10 c.; Matthiae, sec. 347 Anm. 2, ii., p. 820f), ^{<4083>}Philippians 3:13 (14); with a passive signification (^{<2336>}Isaiah 23:16; Sir. 3:14; 32:9 (Sir. 35:9); Sap. 2:4, etc. (cf. Buttman, 52 (46))): επιλελησμενος “forgotten,” given over to oblivion, i.e. “uncared for,”

ενωπιον του Θεου before God *i.e.* by God (Sir. 23:14), ^{<0216>}Luke 12:6.
((From Homer on.))*

{1951} επιλεγω: (present passive participle επιλεγομενος); 1 aorist middle participle επιλεξαμενος;

1. “to say besides” (cf. επι, D. 4) (Herodotus, et al.); “to surname” (Plato, legg. 3, p. 700 b.): in passive ^{<0182>}John 5:2 (Tdf. το λεγομενη), unless the meaning “to name” (put a name upon) be preferred here; cf. επονομαζω.

2. “to choose for” (Herodotus and following; the Septuagint); middle “to choose for oneself”: ^{<4154>}Acts 15:40 (^{<0109>}2 Samuel 10:9; Herodotus 3, 157; Thucydides 7, 19; Diodorus 3, 73 (74); 14, 12; Josephus, Antiquities 4, 2, 4, and others).*

{1952} επιλειπω: future επιλειψω; “to fail, not to suffice for” (any purpose, for the attainment of an end): τινα ο χρονος, time fails one, ^{<0182>}Hebrews 11:32 and many like examples in Greek writings from Demosthenes down; see Bleek, Brief an d. Hebrew 2:2, p. 818.*

επιλειχω: imperfect επελειχον; “to lick the surface of, lick over” ((cf. επι, D. 1); German *belecken*): with the accusative of a thing, ^{<0161>}Luke 16:21 L T Tr WH; (in Long. past. 1, 24 (11) a variant for επιτρεχω).*

{1953} επιλησμονη, επιλησμονης, ή (επιλησμων forgetful (Winer’s Grammar, 93 (89))), “forgetfulness”: ακροατης επιλησμονης, a forgetful hearer (cf. Winer’s Grammar, sec. 34, 3b.; Buttman, 161 (140)), ^{<0125>}James 1:25. (Sir. 11:27 (25)).*

{1954} επιλοιπος, επιλοιπον (λοιπος), “remaining besides, left over” (cf. επι, D. 4): ^{<0102>}1 Peter 4:2. (the Septuagint; Greek writings from Herodotus down.)*

{1955} επιλυσις, επιλυσεως, ή (επιλυω, which see), “a loosening, unloosing” (German *Auflösung*); metaphorically, “interpretation”: ^{<0102>}2 Peter 1:20, on which passage see γινομαι, 5 e. [^a]. (^{<0418>}Genesis 40:8 Aquila; Heliodorus 1, 18; but not Philo, vita contempl. sec. 10, where επιδειξεως was long ago restored.)*

{1956} επιλυω: imperfect επελυον; 1 future passive επιλυθησομαι;

a. properly, “to unloose, untie” (German *auflösen*) anything knotted or bound or sealed up; (Xenophon, Theocr, Herodian).

b. “to clear” (a controversy), “to decide, settle”: ^{<419B>}Acts 19:39; “to explain” (what is obscure and hard to understand): ^{<410B4>}Mark 4:34 (as in ^{<0412>}Genesis 41:12 variant; Philo, *vita contempl. sec. 10; de agricult. sec. 3; Sextus Empiricus, 2, 246; γριφους*, Athen. 10, p. 449 e.; also in middle, Athen. 10, p. 450 f.; Josephus, *Antiquities 8, 6, 5*, and often by the Scholiasts).*

{1957} επιμαρτυρεω, επιμαρτυρω; “to bear witness to, establish by testimony”: followed by the accusative with an infinitive, ^{<6152>}1 Peter 5:12. (Plato, Josephus, Plutarch, Lucian, others) (Compare: συνεπιμαρτυρεω.)*

{1958} επιμελεια, επιμελειας, ἡ (επιμελης careful), “care, attention”: ^{<427B>}Acts 27:3. (^{<208B>}Proverbs 3:8; 1 Macc. 16:14; 2 Macc. 11:23; very common in Greek prose writing, not used in the poets.)*

{1959} επιμελεομαι, επιμελουμαι, and επιμελομαι: future επιμελησομαι; 1 aorist επεμεληθην; with the genitive of the object, “to take care of” a person or thing (επι denoting direction of the mind toward the object cared for (cf. επι, D. 2)): ^{<2134>}Luke 10:34f.; ^{<5415>}1 Timothy 3:5. (^{<0442>}Genesis 44:21; 1 Macc. 11:37; 1 Esdr. 6:26; used by Greek writers especially of prose from Herodotus down.)*

{1960} επιμελως, adverb, “diligently, carefully”: ^{<2158>}Luke 15:8.*

{1961} επιμενω; (imperfect επεμενον); future επιμενω; 1 aorist επεμεινα; “to stay at or with; to tarry still; still to abide, to continue, remain”;

a. properly, of tarrying in a place: εν Εφεσω, ^{<6118>}1 Corinthians 16:8; εν τη σαρκι, to live still longer on earth ^{<3024>}Philippians 1:24 (G T WH omit εν); αυτου, “there,” ^{<4154>}Acts 15:34 (Rec.); 21:4 (Lachmann αυτοις); with the dative of thing: τη σαρκι, to abide as it were a captive to life on earth, ^{<3024>}Philippians 1:24 G T WH; επι τινι, with one, ^{<4234>}Acts 28:14 (L T Tr WH παρ’); προς τινα, with one, ^{<6107>}1 Corinthians 16:7; ^{<8018>}Galatians 1:18; with specification of time how long: ^{<4108>}Acts 10:48; 21:4,10; 28:12,14; ^{<6107>}1 Corinthians 16:7.

b. tropically, “to persevere, continue”; with the dative of the thing continued in (cf. Winer’s Deuteronomy verb. comp. etc. Part ii., p. 10f): **τη ἁμαρτία**, ^{<400>}Romans 6:1; **τη ἀπιστία**, ^{<512>}Romans 11:23; **τη πίστει**, ^{<502>}Colossians 1:23; in the work of teaching, ^{<504>}1 Timothy 4:16 (**τῷ μὴ ἀδικεῖν**, Xenophon, oec. 14, 7; **τη μνηστεια**, Aelian v. h. 10, 15); with the dative of the blessing for which one keeps himself fit: **τη χάριτι**, ^{<436>}Acts 13:43 Rec.; **τη χρηστοτητι**, ^{<512>}Romans 11:22; with a participle denoting the action persisted in: ^{<407>}John 8:7 Rec.; ^{<426>}Acts 12:16; cf. Buttmann, 299f (257); (Winer’s Grammar, sec. 54, 4).*

{1962} ἐπινεύω: 1 aorist **ἐπενεύσα**; from Homer down; “to nod to”; tropically, (by a nod) “to express approval, to assent”: ^{<480>}Acts 18:20, as often in Greek writings.*

{1963} ἐπινοία, ἐπινοιάς, ἦ (ἐπινοέω to think on, devise), “thought, purpose”: ^{<482>}Acts 8:22. (^{<200>}Jeremiah 20:10; Sap. 6:17, etc.; often in Greek writings from Sophocles and Thucydides down.)*

{1964} ἐπιόρκεω, ἐπιόρκω: future **ἐπιόρκησω**, cf. Krüger, sec. 40, under the word, and sec. 39, 12, 4; (Veitch, under the word; Buttmann, 53 (46)); (**ἐπιόρκος**, which see); “to swear falsely, forswear oneself”: ^{<083>}Matthew 5:33. (Sap. 14:28; 1 Esdr. 1:46; by Greek writings from Homer down.)*

{1965} ἐπιόρκος, ἐπιόρκον (from **ἐπι** (which see D. 7) against, and **ὄρκος**); (masculine as a substantive) “a false swearer, a perjurer”: ^{<010>}1 Timothy 1:10. (From Homer down.)*

{1966} ἐπιούσα, see **ἐπειμι**.

{1967} ἐπιούσιος, ἐπιούσιον, a word found only in ^{<061>}Matthew 6:11 and ^{<218>}Luke 11:3, in the phrase **ἄρτος ἐπιούσιος** ((Peshitta) Syriac “the bread of our necessity,” *i.e.* “necessary for us” (but the Curetonian (earlier) Syriac reads ... “continual”; cf. Lightfoot as below, I. 3, p. 214ff; Taylor, Sayings of the Jewish Fathers, p. 139f); Itala (Old Latin) *panis quotidianus*). Origen testifies (de orat. 27) that the word was not in use in ordinary speech, and accordingly seems to have been coined by the Evangelists themselves. Many commentators, as Beza, Kuinoel, Tholuck, Ewald, Bleek, Keim, Cremer, following Origen, Jerome (who in Matthew only translates by the barbarous phrase *panis supersubstantialis*),

Theophylact, Euthymius Zigabenus, explain the word by “bread for sustenance, which serves to sustain life,” deriving the word from **ουσια**, after the analogy of **εξουσιος, ενουσιος**. But **ουσια** very rarely, and only in philosophic language, is equivalent to **ὑπαρξις**, as in Plato, Theact., p. 185 c. (app. to **το μη ειναι**), Aristotle, de part. anim. i. 1 (**ἡ γαρ γενεσις ἐνεκα της ουσιας εστιν, αλλ’ ουχ ἡ ουσια ἐνεκα της γενεσεως**; for other examples see Bonitz’s Index to Aristotle, p. 544), and generally denotes either “essence, real nature, or substance, property, resources”. On this account Leo Meyer (in Kuhn, Zeitschr. f. vergleich. Sprachkunde, vii., pp. 401-430), Kamphausen (Gebet des Herrn, pp. 86-102), with whom Keim (ii. 278f. (English translation, iii. 340)), Weiss (Matthew, the passage cited), Delitzsch (Zeitschr. f. d. luth. Theol. 1876, p. 402), agree, prefer to derive the word from **επειναι** (and in particular from the participle **επων, επουσιος** for **εποντιος**, see below) “to be present,” and to understand it bread “which is ready at hand or suffices,” so that Christ is conjectured to have said in Chaldean **amj] ænQj d]**(cf. **μj] ,γQj** **umy** allowance of bread, ^{ARIB}Proverbs 30:8) or something of the sort. But this opinion, like the preceding, encounters the great objection (to mention no other) that, although the iota **ι** in **επι** is retained before a vowel in certain words (as **επιροκος, επιροκειω, επισσομαι**, etc. (cf. Lightfoot, as below, I. sec. 1)), yet in **επειναι** and words derived from it, **επουσια, επουσιωδης**, it is always elided. Therefore much more correctly do Grotius, Scaliger, Wetstein, Fischer (Deuteronomy vitii lexamples etc., p. 306ff), Valckenaer, Fritzsche (on Matthew, p. 267ff), Winer (97 (92)), Bretschneider, Wahl, Meyer (Lightfoot (Revision etc., Appendix)) and others, comparing the words **ἐκουσιος, εθελουσιος, γερουσιος** (from **ἐκων, εθελων, γερων**, for **ἐκοντιος, εθελοντιος, γεροντιος**, cf. Kühner, 1: sec. 63, 3 and sec. 334, 1 Anm. 2), conjecture that the adjective **επιουσιος** is formed from **επων, επιουσα**, with reference to the familiar expression **ἡ επιουσα** (see **απειμι**), and **αρτος επιουσιος** is equivalent to **αρτος της επιουσης ἡμερας**, “food for the morrow,” *i.e.* “necessary or sufficient food”. Thus, **επιουσιον**, and **σημερον**, admirably answer to each other, and that state of mind is portrayed which, piously contented with “food sufficing from one day to the next,” in praying to God for sustenance does not go beyond the absolute necessity of the nearest future. This explanation is also recommended by the fact that in the Gospel according to the Hebrews, as Jerome testifies, the word **επιουσιος** was represented by the Aramaic **ⲓⲗ ⲁⲓ** “quod dicitur crastinus”; hence, it would

seem that Christ himself used the Chaldaic expression **amj] ædirj æj i** Nor is the prayer, so understood, at variance with the mind of Christ as expressed in ^{<403>}Matthew 6:34, but on the contrary harmonizes with it finely; for his hearers are bidden to ask of God, in order that they may themselves be relieved of anxiety for the morrow. (See Lightfoot, as above, pp. 195-234; McClellan, *The New Testament*, etc., pp. 632-647; Tholuck, *Bergpredigt*, Matthew, the passage cited, for earlier references.)*

{1968} **ἐπιπιπῶ**; 2 aorist **ἐπεπεσον**, 3 person plural **ἐπεπεσαν**, ^{<515>}Romans 15:3 L T Tr WH (cf. **ἀπερχομαι** at the beginning); perfect participle **ἐπιπεπτῶκος**; (see **πιπῶ**); the Septuagint for **ἰρᾶ** “to fall upon; to rush or press upon”; a. properly: **τινι**, upon one, ^{<4030>}Mark 3:10; “to lie upon” one, ^{<4200>}Acts 20:10; **ἐπι τον τραχηλον τινος**, to fall into one’s embrace, ^{<2150>}Luke 15:20; ^{<4037>}Acts 20:37 (^{<0459>}Genesis 46:29; Tobit 11:8,12; 3 Macc. 5:49); “to fall back upon,” **ἐπι το στήθος τινος**, ^{<5125>}John 13:25 R G T. b. metaphorically, **ἐπι τινα**, “to fall upon one,” *i.e.* “to seize, take possession of” him: **φοβος**, ^{<2112>}Luke 1:12; ^{<4197>}Acts 19:17 (L Tr **επεσεν**); ^{<6111>}Revelation 11:11 L T Tr WH; **εκστασις**, ^{<4400>}Acts 10:10 Rec.; **αχλυσ**, ^{<4131>}Acts 13:11 (R G). used also of the Holy Spirit, in its inspiration and impulse: **ἐπι τινι**, ^{<4416>}Acts 8:16; **ἐπι τινα**, 10:44 (Lachmann **επεσε**); 11:15 (^{<5105>}Ezekiel 11:5); of reproaches cast upon one: ^{<5153>}Romans 15:3. (Noteworthy is the absolutely use in ^{<4217>}Acts 23:7 WH marginal reading **επεπεσεν** (others, **εγενετο**) **στασις**. (From Herodotus down.))*

{1969} **ἐπιπλησσω**: 1 aorist **επεπληξα**; a. properly, “to strike upon, beat upon”: Homer, *Iliad* 10, 500. b. tropically, “to chastise with words, to chide, upbraid, rebuke”: ^{<5100>}1 Timothy 5:1. (Homer, *Iliad* 12, 211; Xenophon, Plato, Polybius, others.)*

{1971} **ἐπιποθεω, ἐπιποθω**; 1 aorist **επεποθησα**; properly, **ποθον εχω ἐπι τι** (*i.e.* **ἐπι** is directive, not intensive; cf. **ἐπι**, D. 2) (cf. Fritzsche on Romans, vol. i., p. 30f); “to long for, desire”: followed by the infinitive ^{<4702>}2 Corinthians 5:2; **ιδειν τινα**, ^{<5011>}Romans 1:11; ^{<5185>}1 Thessalonians 3:6; ^{<5004>}2 Timothy 1:4; ^{<5075>}Philippians 2:26 L brackets WH text brackets; **τι**, ^{<4102>}1 Peter 2:2 (**ἐπι τι**, ^{<0410>}Psalms 41:2 (^{<0410>}Psalms 42:2)); **τινα** to be possessed with a desire for, long for (Winer’s Grammar, sec. 30, 10 b.), ^{<5075>}Philippians 2:26 R G T Tr WH marginal reading; “to pursue with love, to long after”: ^{<4014>}2 Corinthians 9:14; ^{<5008>}Philippians 1:8 (**τας εντολας**

Θεον, ^{<4883>}Psalm 118:131 (119:131)); absolutely “to lust” (*i.e.* harbor forbidden desire): ^{<5048>}James 4:5, on which passage see **φθονος**. (Herodotus, Plato, Diodorus, Plutarch, Lucian.)*

{1972} **επιποθησις, επιποθησεως, ἦ**, “longing”: ^{<4007>}2 Corinthians 7:7,11. (^{<4291>}Ezekiel 23:11 Aquila; Clement of Alexandria, *strom.* 4, 21, 131, p. 527 a.)*

{1973} **επιποθητος, επιποθητον**, “longed for”: ^{<3001>}Philippians 4:1. ((Clement of Rome, 1 Corinthians 65, 1; the Epistle of Barnabas 1, 3); Appendix Hisp. 43; Eustathius; (cf. Winer’s Grammar, sec. 34, 3).)*

{1974} **επιποθια** (WH **επιποθεια**, see under the word **ει, ι**), **επιποθιας, ἦ**, “longing”: ^{<6153>}Romans 15:23; **ἀπαξ λεγομενον**. (On the passage cf. Buttmann, 294 (252).)*

{1975} **επιπορευομαι**; “to go or journey to”: **προς τινα**, ^{<0304>}Luke 8:4; (followed by **επι** with the accusative Epistle Jeremiah 61 (62); Polybius 4, 9, 2; frequently used by Polybius with the simple accusative of place: both “to go to, traverse” regions, cities (so **την γην**, ^{<5994>}Ezekiel 39:14 for **ῥαβδους δυναμεις**, 3 Macc. 1:4), and also “to make a hostile inroad, overrun, march over”).*

{1976} **επιραπτω** (T Tr WH **επιραπτω**, see Rho); (**ραπτω** to sew); “to sew upon, sew to”: **επι τινι** (R G; others **τινα**), ^{<4021>}Mark 2:21.*

{1977} **επιριπτω** (L T Tr WH **επιριπτω**, see Rho): 1 aorist **επερριψα; (ριπτω)**; “to throw upon, place upon”: **τι επι τι**, ^{<0235>}Luke 19:35; (Vulgate *projicere*, to throw away, throw off): **την μεριμναν επι Θεον**, *i.e.* to cast upon, give up to, God, ^{<0087>}1 Peter 5:7, from ^{<6542>}Psalm 54:23 (^{<4853>}Psalm 55:23). (Occasionally from Homer, *Odyssey* 5, 310 down.)*

{1978} **επισημος, επισημων** (**σημα** a sign, mark);

1. properly, “having a mark on it, marked, stamped, coined”: **αργυριον, χρυσος** (Herodotus, Thucydides, Xenophon, Polybius, Josephus).

2. tropically, “marked” (Latin *insignis*), both in a good and bad sense; in a good sense, “of note, illustrious”: ^{<6107>}Romans 16:7 (Herodotus and following); in a bad sense, “notorious, infamous”: ^{<4276>}Matthew 27:16

(Euripides, Or. 249; Josephus, Antiquities 5, 7, 1; Plutarch, Fab. Max. 14; others).*

{1979} επισιτισμος, επισιτισμου, ὁ (επισιτιζομαι to provision oneself);

1. “a foraging, providing food” (Xenophon, Plutarch, others).

2. “supplies, provisions, food” (A.V. “victuals”): ^{<0912>}Luke 9:12 (the Septuagint, Xenophon, Demosthenes, Herodian, others).*

{1980} επισκεπτομαι; future 3 person singular επισκεπεται, ^{<0178>}Luke 1:78 Tr marginal reading WH; 1 aorist επεσκεψαμην; from Herodotus down; the Septuagint often for **δϑρα** “to look upon or after, to inspect, examine with the eyes”;

a. **τινα**, in order to see how he is, *i.e.* “to visit, go to see” one: ^{<4173>}Acts 7:23; 15:36, (^{<0750>}Judges 15:1); the poor and afflicted, ^{<5017>}James 1:27; the sick, ^{<0236>}Matthew 25:36,43, (Sir. 7:35; Xenophon, mem. 3, 11, 10; Plutarch, mor., p. 129 c. (de sanitate praecept. 15 at the beginning); Lucian, philops. 6, and in medical writers).

b. Hebraistically, “to look upon in order to help or to benefit,” equivalent to “to look after, have a care for, provide for,” of God: **τινα**, ^{<0716>}Luke 7:16; ^{<3016>}Hebrews 2:6 (^{<0200>}Genesis 21:1; ^{<0161>}Exodus 4:31; ^{<0185>}Psalms 8:5; 79:15 (^{<0305>}Psalms 80:15); Sir. 46:14; Jud. 8:33, etc.); followed by a telic infinitive ^{<4154>}Acts 15:14; absolutely (Sir. 32:21 (Sir. 35:21)) yet with a statement of the effect and definite blessing added, ^{<0168>}Luke 1:68; **επεσκεψατο** (WH Tr marginal reading **επισκεπεται**) **ἡμας ανατολη εξ ὑψους** a light from on high hath looked (others, shall look) upon us (cf. our “the sun looks down on us,” etc.), *i.e.* salvation from God has come to us, ^{<0178>}Luke 1:78. (In the O.T. used also in a bad sense of God as punishing, ^{<0380>}Psalms 88:33 (^{<0383>}Psalms 89:33); ^{<2425>}Jeremiah 9:25; 11:22, etc.)

c. “to look (about) for, look out” (one to choose, employ, etc.): ^{<4103>}Acts 6:3.*

επισκευαζω: “to furnish with things necessary”; middle, “to furnish oneself or for oneself”: **επισκευασαμενοι**, having gathered and made ready the things necessary for the journey, ^{<4215>}Acts 21:15 L T Tr WH, for R G **αποσκευασαμενοι** (which see in its place).*

{1981} επισκηνοω, επισκηνω: 1 aorist επεσκηνωσα; “to fix a tent or habitation on”: επι τας οικιας, to take possession of and live in the houses (of the citizens), Polybius 4, 18, 8; ταις οικιαις, 4, 72, 1; tropically, επι τινα, of the power of Christ descending upon one, working within him and giving him help (A.V. “rest upon”), <471B>2 Corinthians 12:9.*

{1982} επισκιαζω; (imperfect επεσκιαζων, <408A> Luke 9:34 L marginal reading T Tr text WH); future επισκιασω; 1 aorist επεσκιασα; “to throw a shadow upon, to envelop in shadow, to overshadow”: τινι, <415A> Acts 5:15. From a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness: τινα, <407B> Matthew 17:5; <408A> Luke 9:34; τινι, <400C> Mark 9:7. Tropically, of the Holy Spirit exerting creative energy upon the womb of the virgin Mary and impregnating it (a use of the word which seems to have been drawn from the familiar O.T. idea of a cloud as symbolizing the immediate presence and power of God): with the dative <401S> Luke 1:35. (In secular authors generally with an accusative of the object and in the sense of “obscuring”: Herodotus 1, 209; Sophocles, Aristotle, Thcophr., Philo, Lucian, Herodian, Geoponica. the Septuagint for Ἐκæto cover, <390A> Psalm 90:4 (<390B> Psalm 91:4); <408B> Psalm 139:8 (<408B> Psalm 140:8); for ἠκæ <401D> Exodus 40:29 (35) επεσκιαζεν επι την σκηνην ἢ νεφελη; (cf. Winer’s Grammar, sec. 52, 4, 7).)*

{1983} επισκοπεω, επισκοπω; “to look upon, inspect, oversee, look after, care for”: spoken of the care of the church which rested upon the presbyters, <401D> 1 Peter 5:2 (T WH omit) (with την εκκλησιαν added, Ignatius ad Romans 9, 1); followed by μη (which see II. 1 a.) equivalent to Latin *caveo*, “to look carefully, beware”: <382B> Hebrews 12:15. (Often by Greek writings from Aeschylus down.)*

{1984} επισκοπη, επισκοπης, ἡ (επισκοπεω), “inspection, visitation” (German *Besichtigung*);

a. properly: εις επισκοπην του παιδος, to visit the boy, Lucian, dial. deor. 20, 6; with this exception no example of the word in secular writings has yet been noted.

b. In biblical Greek, after the Hebrew **hDqp]** that act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; “inspection,

investigation, visitation” (Vulgate usually *visitatio*): so universally, **εν επισκοπη ψυχων**, when he shall search the souls of men, *i.e.* in the time of divine judgment, Sap. 3:13; also **εν ώρα επισκοπης**, Sir. 18:20 (19); so perhaps **εν ήμερα επισκοπης**, ^{<0122>}1 Peter 2:12 (see below); in a good sense, of “God’s gracious care”: **τον καιρον της επισκοπης σου**, *i.e.* **τον καιρον εν ω επεσκεψατο σε ο θεος**, in which God showed himself gracious toward thee and offered thee salvation through Christ (see **επισκεπτομαι**, b.), ^{<2044>}Luke 19:44; **εν καιρω επισκοπης**, in the time of divine reward, ^{<0106>}1 Peter 5:6 Lachmann; also, in the opinion of many commentators, ^{<0122>}1 Peter 2:12 (others, associate this passage with ^{<2044>}Luke 19:44 above; cf. DeWette (edited by Brückner) or Huther at the passage); from the O.T. cf. ^{<0524>}Genesis 50:24f; ^{<3810>}Job 34:9; Sap. 2:20; 3:7, etc. with a bad reference, of “divine punishment”: ^{<0186>}Exodus 3:16; ^{<2103>}Isaiah 10:3; ^{<2405>}Jeremiah 10:15; Sap. 14:11; 19:14 (15); (etc.; cf. Sophocles’ Lexicon, under the word).

c. after the analogy of the Hebrew **hDqrj**(^{<0046>}Numbers 4:16; ^{<1349>}1 Chronicles 24:19 (here the Septuagint **επισκεψις**), etc.), “oversight” *i.e.* “oversiership, office, charge”; Vulgate *episcopatus*: ^{<4122>}Acts 1:20, from ^{<0408>}Psalms 108:8 (^{<1908>}Psalms 109:8); specifically, the office of a bishop (the overseer or presiding officer of a Christian church): ^{<5401>}1 Timothy 3:1, and in ecclesiastical writings*

{1985} επισκοπος, επισκοπου, ο (επισκεπτομαι), “an overseer,” a man charged with the duty of seeing that things to be done by others are done rightly, “any curator, guardian,” or “superintendent”; the Septuagint for **dyqrj**; ^{<0028>}Judges 9:28; ^{<1610>}Nehemiah 11:9,14,22; ^{<1215>}2 Kings 11:15, etc.; 1 Macc. 1:51. The word has the same comprehensive sense in Greek writings from Homer Odys. 8, 163; Iliad 22, 255 down; hence, in the N.T. **επισκοπον των ψυχων**, guardian of souls, one who watches over their welfare: ^{<0125>}1 Peter 2:25 ((**τον παντος πνευματος κτιστην και επισκοπον**, Clement of Rome, 1 Corinthians 59,3); **αρχιερευς και προστατης των ψυχων ήμων Ιησους Χριστος**, *ibid.* 61, 3; (cf. Sir. 1:6)), cf. ^{<5317>}Hebrews 13:17. specifically, “the superintendent, head or overseer of any Christian church”; Vulgate *episcopus*: ^{<4123>}Acts 20:28; ^{<5001>}Philippians 1:1; ^{<5402>}1 Timothy 3:2; ^{<5002>}Titus 1:7; see **πρεσβυτερος**, 2 b.; (and for the later use of the word, see Dict. of Chris. Antiq. under the word Bishop).*

{1986} **επισπαω, επισπω**: from Aeschylus down; “to draw on”: **μη επισπασθω**, namely, **ακροβυστιαν**, let him not draw on his foreskin (Hesychius **μη επισπασθω. Μη ἔλκυετω το δερμα**) (A.V. “let him not become uncircumcised”), ^{<4078>}1 Corinthians 7:18. From the days of Antiochus Epiphanes (175-164 B. C.) down (1 Macc. 1:15; Josephus, Antiquities 12, 5, 1), there had been Jews who, in order to conceal from heathen persecutors or scoffers the external sign of their nationality, sought artificially to compel nature to reproduce the prepuce, by extending or drawing forward with an iron instrument the remnant of it still left, so as to cover the glans. The rabbis called such persons **μυκίλωνι** from **ἔνωε** “to draw out,” see Buxtorf, Lex. Talm., p. 1274 ((edited by Fischer ii., 645f). Cf. BB. DD. under the word Circumcision, especially McClintock and Strong’s Cyclopaedia, *ibid.* II. 2.)*

επισπειρω: 1 aorist **επεσπειρα**; “to sow above or besides”: ^{<4025>}Matthew 13:25 L T Tr WH. (Herodotus, Theophrastus, (others).)*

{1987} **επισταμαι** (seems to be the Ionic form of the middle of **εφιστημι**. Isocrates, Aristotle, others, also use **επιστησαι την διανοιαν, τον νουν, εαντον** for “to put one’s attention on, fix one’s thoughts on”; indeed, the simple **επιστησαι** is used in the same sense, by an ellipsis analogous to that of **τον νουν** with the verbs **προσεχειν, επεχειν**, and of **την οψιν** with **προσβαλλειν**; see Lobeck ad Phryn., p. 281f Hence, **επισταμαι** is properly, “to turn oneself or one’s mind to, put one’s thought upon” a thing); from Homer down; the Septuagint chiefly for **[δye** (cf. German *sich worauf verstehen*);

a. “to be acquainted with”: **τι**, ^{<4185>}Acts 18:25; ^{<5044>}James 4:14; ^{<6010>}Jude 1:10; **τινα**, ^{<4195>}Acts 19:15; with reference to what is said or is to be interpreted, “to understand”: ^{<4148>}Mark 14:68; ^{<5404>}1 Timothy 6:4.

b. “to know”: **περι τινος**, ^{<4035>}Acts 26:26; followed by an accusative with a participle ^{<4210>}Acts 24:10 (Winer’s Grammar, 346 (324); Buttmann, 301 (258)); followed by **οτι**, ^{<4157>}Acts 15:7; 19:25; 22:19; followed by **ως**, ^{<4105>}Acts 10:28; by **πως**, ^{<4205>}Acts 20:18; by **που**, ^{<5105>}Hebrews 11:8. (Synonym: see **γινωσκω**.)*

επιστασις, επιστασεως, η (εφιστημι, εφισταμαι), “an advancing, approach; incursion, onset, press”: **της κακιας** (Vulgate *malorum incurio*), 2 Macc. 6:3, where cf. Grimm; used of the pressure of a

multitude asking help, counsel, etc., **τινι** (on which dative cf. Winer’s Grammar, sec. 31, 3; (Buttmann, 180 (156)); Kühner, sec. 424, 1) to one, ^{<4712>}2 Corinthians 11:28 L T Tr WH (but others would have us translate it here by “oversight, attention, care,” a common meaning of the word in Polybius); used of a tumultuous gathering in ^{<4412>}Acts 24:12 L T Tr WH. Cf. Buttmann, as above*

{1988} **επιστατης, επιστατου, ὁ (εφιστημι)**, “any sort of a superintendent or overseer” (often so in secular writings, and several times in the Septuagint, as ^{<4011>}Exodus 1:11; 5:14; ^{<1056>}1 Kings 5:16; ^{<1259>}2 Kings 25:19; ^{<2435>}Jeremiah 36:26 (^{<2426>}Jeremiah 29:26); ^{<1412>}2 Chronicles 2:2; 31:12); “a master,” used in this sense for **γβρα** by the disciples (cf. ^{<4273>}Luke 17:13) when addressing Jesus, who called him thus “not from the fact that he was a teacher, but because of his authority” (Bretschneider); found only in ^{<4185>}Luke 5:5; 8:24,45; 9:33,49; 17:13.*

{1989} **επιστελλω** 1 aorist **επεστειλα**; properly, “to send to” one a message, command (Herodotus and following); **επιστολας**, to send by letter, write a letter, Plato, epistles, p. 363 b., hence, simply “to write a letter” (cf. Winer’s Grammar, sec. 3, 1 b.): **τινι**, ^{<5132>}Hebrews 13:22 (Clement of Rome, 1 Corinthians 7, 1; 47, 3; 62, 1; and often in Greek writings); “to enjoin by letter, to write instructions”: ^{<4225>}Acts 21:25 R G T Tr marginal reading WH marginal reading; followed by **του** with an infinitive expressing purpose (cf. Winer’s Grammar, 326 (306); Buttmann, 270 (232)): ^{<4451>}Acts 15:20.*

{1990} **επιστημων, επιστημον**, genitive **επιστημονος, (επισταμαι)**, “intelligent, experienced” (especially one having the knowledge of an expert; cf. Schmidt, chapter 13 sections 10, 13): ^{<5183>}James 3:13. (From Homer down; the Septuagint.)*

{1991} **επιστηριζω**; 1 aorist **επεστηριξα**; a later word; “to establish besides, strengthen more; to render more firm, confirm”: **τινα**, one’s Christian faith, ^{<4412>}Acts 14:22; 15:32,41; 18:23 R G.*

{1992} **επιστολη, επιστολης, ἡ (επιστελλω)**, “a letter, epistle”: ^{<4451>}Acts 15:30; ^{<5162>}Romans 16:22; ^{<4180>}1 Corinthians 5:9, etc.; plural, ^{<4492>}Acts 9:2; ^{<4700>}2 Corinthians 10:10, etc.; **επιστολαι συστατικαι**, letters of commendation, ^{<4180>}2 Corinthians 3:1 (Winer’s Grammar, 176 (165)). On the possible use of the plural of this word interchangeably with the singular

(cf. Thomas Magister, Ritschl edition, p. 113, 8), see Lightfoot and Meyer on ^{<5000>}Philippians 3:1. (Euripides, Thucydides, others)).

{1993} **επιστομιζω**; (**στομα**); properly, “to bridle or stop up the mouth”; metaphorically, “to stop the mouth, reduce to silence”: ^{<5011>}Titus 1:11. (Plato, Gorgias, p. 482 e.; Demosthenes 85, 4; often in Plutarch, and Lucian.)*

{1994} **επιστρεφω**; future **επιστρεψω**; 1 aorist **επεστρεψα**; 2 aorist passive **επεστραφην**; from Homer down; the Septuagint for **Ἐρβᾶ**, **bbᾶ** and **bsḗehnp**; and times without number for **blv** and **bynhæ**

1. transitively,

a. “to turn to”: **επι τον Θεον**, to the worship of the true God, ^{<4031>}Acts 26:20.

b. “to cause to return, to bring back”; figuratively, **τινα επι κυριον τον Θεον**, to the love and obedience of God, ^{<4016>}Luke 1:16; **επι τεκνα**, to love for the children, ^{<4017>}Luke 1:17; **εν φρονησει δικαιων**, that they may be in (R. V. to walk “in”) the wisdom of the righteous, ^{<4017>}Luke 1:17; **τινα επι τινα**, supply from the context **επι την αληθειαν** and **επι την οδον**, ^{<4059>}James 5:19f.

2. intransitive, (Winer’s Grammar, sec. 38, 1 (compare p. 26; Buttmann, 144 (126f)));

a. “to turn,” “to turn oneself”: **επι τον κυριον** and **επι τον Θεον**, of Gentiles passing over to the religion of Christ, ^{<4035>}Acts 9:35; 11:21; 14:15; 15:19; 26:20, cf. ^{<4025>}1 Peter 2:25; **προς τι**, ^{<4040>}Acts 9:40; **προς τον Θεον**, ^{<5009>}1 Thessalonians 1:9; ^{<4016>}2 Corinthians 3:16; **απο τινος εις τι**, ^{<4038>}Acts 26:18.

b. “to turn oneself about, turn back”: absolutely, ^{<4068>}Acts 16:18; followed by an infinitive expressing purpose, ^{<4012>}Revelation 1:12.

c. “to return, turn back, come back”;

[α]. properly: ^{<4021>}Luke 2:20 Rec.; 8:55; ^{<4153>}Acts 15:36; with the addition of **οπισω** (as in Aelian v. h. 1, 6 (variant)), followed by an infinitive of purpose, ^{<4188>}Matthew 24:18; followed by **εις** with the accusative of place,

<0124> Matthew 12:44; (<0129> Luke 2:39 T WH Tr marginal reading); **εις τα οπισω**, <41316> Mark 13:16; <0173> Luke 17:31; **επι τι**, “to,” <6022> 2 Peter 2:22.

[β]. metaphorically: **επι τι**, <800> Galatians 4:9; **επι τινα**, <01704> Luke 17:4 Rec., but G omits **επι σε**; **προς τινα**, *ibid.* L T Tr WH; **εκ της εντολης**, to leave the commandment and turn back to a worse mental and moral condition, <6021> 2 Peter 2:21 R G; absolutely, to turn back morally, “to reform”: <4035> Matthew 13:15; <4042> Mark 4:12; <0223> Luke 22:32; <4189> Acts 3:19; 28:27. In the middle and 2 aorist passive a. “to turn oneself about, to turn around”: absolutely, <4092> Matthew 9:22 R G; <4051> Mark 5:30; 8:33; <6121> John 21:20.

d. “to return”: followed by **προς** (WH text **επι**) **τινα**, <4003> Matthew 10:13 (on which passage see **ειρηνη**, 3 at the end); **επι τον Θεον**, <4125> 1 Peter 2:25 (see 2 a. above); to return to a better mind, repent, <6124> John 12:40 (R G).*

{1995} **επιστροφη**, **επιστροφης**, **ἡ (επιστρεφω)**, “conversion” (of Gentiles from idolatry to the true God (cf. Winer’s Grammar, 26)): <4458> Acts 15:3. (Cf. Sir. 49:2; 18:21 (20); in Greek writings in many other senses.)*

{1996} **επισυναγω**; future **επισυναξω**; 1 aorist infinitive **επισυναξαί**; 2 aorist infinitive **επισυναγαγειν**; passive, perfect participle **επισυνηγμενος**; 1 aorist participle **επισυναχθεις**; (future **επισυναχθησομαι**, <0175> Luke 17:37 T Tr WH); Sept several times for

Ἄσαε x b e ꝥ I h e ꝥ

1. “to gather together besides, to bring together to others already assembled” (Polybius).
2. “to gather together against” (<3941> Micah 4:11; <8278> Zechariah 12:3; 1 Macc. 3:58, etc.).
3. “to gather together in one place” (**επι** “to”): <4237> Matthew 23:37; 24:31; <4137> Mark 13:27; <0134> Luke 13:34; passive: <4033> Mark 1:33; <0101> Luke 12:1; 17:37 T Tr WH (<19402> Psalm 101:23 (<19423> Psalm 102:23); 105:47 (<19467> Psalm 106:47); 2 Macc. 1:27, etc.; Aesop 142).*

{1997} **επισυναγωγη**, **επισυναγωγης**, **ἡ (επισυναγω**, which see);

a. “a gathering together in one place,” equivalent to **το επισυναγεσθαι** (2 Macc. 2:7): **επι τινα**, to one, ^{<5101>}2 Thessalonians 2:1.

b. (the religious) “assembly” (of Christians): ^{<5105>}Hebrews 10:25.*

{1998} **επισυντρεχω**; “to run together besides” (*i.e.* to others already gathered): ^{<4105>}Mark 9:25. Not used by secular writers.*

{1999} **επισυστασις, επισυστασεως, ἢ (επισυνισταμαι** to collect together, conspire against) “a gathering together or combining against or at”. Hence,

1. “a hostile banding together or concourse”: **ποιειν επισυστασιν**, to excite a riotous gathering of the people, make a mob, ^{<4412>}Acts 24:12 R G; 1 Esdr. 5:70 Alexandrian LXX; Sextus Empiricus, *adv. eth.*, p. 127 (p. 571, 20 edition, Bekker; cf. Philo in Flac. sec. 1); **τινος**, against one, ^{<4019>}Numbers 26:9; a conspiracy, Josephus, *contra Apion* 1, 20.

2. a troublesome throng of persons seeking help, counsel, comfort: **τινος**, thronging to one, ^{<4712>}2 Corinthians 11:28 R G (see **επιστασις**); Luther, *dass ich werde angelaufen*.*

{2000} **επισφαλής, επιφαλης (σφαλλω** to cause to fall), “prone to fall”: **πλους**, a dangerous voyage, ^{<4270>}Acts 27:9. (Plato, Polybius, Plutarch, others.)*

{2001} **επισχυω**: (imperfect **επισχυον**);

1. transitive, “to give additional strength; to make stronger” (Sir. 29:1; Xenophon, *oec.* 11, 13).

2. intransitive, “to receive greater strength, grow stronger” (1 Macc. 6:6; Theophr, Diodorus): **επισχυον λεγοντες**, they were the more urgent saying, *i.e.* they alleged the more vehemently, ^{<4235>}Luke 23:5.*

{2002} **επισωρευω**: future **επισωρευσω**; “to heap up, accumulate in piles”: **διδασκαλους**, to choose for themselves and run after a great number of teachers, ^{<5105>}2 Timothy 4:3. (Plutarch, Athen., Artemidorus Daldianus, others.)*

{2003} **επιταγή, επιταγής, ἢ (επιτασσω)**, “an injunction, mandate, command”: ^{<5165>}Romans 16:26; ^{<4175>}1 Corinthians 7:25; ^{<5101>}1 Timothy 1:1;

<5008> Titus 1:3; **μετα πασης επιταγης**, with every possible form of authority, <4215> Titus 2:15; **κατ' επιταγην**, by way of command, <4006> 1 Corinthians 7:6; <4008> 2 Corinthians 8:8. (Sap. 14:16, etc.; Polybius, Diodorus.)*

{2004} επιτασσω; 1 aorist **επεταξα**; (**τασσω**); “to enjoin upon, order, command, charge”: absolutely, <2427> Luke 14:22; **τινι**, <4007> Mark 1:27; 9:25; <4046> Luke 4:36; 8:25; **τινι το ανηκον**, <5008> Philemon 1:8; **τινι** followed by the infinitive, <4069> Mark 6:39; <4081> Luke 8:31; <4242> Acts 23:2; followed by an accusative and infinitive <4067> Mark 6:27; followed by direct discourse, <4025> Mark 9:25. (Several times in the Septuagint; Greek writings from Herodotus down.) (Synonym: see **κελευω**, at the end.)*

{2005} επιτελεω, επιτελω; future **επιτελεσω**; 1 aorist **επετελεσα**; (present middle and passive **επιτελουμαι**);

1. “to bring to an end, accomplish, perfect, execute, complete”: substantively, **το επιτελεσαι**, <4081> 2 Corinthians 8:11; **τι**, <4132> Luke 13:32 (R G); <6158> Romans 15:28; <4006> 2 Corinthians 7:1; 8:6,11; <5006> Philippians 1:6; <8005> Hebrews 8:5; **τας λατρειας**, to perform religious services, discharge religious rites, <8005> Hebrews 9:6 (similarly in secular writings, as **θρησκευιας**, Herodotus 2, 37; **ορτας**, 4, 186; **θυσιαν, θυσιας**, 2, 63; 4, 26; Herodian, 1. 5, 4 (2 edition, Bekker); **λειτουργιας**, Philo de som. i. sec. 37). Middle (in Greek writings “to take upon oneself”: **τα του γηρως**, the burdens of old age, Xenophon, mem. 4, 8, 8; **θανατον**, Xenophon, Apology 33; with the force of the act.: **τι**, Polybius 1, 40, 16; 2, 58, 10) “to make an end for oneself,” *i.e.* “to leave off” (cf. **παυω**): **τη σαρκι**, so as to give yourselves up to the flesh, stop with, rest in it, <8005> Galatians 3:3 (others take it passively here: “are ye perfected in” etc., cf. Meyer).

2. “to appoint to, impose upon”: **τινι παθηματα**, in passive <4132> 1 Peter 5:9 (**την δικην**, Plato, legg. 10 at the end.)*

{2006} επιτηδειος, επιτηδεια, επιτηδειον, also **επιτηδειος, επιτηδειον** (cf. Winer’s Grammar, sec. 11, 1) (**επιτηδες**, adv, enough; and this according to Buttmann from **επι ταδε** (? cf. Vanicek, p. 271));

1. “fit, suitable, convenient, advantageous”.

2. “needful”; plural **τα επιτηδεια** especially “the necessities of life” (Thucydides and following): with addition of **του σωματος**, ^{<3026>}James 2:16.*

{2007} **επιτιθημι**, 3 person plural **επιτιθεασι** (^{<1204>}Matthew 23:4; cf. Winer’s Grammar, sec. 14, 1 b.; Buttman, 44 (38); Alexander Buttman (1873) Ausf. Spr. i., p. 505; Kühner, i., p. 643; (Jelf, sec. 274; and on this and following forms see Veitch, see under the words, **τιθημι**, **τιθεω**)), imperative **επιτιθει** (^{<5452>}1 Timothy 5:22; see Matthiae, sec. 210, 2 and 6; Alexander Buttman (1873) Ausf. Spr. i., p. 508; Kühner, sec. 209, 5; (Jelf, sec. 274 obs. 4)); imperfect 3 person plural **επετιθουν** (^{<4187>}Acts 8:17 R G), **επετιθεσαν**, (ibid., L T Tr WH; cf. Alexander Buttman (1873) Ausf. Spr. i., p. 509; Buttman, 45 (39)); future **επιθησω**; 1 aorist **επεθηκα**; 2 aorist **επεθην**, imperative **επιθες** (^{<4198>}Matthew 9:18; ^{<1438>}Genesis 48:18; ^{<1789>}Judges 18:19); middle (present **επιτιθεμαι**); future **επιθησομαι**; 2 aorist **επεθεμην**; (1 aorist passive **επετεθην** (^{<4102>}Mark 4:21 R G)); in the Septuagint chiefly for **ἔτιμι** and **μυχε**

1. Active: a. “to put or lay upon”: **τι επι τι**, ^{<1204>}Matthew 23:4; 27:29 R G L; ^{<4102>}Mark 4:21 R G; ^{<2151>}Luke 15:5; John 9: (6 WH text Tr marginal reading), 15; (19:2 L marginal reading, see below); ^{<4150>}Acts 15:10 (cf. Winer’s Grammar, 318 (298); Buttman, 261 (224)); 28:3; **τι επι τινος**, the genitive of thing, ^{<1729>}Matthew 27:29 T Tr WH; **εν** with the dative of thing, ^{<1729>}Matthew 27:29 L T Tr WH; **την χειρα** (or **τας χειρας** or **χειρας**) **επι τινα**, ^{<1193>}Matthew 9:18; ^{<4025>}Mark 8:25 ((WH Tr text **εθηκεν**)); 16:18; ^{<4187>}Acts 8:17; (^{<4197>}Acts 9:17); ^{<6017>}Revelation 1:17 Rec.; **επι τινα πληγας**, calamities, ^{<6218>}Revelation 22:18 (but see b. below); **επανω τινος**, ^{<1207>}Matthew 21:7 R G; 27:37; **επι τινος**, ^{<1816>}Luke 8:16 R G; **τι τινι**, ^{<1236>}Luke 23:26; ^{<6192>}John 19:2 (not L marginal reading, see above); ^{<4153>}Acts 15:28; **τινι ονομα**, ^{<4136>}Mark 3:16f; **τινι τας χειρας**, ^{<1193>}Matthew 19:13 (cf. Buttman, 233 (201); Winer’s Grammar, 288 (270f)), 15; ^{<4163>}Mark 5:23; (^{<4183>}Mark 8:23, here Tr marginal reading **αυτου**); ^{<1041>}Luke 4:40; 13:13; ^{<4166>}Acts 6:6; 8:19; 13:3; 19:6; 28:8; ^{<5452>}1 Timothy 5:22; (**τινι την χειρα**, ^{<4072>}Mark 7:32); **χειρα** (R G, **χειρας** or **τας χειρας** L T Tr WH), ^{<4192>}Acts 9:12; **τινι πληγας**, to inflict blows, lay stripes on one, ^{<2101>}Luke 10:30; ^{<4163>}Acts 16:23. b. “to add to”: ^{<6218>}Revelation 22:18 (opposed to **αφαιρειν** ^{<6219>}Revelation 22:19).

2. Middle; a. “to have put on, bid to be laid on”; **τι επι τι** (Xenophon, Cyril 8, 2, 4): **τα προς την χρεϊαν**, namely, **τινι**, to provide one with the things needed (others, “put on board” namely, the ship), ^{<4480>}Acts 28:10. b. “to lay or throw oneself upon”; with the dative of person “to attack one, to make an assault on one”: ^{<4480>}Acts 18:10; ^{<0214>}Exodus 21:14; 18:11; ^{<4033>}2 Chronicles 23:13, and often in secular writings; cf. Kuinoel at the passage; (Winer’s Grammar, 593 (552). Compare: **συνεπιτιθημι**.)*

{2008} **επιτιμαω, επιτιμω**; imperfect 3 person singular **επετιμα**, 3 person plural **επετιμων**; 1 aorist **επετιμησα**; the Septuagint for **ῥ[ῥε]** in Greek writings

1. “to show honor to, to honor”: **τινα**, Herodotus 6, 39.

2. “to raise the price of”: **ὁ σιτος επετιμηθη**, Demosthenes 918, 22; others.

3. “to adjudge, award” (from **τιμη** in the sense of “merited penalty”): **την δικην**, Herodotus 4, 43.

4. “to tax with fault, rate, chide, rebuke, reprove, censure severely,” (so Thucydides, Xenophon, Plato, Demosthenes, others): absolutely, ^{<5042>}2 Timothy 4:2; **τινι**, charge one with wrong, Luke (9:55); 17:3; 23:40; to rebuke — in order to curb one’s ferocity or violence (hence, many formerly gave the word the meaning “to restrain”; against whom cf. Fritzsche on Matthew, p. 325), ^{<4025>}Matthew 8:26; 17:18; ^{<4103>}Mark 4:39; ^{<0103>}Luke 4:39,41; 8:24; 9:42; ^{<6109>}Jude 1:9 (where Rec.^{elz} strangely **επιτιμησαι** (1 aorist active infinitive) for **επιτιμμησαι** (optative 3 person singular)); or to keep one away from another, ^{<0013>}Matthew 19:13; ^{<2185>}Luke 18:15; ^{<4103>}Mark 10:13; followed by **ινα** (with a verb expressing the opposite of what is censured): ^{<4025>}Matthew 20:31; ^{<4103>}Mark 10:48; ^{<2183>}Luke 18:39; with the addition of **λεγων** (**και λεγει**, or the like) and direct discourse: ^{<4025>}Mark 1:25 (T omits; WH brackets **λεγων**); 8:33; 9:25; ^{<0185>}Luke 4:35; 23:40 (cf. ^{<9439>}Psalms 105:9 (^{<9441>}Psalms 106:9); ^{<9321>}Psalms 118:21 (^{<1421>}Psalms 119:21); ^{<3819>}Zechariah 3:2; and the use of **ῥ[ῥε]** in Nah. 1:4; ^{<3011>}Malachi 3:11). Elsewhere in a milder sense, “to admonish or charge sharply”: **τινι**, ^{<4162>}Matthew 16:22; ^{<4183>}Mark 8:30; ^{<4121>}Luke 9:21 (**επιτιμησας αυτοις παρηγγειλεν**, followed by the infinitive), ^{<2183>}Luke 19:39; with **ινα** added, ^{<4161>}Matthew 16:20 L WH text; ^{<4183>}Mark 8:30; **ινα**

μη, ^{<0216>}Matthew 12:16; ^{<1012>}Mark 3:12. (Cf. Trench, sec. iv; Schmidt, chapter 4, 11.)*

{2009} επιτιμια, επιτιμιας, ἡ (επιτιμω), “punishment” (in Greek writings το επιτιμιον): ^{<0016>}2 Corinthians 2:6; (Buttmann, sec. 147, 29). (Sap. 3:10; (others).)*

(επιτοαυτο, Rec.st in ^{<4015>}Acts 1:15; 2:1, etc.; see αυτος, III. 1, and cf. Lipsius, Gramm. Unters., p. 125f)

{2010} επιτρεπω; 1 aorist επετρεψα; passive (present επιτρεπομαι); 2 aorist επετραπην; perfect 3 person singular επιτετραπται (^{<644>}1 Corinthians 14:34 R G); from Homer down;

1. “to turn to, transfer, commit, intrust”.

2. “to permit, allow, give leave”: ^{<6167>}1 Corinthians 16:7; ^{<3018>}Hebrews 6:3; ^{<0513>}Mark 5:13; ^{<0638>}John 19:38; with an infinitive added, ^{<0021>}Matthew 8:21; 19:8; ^{<0032>}Luke 8:32; 9:59,61; ^{<0039>}Acts 21:39f; ^{<5122>}1 Timothy 2:12; and without the dative ^{<4104>}Mark 10:4; followed by an accusative with an infinitive ^{<4278>}Acts 27:3 (where L T Tr WH πορευθεντι); cf. Xenophon, an. 7, 7, 8; Plato, legg. 5, p. 730 d. Passive επιτρεπεται τινι, with an infinitive: ^{<0010>}Acts 26:1; 28:16; ^{<644>}1 Corinthians 14:34.*

(επιτροπευω; (from Herodotus down); “to be επιτροπος or procurator”: of Pontius Pilate in ^{<0017>}Luke 3:1 WH (rejected) marginal reading; see their Appendix at the passage.*)

{2011} επιτροπη, επιτροπης, ἡ (επιτρεπω), “permission, power, commission”: ^{<0012>}Acts 26:12. (From Thucydides down).*

{2012} επιτροπος, επιτροπου, ὁ (επιτρεπω), universally, “one to whose care or honor anything has been intrusted; a curator, guardian,” (Pindar Ol. 1, 171, et al.; Philo de mundo sec. 7 ὁ Θεος και πατηρ και τεχνητης και επιτροπος των εν ουρανω τε και εν κοσμω). Specifically,

1. “a steward or manager of a household, or of lands; an overseer”: ^{<0018>}Matthew 20:8; ^{<0033>}Luke 8:3; Xenophon, oec. 12, 2; 21, 9; (Aristotle, oec. 1, 5 (p. 1344a, 26) δουλων δε ειδη δυω, επιτροπος και εργατης).

2. “one who has the care and tutelage of children,” either where the father is dead (“a guardian of minors”: 2 Macc. 11:1; 13:2; **ἐπιτροπος ορθωνων**, Plato, legg. 6, p. 766 c.; Plutarch, Lyc. 3; Cam. 15), or where the father still lives (Aelian v. h. 3, 26): ^{<401D>}Galatians 4:2.*

{2013} ἐπιτυγχανω: 2 aorist **ἐπετυχον**;

1. “to light or hit upon any person or thing” (Aristophanes, Thucydides, Xenophon, Plato).

2. “to attain to, obtain”: ^{<501D>}James 4:2; with the genitive of thing, ^{<8165>}Hebrews 6:15; 11:33; with the accusative of thing: **τουτο**, ^{<611D>}Romans 11:7 (where Rec. **τουτου**). Cf. Matthiae, sec. 328; (Winer’s Grammar, 200 (188)).*

{2014} ἐπιφαινω; 1 aorist infinitive **ἐπιφαναί** (cf. Lob. ad Phryn., p. 24ff; Winer’s Grammar, 89 (85); Buttmann, 41 (35); (the Septuagint ^{<810D>}Psalms 30:17 (^{<9817>}Psalms 31:17); ^{<937D>}Psalms 117:27 (^{<9887>}Psalms 118:27), cf. ^{<961D>}Psalms 66:2 (^{<967D>}Psalms 67:2)); 2 aorist passive **ἐπεφάνην**; from Homer down;

1. transitive, “to show to” or “upon; to bring to light”.

2. intransitive and in the passive “to appear, become visible”; a. properly: of stars, ^{<407D>}Acts 27:20 (Theocritus, 2, 11); **τινι**, to one, ^{<4079>}Luke 1:79. b. figuratively equivalent to “to become clearly known, to show oneself”: ^{<914>}Titus 3:4; **τινι**, ^{<921D>}Titus 2:11.*

{2015} ἐπιφανεῖα, ἐπιφανεῖας, ἡ (ἐπιφάνης), “an appearing, appearance” (Tertullian *apparentia*); often used by the Greeks of a glorious manifestation of the gods, and especially of their advent to help; in 2 Macc. of signal deeds and events betokening the presence and power of God as helper; cf. Grimm on Maccabees, p. 60f, 75 (but especially the thorough exposition by Prof. Abbot (on ^{<913>}Titus 2:13 Note B) in the Journal of the Society for Biblical Literature and Exegesis, i., p. 16f (1882)). In the N.T. the ‘advent’ of Christ — not only that which has already taken place and by which his presence and power appear in the saving light he has shed upon mankind, ^{<911D>}2 Timothy 1:10 (note the word **φωτισαντος** in this passage); but also that illustrious return from heaven to earth hereafter to occur: ^{<914>}1 Timothy 6:14; ^{<901D>}2 Timothy 4:1,8; ^{<913>}Titus 2:13 (on which see especially Prof. Abbot as above); ἡ

επιφανεια (*i.e.* the breaking forth) **της παρουσιας αυτου**, ^{<318>}2 Thessalonians 2:8. (Cf. Trench, sec. xciv.)*

{2016} **επιφανης, επιφανες (επιφαινω)**, “conspicuous, manifest, illustrious”: ^{<4121>}Acts 2:20 (Tdf. omits) from ^{<3123>}Joel 2:31 (^{<3184>}Joel 3:4); the Septuagint here and in ^{<1716>}Judges 13:6 (Alexandrian LXX); ^{<3100>}Habakkuk 1:7; ^{<3114>}Malachi 1:14 thus render the word **arw** “terrible,” deriving it incorrectly from **har**; and so confounding it with **har**ḥi*

{2017} **επιφουσσω** (equivalent to the **επιφωσκω** of Greek writings, cf. Winer’s Grammar, 90 (85); Buttmann, 67 (59)): future **επιφουσσω**; “to shine upon”: **τινι**, ^{<414>}Ephesians 5:14, where the meaning is, Christ will pour upon thee the light of divine truth as the sun gives light to men aroused from sleep. (^{<1275>}Job 25:5; 31:26; (^{<3119>}Job 41:9); Acta Thomae sec. 34.)*

{2018} **επιφερω**; (imperfect **επεφερον**); 2 aorist infinitive **επενεγκειν**; (present passive **επιφερομαι**);

1. “to bring upon, bring forward”: **αιτιαν**, of accusers (as in Herodotus 1, 26, and in Attic writings from Thucydides down; Polybius 5, 41, 3; 40, 5, 2; Josephus, Antiquities 2, 6, 7; 4, 8, 23; Herodian, 3, 8, 13 (6 edition, Bekker)), ^{<425>}Acts 25:18 (where L T Tr WH **εφερον**); **κρισιν**, ^{<610>}Jude 1:9.

2. “to lay upon, to inflict”: **την οργην**, ^{<515>}Romans 3:5 (**πληγην**, Josephus, Antiquities 2, 14, 2).

3. “to bring upon” *i.e.* “in addition, to add, increase”: **θλιψιν τοις δεσμοις**, ^{<116>}Philippians 1:16 (17) Rec., but on this passage see **εγειρω**, 4 c.; (**πυρ επιφερειν πυρι**, Philo, leg. ad Gaium sec. 18; (cf. Winer’s Grammar, sec. 52, 4, 7)).

4. “to put upon, cast upon, impose” (**φαρμακον**, Plato, epistle 8, p. 354 b.): **τι επι τινα**, in passive, ^{<412>}Acts 19:12, where L T Tr WH **αποφρεσθαι**, which see*

{2019} **επιφωνεω, επιφωνω**: (imperfect **επεφωνουν**); “to call out to, shout”: followed by direct discourse, ^{<221>}Luke 23:21; ^{<422>}Acts 12:22; followed by the dative of a person, ^{<424>}Acts 22:24; **τι**, ^{<4134>}Acts 21:34 L T Tr WH. ((Sophocles on.))*

{2020} **επιφωσκω**; (imperfect **επεφωσκον**); “to grow light, to dawn” (cf. Buttman, 68 (60)): <225> Luke 23:54; followed by **εις**, <181> Matthew 28:1, on which see **εις**, A. II. 1.*

{2021} **επιχειρω**, **επιχειρω**: imperfect **επεχειρουν**; 1 aorist **επεχειρησα**; (**χειρ**);

1. properly, “to put the hand to” (Homer, *Odyssey* 24, 386, 395).

2. often from Herodotus down, “to take in hand, undertake, attempt” (anything to be done), followed by the infinitive: <100> Luke 1:1; <402> Acts 9:29; 19:13; (2 Macc. 2:29; 7:19). Grimm treats of this word more at length in the *Jahrb. f. deutsche Theol.* for 1871, p. 36f.*

{2022} **επιχω**; from Homer down; “to pour upon”: **τι**, <103> Luke 10:34 (namely, **επι τα τραυματα**; <128> Genesis 28:18; <151> Leviticus 5:11).*

{2023} **επιχορηγω**, **επιχορηγω**; 1 aorist imperative **επιχορηγησατε**; passive (present **επιχορηγουμεαι**); 1 future **επιχορηγηθησομαι**; (see **χορηγω**); “to supply, furnish, present” (German *darreichen*): **τινι τι**, <100> 2 Corinthians 9:10; <155> Galatians 3:5; equivalent to to show or afford by deeds: **την αρετην**, <100> 2 Peter 1:5; in passive, **εισοδος**, furnished, provided, <101> 2 Peter 1:11; passive “to be supplied, ministered unto, assisted” (so the simple **χορηγυεισθαι** in Xenophon, *rep. Athen.* 1, 13; Polybius 3, 75, 3; 4, 77, 2; 9, 44, 1; Sir. 44:6; 3 Macc. 6:40): <100> Colossians 2:19, where Vulgate *sabministratum*. (Rare in secular writings as Dionysius Halicarnassus 1, 42; Phalaris, *epistle* 50; Diogenes Laërtius 5, 67; (Alex. *Aphr. probl.* 1, 81).)*

{2024} **επιχορηγια**, **επιχορηγιας**, **η** (**επιχορηγω**, which see) (Vulgate *subministratio*), “a supplying, supply”: <106> Ephesians 4:16; <109> Philippians 1:19. (Ecclesiastical writers).*

{2025} **επιχρισω**: 1 aorist **επεχρισα**; “to spread on, anoint”: **τι επι τι**, anything upon anything, <106> John 9:6 (WH text Tr marginal reading **επεθηκεν**); **τι**, “to anoint” anything (namely, with anything), *ibid.* 11. (Homer, *Odyssey* 21, 179; Lucian, *hist. scrib.* 62).*

{2026} **εποικοδομω**, **εποικοδομω**; 1 aorist **επωκοδομησα**, and without augment **εποικοδομησα** (<104> 1 Corinthians 3:14 T Tr WH; cf. Tdf.’s note on <107> Acts 7:47 (see **οικοδομω**)); passive, present

εποικοδομουμαι; 1 aorist participle **εποικοδομηθεντες**; in the N.T. only in the figurative which likens a company of Christian believers to an edifice or temple; “to build upon, build up” (Vulgate *superaedifico*); absolutely (like our English “build up”) viz. ‘to finish the structure of which the foundation has already been laid,’ *i.e.* in plain language, to give constant increase in Christian knowledge and in a life conformed thereto: ^{<402>}Acts 20:32 (where L T Tr WH **οικοδομησαι** (Vulgate *aedifico*)); ^{<403>}1 Corinthians 3:10; (^{<403>}1 Peter 2:5 Tdf.); **επι τον θεμελιον**, ^{<402>}1 Corinthians 3:12; **τι**, ^{<403>}1 Corinthians 3:14; **εν Χριστω**, with the passive, in fellowship with Christ to grow in spiritual life, ^{<403>}Colossians 2:7; **εποικοδομηθεντες επι τω θεμελιω των αποστολων**, on the foundation laid by the apostles, *i.e.* (dropping the figurative) gathered together into a church by the apostles’ preaching of the gospel, ^{<403>}Ephesians 2:20; **εποικοδομειν εαντον τη πιστει**, ^{<403>}Jude 1:20, where the sense is, ‘resting on your most holy faith as a foundation, make progress, rise like an edifice higher and higher.’ (Thucydides, Xenophon, Plato, others.)*

{2027} εποκελλω: 1 aorist **επωκειλα**; “to drive upon, strike against”: **την ναυν** (*i.e.* “to run the ship ashore”), ^{<4274>}Acts 27:41 RG; see **επικελλω**. (Herodotus 6, 16: 7, 182; Thucydides 4, 26.)*

{2028} επονομαζω: (present passive **επονομαζομαι**); from Herodotus down; the Septuagint for **ηρα**; “to put a name upon, name”; passive “to be named”: ^{<407>}Romans 2:17; cf. Fritzsche at the passage.*

{2029} εποπτευω (participle ^{<402>}1 Peter 2:12 L T Tr WH); 1 aorist participle **εποπτευσαντες**;

1. “to be an overseer” (Homer, Hesiod).

2. universally, “to look upon, view attentively; to watch” (Aeschylus, Demosthenes, others): **τι**, ^{<402>}1 Peter 3:2; **εκ τινος**, namely, **την αναστροφην**, ^{<402>}1 Peter 2:12.*

{2030} εποπτης, εποπτου, ο (from unused **εποπτω**);

1. “an overseer, inspector,” see **επισκοπος**; (Aeschylus, Pindar, others; of God, in 2 Macc. 3:39; 7:35; 3 Macc. 2:21; Additions to ^{<403>}Esther 5:1; **ανθρωπινων εργαων**, Clement of Rome, 1 Corinthians 59,3).

2. “a spectator, eye-witness” of anything: so in ^{<6016>}2 Peter 1:16; inasmuch as those were called **εποπται** by the Greeks who had attained to the third (*i.e.* the highest) grade of the Eleusinian mysteries (Plutarch, Alcib. 22, and elsewhere), the word seems to be used here to designate those privileged to be present at the heavenly spectacle of the transfiguration of Christ.*

{2031} **επος, επεος (επους), το**, “a word”: **ὡς επος ειπειν** (see **ειπον**, 1 a., p. 181a), ^{<8009>}Hebrews 7:9.*

(Synonyms: **επος** seems primarily to designate a word as an articulate manifestation of a mental state, and so to differ from **ρημα** (which see), the mere vocable; for its relation to **λογος** see **λογος** I. 1.)

{2032} **επουρανιος, επουρανιον (ουρανος)**, properly, existing “in or above heaven, heavenly”;

1. “existing in heaven”: **ὁ πατηρ επουρανιος**, *i.e.* God, ^{<4085>}Matthew 18:35 Rec. (**Θεοι, Θεος**, Homer, Odyssey 17, 484; Iliad 6, 131, etc.; 3 Macc. 6:28; 7:6); **ὀι επουρανιοι** the heavenly beings, the inhabitants of heaven, (Lucian, dial. deor. 4, 3; of the gods, in Theocritus, 25, 5): of angels, in opposition to **επιγειοι** and **καταχθονιοι**, ^{<1090>}Philippians 2:10; Ignat. ad Trall. 9, (cf. Polycarp, ad Philipp. 2); **σωματα**, the bodies of the stars (which the apostle, according to the universal ancient conception, seems to have regarded as animate (cf. Lightfoot on Colossians, p. 376; Gfrorer, Philo etc. 2te Aufl., p. 349f; Siegfried, Philo von Alex., p. 306; yet cf. Meyer ed. Heinrici, at the passage), cf. ^{<8807>}Job 38:7; Enoch 18:14ff) and of the angels, ^{<6154>}1 Corinthians 15:40; **ἡ βασιλεια ἡ επουρανιος** (on which see p. 97), ^{<5048>}2 Timothy 4:18; substantially the same as **ἡ πατρις ἡ επουρανιος** ^{<8116>}Hebrews 11:16 and **Ἰερουσαλημ επουρανιω**, ^{<8122>}Hebrews 12:22; **κλησις**, a calling made (by God) in heaven, ^{<8001>}Hebrews 3:1 (others would include a reference to its end as well as to its origin; cf. Lunem. at the passage), cf. ^{<1014>}Philippians 3:14 (Lightfoot cites Philo, plant. Noe sec. 6). The neut. **τα επουρανια** denotes (cf. Winer’s Grammar, sec. 34, 2)

a. “the things that take place in heaven,” *i.e.* the purposes of God to grant salvation to men through the death of Christ: ^{<8012>}John 3:12 (see **επιγειος**).

b. “the heavenly regions,” *i.e.* heaven itself, the abode of God and angels: ^{<4008>}Ephesians 1:3,20 (where Lachmann text **ουρανοις**); ^{<4016>}Ephesians 2:6;

3:10; the lower heavens, or the heaven of the clouds, ^{<4062>}Ephesians 6:12 (cf. B. D. American edition, under the word Air).

c. “the heavenly temple or sanctuary”: ^{<5005>}Hebrews 8:5; 9:23.

2. “of heavenly origin and nature”: ^{<6158>}1 Corinthians 15:48f (opposite to *χοικος*); *ἡ δωρεα ἡ επουρανιος*. ^{<5004>}Hebrews 6:4.*

{2033} *ἑπτα, ὀι, ἄι, τα*, “seven”: ^{<4025>}Matthew 12:45; 15:34; ^{<4005>}Mark 8:5f; ^{<4026>}Luke 2:36; ^{<4003>}Acts 6:3, etc.; often in the Apocalypse; *ὀι ἑπτα*, namely, *διακονοι*, ^{<4208>}Acts 21:8. In ^{<4082>}Matthew 18:22 it is joined (instead of *ἑπτακις*) to the numeral adv. *ἑβδομηκοντακις*, in imitation of the Hebrew [*bæ* ^{<1386>}Psalms 118:164 (^{<139164>}Psalms 119:164); ^{<1246>}Proverbs 24:16; (see *ἑβδομηκοντακις*, and cf. Keil, Commentary on Matthew, the passage cited).

{2034} *ἑπτακις*, (*ἑπτα*), “seven times”: ^{<4082>}Matthew 18:21f; ^{<2704>}Luke 17:4. (Pindar, Aristophanes, others.)*

{2035} *ἑπτακισχιλιοι, ἑπτακισχιλιαι, ἑπτακισχιλια*, “seven thousand”: ^{<5104>}Romans 11:4. (Herodotus)*

{2036} *επω*, see *ειπον*.

{2037} *Εραστος, Εραστου, ὀ*, “Erastus,” (*εραστος* beloved, (cf. Chandler sec. 325; Lipsius, Gram. Untersuch., p. 30)), the name of two Christians:

1. the companion of the apostle Paul, ^{<4422>}Acts 19:22;

2. the city treasurer of Corinth, ^{<5123>}Romans 16:23. Which of the two is meant in ^{<5040>}2 Timothy 4:20 cannot be determined.*

εραυννω, a later and especially Alexandrian (cf. Sturz, Dial. Maced. et Alex., p. 117) form for *ερευνω*, which see. Cf. Tdf. edition 7 min. Proleg., p. 37; (the major edition, p. 34; especially ed. 8 Proleg., p. 81f); Buttmann, 58 (50).

{2038} *εργαζομαι*; deponent middle; imperfect *ειργαζομην* (*ηργαζομην*, ^{<4403>}Acts 18:3 L T Tr WH; (so elsewhere at times; this variant in augment is found in the aorist also); cf. Winer’s Grammar, sec 12, 8; Buttmann, 33 (29f); Stephanus’ Thesaurus iii. 1970 c.; (Curtius, Das

Verbum, i. 124; Cramer, Anecd. 4, 412; Veitch, under the word)); 1 aorist **εἰργασαμην** (**ηργασατο**, ^{<41516>}Matthew 25:16; (26:10); ^{<41416>}Mark 14:6, in T WH, (add, ^{<6008>}2 John 1:8 WH and ^{<58133>}Hebrews 11:33 T Tr WH; cf. references as above)); pf. **εἰργασμαι**, in a pass. sense (cf. Winer's Grammar, sec. 38, 7 e.), ^{<402>}John 3:21, as often in Greek writings (cf. Veitch, under the word); (**εργον**); Sept. for **l [p̄ db̄x̄** sometimes for **hc[;**

1. absolutely,

a. “to work, labor, do work”: it is opposite to inactivity or idleness, ^{<2134>}Luke 13:14; ^{<41517>}John 5:17; 9:4; ^{<5180>}2 Thessalonians 3:10; with addition of **ταις χερσι**, ^{<4042>}1 Corinthians 4:12; ^{<5041>}1 Thessalonians 4:11; with the accusative of time: **νυκτα και ημεραν**, ^{<5038>}2 Thessalonians 3:8 (but L text T Tr WH the genitive, as in ^{<5109>}1 Thessalonians 2:9 (see **ημερα**, 1 a.); cf. Winer's Grammar, sec. 30, 11 and Ellic. on ^{<5485>}1 Timothy 5:5); with the predominant idea of working for pay, ^{<4023>}Matthew 21:28 (**εν τω αμπελωνι**); ^{<4485>}Acts 18:3; ^{<4006>}1 Corinthians 9:6; ^{<5012>}2 Thessalonians 3:12; according to the conception characteristic of Paul, **ὁ εργαζομενος** he that does works conformed to the law (Germ. *der Werkthatige*): ^{<5044>}Romans 4:4f.

b. “to trade, to make gains by trading,” (cf. our “do business”): **εν τινι**, with a thing, ^{<41516>}Matthew 25:16 (often so by Demosthenes).

2. transitive,

a. (“to work,” *i.e.*) “to do, work out”: **τι**, ^{<5023>}Colossians 3:23; ^{<6008>}2 John 1:8 (with which (according to reading of L T Tr text) cf. ^{<41558>}1 Corinthians 15:58 end); **μηδεν**, ^{<5311>}2 Thessalonians 3:11 **εργον**, ^{<4434>}Acts 13:41 (**l [p̄ l [p̄** ^{<5005>}Habakkuk 1:5); **εργον καλον εις τινα**, ^{<4060>}Matthew 26:10; **εν τινι** (the dative of person (cf. Winer's Grammar, 218 (205))), ^{<4146>}Mark 14:6 (Rec. **εις εμε**); **εργα**, “wrought,” passive, ^{<4021>}John 3:21; **τα εργα του Θεου**, what God wishes to be done, ^{<4025>}John 6:28; 9:4; **του κυριου**, to give one's strength to the work which the Lord wishes to have done, ^{<4160>}1 Corinthians 16:10; **το αγαθον**, (^{<4120>}Romans 2:10); ^{<4025>}Ephesians 4:28; **προς τινα**, ^{<4160>}Galatians 6:10; **κακον τινι τι**, ^{<6130>}Romans 13:10 (**τινα τι** is more common in Greek writings. (Kühner, sec. 411, 5)); **τι εις τινα**, ^{<4005>}3 John 1:5, with the accusative of virtues or vices, (“to work, *i.e.*) “to exercise, perform, commit”: **δικαιοσυνην**, ^{<4405>}Acts 10:35; ^{<58133>}Hebrews

11:33, (<940> Psalm 14:2 (<940> Psalm 15:2); <910> Zephaniah 2:3); **την ανομιαν**, <4023> Matthew 7:23 (<946> Psalm 5:6 and often in Sept.); **ἀμαρτιαν**, <900> James 2:9. **σημειον**, bring to pass, effect, <940> John 6:30; **τα ἱερα**, to be busied with the holy things, *i.e.* to administer those things that pertain to worship, which was the business of priests and among the Jews of the Levites also, <903> 1 Corinthians 9:13; **την θαλασσαν** literally, “work the sea” (*mare exerceo*, Justin Martyr, hist. 43, 3), *i.e.* to be employed on (cf. “do business on,” <9423> Psalm 107:23) and make one’s living from it, <6817> Revelation 18:17 (so of sailors and fishermen also in native Greek writings, as Aristot. probl. 38, 2 (p. 966{b}, 26); Dionysius Halicarnassus, Antiquities 3, 46; App. Punic. 2; (Lucian, de elect. 5; Winer’s Grammar, 223 (209))). “to cause to exist, produce”: **τι**, so (for R G **κατεργαζεται**) <970> 2 Corinthians 7:10 L T Tr WH; <900> James 1:20 L T Tr WH.

b. “to work for, earn by working, to acquire,” (cf. Germ. *erarbeiten*): **την βρωσιν**, <902> John 6:27 (**χρηματα**, Herodotus 1, 24; **τα επιτηδεια**, Xenophon, mem. 2, 8, 2; Demosthenes 1358, 12; **αργυριον**, Plato, Hipp., major edition, p. 282 d.; **βιον**, Andocides (405 B. C.) myst. (18, 42) 144 Bekker; **θησαυρους**, Theodotion, <916> Proverbs 21:6; **βρωμα**, Palaeph. 21, 2; others); according to many interpreters also <900> 2 John 1:8; but see 2 a. above. (Compare: **κατεργαζομαι**, **περιεργαζομαι**, **προσεργαζομαι**.)*

{2039} **εργασια**, **εργασιας**, ἡ, (**εργαζομαι**);

1. equivalent to **το εργαζεσθαι**, “a working, performing”: **ακαθαρσιας**, <909> Ephesians 4:19.

2. “work, business”: <925> Acts 19:25 (Xenophon, oec. 6, 8, et al.).

3. “gain got by work, profit”: <969> Acts 16:19; **παρεχειν εργασιαν τινη**, <966> Acts 16:16; 19:24 (yet others refer this to 2 above); (Xenophon, mem. 3, 10, 1; cyneg. 3, 3; Polybius 4, 50, 3).

4. “endeavor, pains” (A.V. “diligence”): **διδωμι εργασιαν**, after the Latinism *operam do*, <928> Luke 12:58 (Hermog. de invent. 3, 5, 7).*

{2040} **εργατης**, **εργατου**, ὁ (**εργαζομαι**);

1. as in Greek writings “a workman, a laborer”: usually one who works for hire, <900> Matthew 10:10; <907> Luke 10:7; <958> 1 Timothy 5:18; especially an agricultural laborer, <985> Matthew 9:37f; 20:1f,8; <900> Luke 10:2; <904> James 5:4 (Sap. 17:16); those whose labor artificers employ (*i.e.* “workmen” in

the restricted sense), ^{<4192>}Acts 19:25 (opposed to **τοὺς τεχνίταις** (A.V. “craftsmen”), ^{<4191>}Acts 19:24), cf. Bengel at the passage; those who as teachers labor to propagate and promote Christianity among men: ^{<4111>}2 Corinthians 11:13; ^{<3192>}Philippians 3:2; ^{<5121>}2 Timothy 2:15, cf. ^{<1087>}Matthew 9:37f; ^{<2102>}Luke 10:2.

2. “one who does, a worker, perpetrator”: **της αδικιας**, ^{<2137>}Luke 13:27 (**της ανομιας**, 1 Macc. 3:6; **των καλων και σεμνων**, Xenophon, mem. 2, 1, 27).*

{2041} **εργον, εργου, το**, anciently **Φεργον** (German *Werk*, (English “work”; cf. Vanicek, p. 922)); the Septuagint for **l [pohdbō]** and countless times for **hkal m]** and **hc[]naē** “work,” *i.e.*

1. “business, employment, that with which anyone is occupied”: ^{<4134>}Mark 13:34 (**διδοναι τινι το εργον αυτου**); ^{<4445>}Acts 14:26 (**πληρουν**); ^{<5401>}1 Timothy 3:1; thus of the work of salvation committed by God to Christ: **διδοναι** and **τελειουν**, ^{<6174>}John 17:4; of the work to be done by the apostles and other Christian teachers, as well as by the presiding officers of the religious assemblies, ^{<4112>}Acts 13:2; 15:38; ^{<3151>}1 Thessalonians 5:13; ^{<3102>}Philippians 1:22; **το εργον τινος**, genitive of the subjunctive, the work which one does, service which one either performs or ought to perform, ^{<3151>}1 Thessalonians 5:13; **εργον ποιειν τινος** to do the work of one (*i.e.* incumbent upon him), **ευαγγελιστου**, ^{<5045>}2 Timothy 4:5; **το εργον τινος** *i.e.* assigned by one and to be done for his sake: **το εργον του Θεου τελειουν**, used of Christ, ^{<3134>}John 4:34; (**του**) **Χριστου** (WH text Tr marginal reading **κυριου**), ^{<3181>}Philippians 2:30; **του κυριου**, ^{<6151>}1 Corinthians 15:58; 16:10; with genitive of thing, **εις εργον διακονιας**, ^{<4012>}Ephesians 4:12, which means either to the work in which the ministry consists, the work performed in undertaking the ministry, or to the execution of the ministry. of that which one undertakes to do, “enterprise, undertaking”: ^{<4153>}Acts 5:38 (^{<6151>}Deuteronomy 15:10; Sap. 2:12).

2. “any product whatever, anything accomplished by hand, art, industry, mind” (equivalent to **ποιημα, κτισμα**): ^{<4181>}1 Corinthians 3:13-15; with the addition of **των χειρων**, things formed by the hand of man, ^{<4174>}Acts 7:41; of the works of God visible in the created world, ^{<3110>}Hebrews 1:10, and often in the Septuagint; **τα εν τη γη εργα**, the works of nature and of art (Bengel), ^{<6180>}2 Peter 3:10; of the arrangements of God for men’s salvation: ^{<4151>}Acts 15:18 Rec.; **το εργον του Θεου**, what God works in

man, *i.e.* a life dedicated to God and Christ, ^{<5140>}Romans 14:20; to the same effect, substantially, **εργον αγαθον**, ^{<3006>}Philippians 1:6 (see **αγαθος**, 2); **τα εργα του διαβολου**, sins and all the misery that springs from them, ^{<688>}1 John 3:8.

3. “an act, deed, thing done”: the idea of working is emphasized in opposed to that which is less than work, ^{<3025>}James 1:25; ^{<3016>}Titus 1:16; **το εργον** is distinguished from **ὁ λογος**: ^{<2249>}Luke 24:19; ^{<5158>}Romans 15:18; ^{<7011>}2 Corinthians 10:11; ^{<5087>}Colossians 3:17; ^{<3027>}2 Thessalonians 2:17; ^{<688>}1 John 3:18 (Sir. 3:8); plural **εν λογοις και εν εργαις**, ^{<4472>}Acts 7:22 (4 Macc. 5:38 (37)); for the same or similar contrasts, common in Greek writings, see Fritzsche on Romans, iii., p. 268f; Bergler on Alciphron, p. 54; Bornemann and Kühner, on Xenophon, mem. 2, 3, 6; Passow, under the word, p. 1159; (Liddell and Scott, under the word, I. 4; Lob. Paralip., pp. 64f, 525f)). **εργα** is used of the acts of God — both as creator, ^{<3040>}Hebrews 4:10; and as governor, ^{<6908>}John 9:3; ^{<4134>}Acts 13:41; ^{<683>}Revelation 15:3; of sundry signal acts of Christ, to rouse men to believe in him and to accomplish their salvation: ^{<4012>}Matthew 11:2 (cf. **εργα της σοφιας** ^{<4019>}Matthew 11:19 T WH Tr text), and especially in the Gospel of John, as ^{<680>}John 5:20,36; 7:3; 10:38; 14:11f; 15:24, (cf. Grimm, Instit. theol. dogmat., p. 63, edition 2); they are called **τα εργα του πατρος**, *i.e.* done at the bidding and by the aid of the Father, ^{<6087>}John 10:37; 9:3f, cf. ^{<3025>}John 10:25,32; 14:10; **καλα**, as beneficent, ^{<6082>}John 10:32f; and connected with the verbs **δεικνυναι**, **ποιειν**, **εργαζεσθαι**, **τελειουν**. **εργα** is applied to the conduct of men, measured by the standard of religion and righteousness — whether bad, ^{<4238>}Matthew 23:3; ^{<2148>}Luke 11:48; ^{<680>}John 3:20; ^{<6086>}Revelation 2:6; 16:11, etc.; or good, ^{<682>}John 3:21; ^{<3024>}James 2:14,17f,20-22,24-26; 3:13; ^{<6086>}Revelation 2:5,9 (Rec.),19; 3:8; **νομος εργαων**, the law which demands good works, ^{<6827>}Romans 3:27; with a suggestion of toil, or struggle with hindrances, in the phrase **καταπαυειν απο των εργαων αυτου**, ^{<3040>}Hebrews 4:10; to recompense one **κατα τα εργα αυτου**, ^{<6816>}Romans 2:6; ^{<3044>}2 Timothy 4:14; ^{<6023>}Revelation 2:23 (^{<6001>}Psalms 61:13 (^{<6021>}Psalms 62:13)), cf. ^{<7115>}2 Corinthians 11:15; ^{<6816>}Revelation 18:6; 20:12f; the singular **το εργον** is used collectively of an aggregate of actions (German *das Handeln*), ^{<3004>}James 1:4; **τινος**, the genitive of person and subjunctive, his whole way of feeling and acting, his aims and endeavors: ^{<6814>}Galatians 6:4; ^{<6017>}1 Peter 1:17; ^{<6022>}Revelation 22:12; **το εργον του νομου**, the course of action demanded by the law, ^{<6825>}Romans 2:15. With epithets: **αγαθον εργον**, *i.e.*

either “a benefaction,” ^{<4008>}2 Corinthians 9:8; plural ^{<4086>}Acts 9:36; or every good work springing from piety, ^{<8107>}Romans 2:7; ^{<5010>}Colossians 1:10; ^{<5127>}2 Thessalonians 2:17; ^{<6016>}Titus 1:16; ^{<5021>}2 Timothy 2:21; 3:17; ^{<8131>}Hebrews 13:21 (T WH omit **εργον**); plural ^{<6010>}Ephesians 2:10; or “what harmonizes with the order of society,” ^{<6138>}Romans 13:3; ^{<6081>}Titus 3:1; **εργον καλον**, “a good deed, noble action” (see **καλος**, b. and c.): ^{<4050>}Matthew 26:10; ^{<4146>}Mark 14:6; plural (often in Attic writings), ^{<4056>}Matthew 5:16; ^{<5450>}1 Timothy 5:10,25; 6:18; ^{<5017>}Titus 2:7; 3:8,14; ^{<5814>}Hebrews 10:24; ^{<4012>}1 Peter 2:12; **τα εργα τα εν δικαιοσυνη** equivalent to **τα δικαγια**, ^{<6185>}Titus 3:5; **τα εργα του Θεου**, the works required and approved by God, ^{<6068>}John 6:28 (^{<6110>}Jeremiah 31:10 (^{<2480>}Jeremiah 48:10); 1 Esdr. 7:9, 15), in the same sense **εργα μου** *i.e.* of Christ, ^{<4026>}Revelation 2:26; **εργον πιστεως**, wrought by faith, the course of conduct which springs from faith, ^{<5008>}1 Thessalonians 1:3; ^{<5011>}2 Thessalonians 1:11; **εργα αξια της μετανοιας**, ^{<4081>}Acts 26:20; **εργα πεπληρωμενα ενωπιον του Θεου**, ^{<6082>}Revelation 3:2; **εργα πονηρα**, ^{<5021>}Colossians 1:21; ^{<6011>}2 John 1:11, cf. ^{<6089>}John 3:19; 7:7; ^{<6082>}1 John 3:12; **εργα νεκρα**, works devoid of that life which has its source in God, works so to speak unwrought, which at the last judgment will fail of the approval of God and of all reward: ^{<6081>}Hebrews 6:1; 9:14; **ακαρπα**, ^{<4051>}Ephesians 5:11 (**αχρηστα**, Sap. 3:11; the wicked man **μετα των εργαων αυτου συναπολειται**, the Epistle of Barnabas 21, 1); **ανομα**, ^{<6008>}2 Peter 2:8; **εργα ασεβειας**, ^{<6015>}Jude 1:15; **του σκοτους**, done in darkness, ^{<6132>}Romans 13:12; ^{<4051>}Ephesians 5:11; (opposed to **εργα του φωτος**, ^{<6132>}Romans 13:12 L marginal reading); in Paul’s writings **εργα νομου**, works demanded by and agreeing with the law (cf. Wieseler, commentary iib. d. Br. an d. Gal., p. 194ff): ^{<6181>}Romans 3:20,28; 9:32 Rec.; ^{<6126>}Galatians 2:16; 3:2,5,10; and simply **εργα**: ^{<6042>}Romans 4:2,6; 9:12 (11); ^{<6082>}Romans 9:32 G L T Tr WH; ^{<6106>}Romans 11:6; ^{<4010>}Ephesians 2:9; ^{<5009>}2 Timothy 1:9 (see **δικαιω**, 3 b.). **τα εργα τινος ποιειν**, to do works the same as or like to those of another, to follow in action another’s example: Abraham’s, ^{<6089>}John 8:39; that of the devil, ^{<6084>}John 8:41.

{2042} **ερεθιζω**; 1 aorist **ηρεθισα**; (**ερεθω** to excite); “to stir up, excite, stimulate”: **τινα**, in a good sense, ^{<6002>}2 Corinthians 9:2; as common in Greek writings from Homer down, in a bad sense, “to provoke”: ^{<5021>}Colossians 3:21, where Lachmann **παροργιζετε**.*

{2043} ερειδω: “to fix, prop firmly”; intransitive, 1 aorist participle ερεισασα (ἡ πρῶρα), “stuck” (R. V. “struck”), ^{<424>}Acts 27:41. (From Homer down.)*

{2044} ερευγομαι: future ερευξομαι;

1. “to spit or spue out” (Homer).

2. “to be emptied, discharge itself,” used of streams (Appendix Mithr. c. 103); with the accusative “to empty, discharge, cast forth,” of rivers and waters: ^{<6110>}Leviticus 11:10 the Septuagint

3. by a usage foreign to classic Greek (Winer’s Grammar, 23 (22f)), “to pour forth words, to speak out, utter”: ^{<1035>}Matthew 13:35 (^{<19712>}Psalm 77:2 (^{<19812>}Psalm 78:2); cf. ^{<1983>}Psalm 18:3 (^{<198>}Psalm 19:3); 144:7 (Alexandrian LXX)). The word is more fully treated of by Lobeck ad Phryn., p. 63; (cf. Rutherford, New Phryn., p. 138).*

{2045} ερευναω, ερευνω; 1 aorist imperative ερευνησον; (ἡ ερευνα “a search”); from Homer down; “to search, examine into”: absolutely, ^{<105>}John 7:52; τι, ^{<115>}John 5:39; ^{<187>}Romans 8:27; ^{<120>}1 Corinthians 2:10; ^{<123>}Revelation 2:23 with which passage cf. ^{<241>}Jeremiah 11:20; 17:10; 20:12; followed by an indirect question, ^{<111>}1 Peter 1:11 (^{<1008>}2 Samuel 10:3; ^{<117>}Proverbs 20:27). The form εραυναω (which see in its place) T Tr WH have received everywhere into the text, but Lachmann only in ^{<123>}Revelation 2:23. (Compare: εξερευναω.)*

{2047} ερημια, ερημιας, ἡ (ερημος), “a solitude, an uninhabited region, a waste”: ^{<153>}Matthew 15:33; ^{<104>}Mark 8:4; ^{<313>}Hebrews 11:38; opposed to πολις, ^{<116>}2 Corinthians 11:26, as in Josephus, Antiquities 2, 3, 1.*

{2048} ερημος, ερημον (in classic Greek also ερημος, ερημη, ερημων, cf. Winer’s Grammar, sec. 11, 1; (Buttmann, 25 (23); on its accent cf. Chandler sections 393, 394; Winer’s Grammar, 52 (51)));

1. adjective “solitary, lonely, desolate, uninhabited”: of places, ^{<143>}Matthew 14:13,15; ^{<105>}Mark 1:35; 6:32; ^{<142>}Luke 4:42; 9:10 (R G L), 12; ^{<101>}Acts 1:20, etc.; ἡ ὁδος, leading through a desert, ^{<108>}Acts 8:26 (^{<1024>}2 Samuel 2:24 the Septuagint), see Γαζα, under the end of persons: “deserted by others; deprived of the aid and protection of others, especially of friends, acquaintances, kindred; bereft”; (so often by Greek writers of every age, as

Aeschylus Ag. 862; Pers. 734; Aristophanes pax 112; **ερημος τε και υπο παντων καταλειφθεις**, Herodian, 2, 12, 12 (7 edition, Bekker); of a flock deserted by the shepherd, Homer, Iliad 5, 140): **γυνη**, a woman neglected by her husband, from whom the husband withholds himself, ^{<807>}Galatians 4:27, from ^{<250>}Isaiah 54:1; of Jerusalem, bereft of Christ's presence, instruction and aid, ^{<138>}Matthew 23:38 (L and WH texts omit); ^{<135>}Luke 13:35 Rec.; cf. Bleek, Erklär. d. drei ersten Evv. ii., p. 206 (cf. Baruch 4:19; Additions to ^{<702>}Esther 8:27 (6:13); 2 Macc. 8:35).

2. a substantive, **ἡ ερημος**, namely, **χωρα**; the Septuagint often for **רBdḥi** “a desert, wilderness” (Herodotus 3, 102): ^{<126>}Matthew 24:26; ^{<616>}Revelation 12:6,14; 17:3; **ἄι ερημοι**, desert places, lonely regions: ^{<180>}Luke 1:80; 5:16; 8:29. an uncultivated region fit for pasturage, ^{<194>}Luke 15:4. used of the desert of Judaea (cf. Winer's Grammar, sec. 18, 1), ^{<111>}Matthew 3:1; ^{<103>}Mark 1:3f; ^{<180>}Luke 1:80; 3:2,4; ^{<123>}John 1:23; of the desert of Arabia, ^{<173>}Acts 7:30,36,38,42,44; ^{<115>}1 Corinthians 10:5; ^{<818>}Hebrews 3:8,17. Cf. Winer's RWB under the word Wüste; Furrer in Shenkel see 680ff; (B. D., see under the words, Desert and Wilderness (American edition)).

{2049} **ερημοω, ερημω**: passive (present 3 person singular (cf. Buttmann, 38 (33)) **ερημουται**); perfect participle **ερημωμενος**; 1 aorist **ερημωθην**; (**ερημος**); from Herodotus down; the Septuagint usually for **brjæ byrj h, μω**; “to make desolate, lay waste”; in the N.T. only in the passive: **πολιν**, ^{<619>}Revelation 18:19; to ruin, bring to desolation: **βασιλειαν**, ^{<125>}Matthew 12:25; ^{<117>}Luke 11:17; to reduce to naught: **πλουτον**, ^{<617>}Revelation 18:17 (16); **ερημωμενην και γυμνην ποιειν τινα**, to despoil one, strip her of her treasures, ^{<676>}Revelation 17:16.*

{2050} **ερημωσις, ερημεως, ἡ (ερημοω)**, “a making desolate, desolation”: ^{<115>}Matthew 24:15; ^{<134>}Mark 13:14; ^{<121>}Luke 21:20; see **βδελυγμα**, c. (Arrian exp. Alexandrian LXX 1, 9, 13; the Septuagint several times for **hBrj ; hMvæ** etc.)*

{2051} **εριζω**: (future **ερισω**, cf. Buttmann, 37 (32)); (**ερις**); “to wrangle, engage in strife” (Latin *rix ari*): ^{<129>}Matthew 12:19, where by the phrase **ουκ ερισει** the Evangelist seems to describe the calm temper of Jesus in contrast with the vehemence of the Jewish doctors wrangling together about tenets and practices. ((From Homer down.))*

{2052} ἐριθία (not ἐριθία, cf. Winer's Grammar, sec. 6, 1 g.; (Chandler sec. 99)) (ἐριθία WH; see Iota and Tdf. Proleg., p. 88), ἐριθιας, ἦ (ἐριθελω to spin wool, work in wool, Heliodorus 1, 5; middle in the same sense, Tobit 2:11; used of those who electioneer for office, courting popular applause by trickery and low arts, Aristotle, polit. 5, 3; the verb is derived from ἐριθος working for hire, a hireling; from the Maced. age down, a spinner or weaver, a worker in wool, ^{<2382>}Isaiah 38:12 the Septuagint; a mean, sordid fellow), "electioneering or intriguing for office," Aristotle, pol. 5, 2 and 3 (pp. 1302b, 4 and 1303a, 14); hence, apparently, in the N.T. "a courting distinction, a desire to put oneself forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness": ^{<5184>}James 3:14,16; κατ' ἐριθειαν, ^{<1018>}Philippians 2:3; Ignatius ad Philadelph. sec. 8; ὅτι ἐξ ἐριθιας (see εκ, II. 7), ^{<1016>}Philippians 1:16 (17) (yet see εκ, II. 12 b.); equivalent to contending against God, ^{<1018>}Romans 2:8 (yet cf. Meyer (edited by Weiss) at the passage); in the plural ἄτι ἐριθιαί (Winer's Grammar, sec. 27, 3; Buttman, sec. 123, 2): ^{<7121>}2 Corinthians 12:20; ^{<8161>}Galatians 5:20. See the very full and learned discussion of the word by Fritzsche in his Commentary on Romans, i., p. 143f; (of which a summary is given by Ellicott on ^{<8161>}Galatians 5:20. See further on its derivation, Lobeck, Path. Proleg., p. 365; cf. Winer's Grammar, 94 (89)).*

{2053} ἐριον, ἐριον, το (diminutive of το ερος or ειρος), "wool": ^{<3099>}Hebrews 9:19; ^{<1014>}Revelation 1:14. (From Homer down.)*

{2054} ἐρις, ἐριδος, ἦ, accusative ἐριν (^{<3015>}Philippians 1:15), pl. ἐριδες (^{<4011>}1 Corinthians 1:11) and ερεις (^{<7121>}2 Corinthians 12:20 (R G Tr text; ^{<8161>}Galatians 5:20 R G WH marginal reading); ^{<1019>}Titus 3:9 (R G L Tr); see (WH's Appendix, p. 157); Lob. ad Phryn., p. 326; Matthiae, sec. 80 note 8; Alexander Buttman (1873) Ausf. Spr., p. 191f; (Winer's Grammar, 65 (63); Buttman, 24 (22))); "contention, strife, wrangling": ^{<1019>}Romans 1:29; 13:13; ^{<4011>}1 Corinthians 1:11; 3:3; ^{<7121>}2 Corinthians 12:20; ^{<8161>}Galatians 5:20; ^{<3015>}Philippians 1:15; ^{<5104>}1 Timothy 6:4; ^{<1019>}Titus 3:9. (From Homer down.)*

{2055} ἐριφιον, ἐριφιου, το, and ἐριθος, ἐριφιου, ὄ, "a kid, a young goat": ^{<1252>}Matthew 25:32f; ^{<2159>}Luke 15:29. (Ath. 14, p. 661 b.)*

{2057} Ἐρμας, accusative Ἐρμαν (cf. Buttman, 20 (18)), ὄ (Doric for Ἐρμης), "Hermas," a certain Christian (whom Origen and others thought

to be the author of the book entitled “The Shepherd” (cf. Salmon in Dict. of Chris. Biog. under the word Hennas 2): ^{<5164>}Romans 16:14.*

{2058} ἑρμηνεία (WH ἑρμηνία; see Iota), ἑρμηνείας, ἡ (ἑρμηνεύω), “interpretation” (of what has been spoken more or less obscurely by others): ^{<5120>}1 Corinthians 12:10 (L text διερμ. which see); ^{<5145>}1 Corinthians 14:26. (From Plato down.)*

ἑρμηνευτής, ἑρμηνευτοῦ, ὁ (ἑρμηνεύω, which see), “an interpreter”: ^{<5145>}1 Corinthians 14:28 L Tr WH marginal reading (Plato, politic., p. 290 c.; for *χyl mén* ^{<0423>}Genesis 42:23.)*

{2059} ἑρμηνεύω: (present passive ἑρμηνευομαι); (from Ἑρμῆς, who was held to be the god of speech, writing, eloquence, learning);

1. “to explain in words, expound”: (Sophocles, Euripides), Xenophon, Plato, others.

2. “to interpret,” *i.e.* to translate what has been spoken or written in a foreign tongue into the vernacular (Xenophon, an. 5, 4, 4): ^{<5035>}John 1:38 (39) R G T, 42 (43); 9:7; ^{<5005>}Hebrews 7:2. (2 Esdr. 4:7 for *μῆετᾶ* (Compare: *διερμηνεύω, μεθερμηνεύω*.)*)

{2060} Ἑρμῆς, accusative Ἑρμην, ὁ, proper name, “Hermes”;

1. a Greek deity called by the Romans Mercurius (“Mercury”): ^{<4142>}Acts 14:12.

2. a certain Christian: ^{<5164>}Romans 16:14.*

{2061} Ἑρμογενής (*i.e.* born of Hermes; Tdf. *Ερμογενής*), Ἑρμογενούς, ὁ, “Hermogenes,” a certain Christian: ^{<5015>}2 Timothy 1:15.*

{2062} ἔρπειτον, ἔρπειτου, το (from ἔρπω to creep, crawl, (Latin *serpo*; hence, serpent, and from same root, reptile; Vanicek, p. 1030f)), “a creeping thing, reptile”; by secular writings used chiefly of serpents; in Homer, Odyssey 4, 418; Xenophon, mem. 1, 4, 11 an animal of any sort; in Biblical Greek opposed to quadrupeds and birds, ^{<4102>}Acts 10:12; 11:6; ^{<5023>}Romans 1:23; and to marine animals also, ^{<5015>}James 3:7; on this last passage cf. ^{<0005>}Genesis 9:3. (the Septuagint for *cmr*, and *xrv*.)*

{2063} **ερυθρος, ερυθρα, ερυθρον**, “red”; from Homer down; in the N.T. only in the phrase ἡ **ερυθρα θαλασσα** “the Red Sea” (from Herodotus down (cf. Rawlinson’s Herod. vol. i., p. 143)), *i.e.* the Indian Ocean washing the shores of Arabia and Persia, with its two gulfs, of which the one lying on the east is called the Persian Gulf, the other on the opposite side the Arabian. In the N.T. the phrase denotes the upper part of the Arabian Gulf (the Heroopolite Gulf, so called (*i.e.* Gulf of Suez)), through which the Israelites made their passage out of Egypt to the shore of Arabia: ^{<4073>}Acts 7:36; ^{<8129>}Hebrews 11:29. (the Septuagint for **μυᾶλλς**, “the sea of sedge or sea-weed” (cf. B. D. as below). Cf. Win: RWB under the word Meer rothes; Pressel in Herzog ix., p. 239ff; Furrer in Sehnenkel iv. 150ff; (B. D., see under the words, Red Sea and Red Sea, Passage of; Trumbull, Kadesh-Barnea, p. 352ff).)*

{2064} **ερχομαι**, imperative **ερχου, ερχεσθε** (for the Attic **ιθι, ιτε** from **ειμι**); imperfect **ηρχομην** (for **ηειν** and **ηα** more common in Attic); future **ελυσομαι**; — (on these forms cf. (especially Rutherford, New Phryn., p. 103ff; Veitch, under the word); Matthiae, sec. 234; Alexander Buttmann (1873) Ausf. Spr. ii. 182f; Krüger, sec. 40 under the word; Kühner, sec. 343; Winer’s Grammar, sec. 15 under the word; (Buttmann, 58 (50))); perfect **εληλυθα**; pluperfect **εληλυθειν**; 2 aorist **ηλθον** and (occasionally by L T Tr WH (together or severally) — as ^{<1060>}Matthew 6:10; (^{<4075>}Matthew 7:25,27; 10:13; 14:34; 25:36; ^{<4012>}Mark 1:29; 6:29; ^{<4015>}Luke 1:59; 2:16; 5:7; 6:17; 8:35; 11:2; 23:33; 24:1,23); John (^{<4013>}John 1:39 (40); 3:26); 4:27; (^{<4019>}John 12:9); ^{<4420>}Acts 12:10; (^{<4442>}Acts 14:24); 28:14f etc.) in the Alexandrian form **ηλθα** (see **απερχομαι** at the beginning for references); the Septuagint for **αωθ**, rarely for **hta**; and **Ēl ꝥe** (from Homer down);

I. “to come”;

1. properly,

a. of persons;

[α]. universally, “to come from one place into another,” and used both of persons arriving — as in ^{<4089>}Matthew 8:9; 22:3; ^{<4078>}Luke 7:8; 14:17 (here WH marginal reading read the infinitive, see their Introductory sec. 404), 20; ^{<4377>}John 5:7; ^{<4409>}Acts 10:29; ^{<4217>}Revelation 22:7, and very often; **οι ερχομενοι και οι υπαγοντες**, ^{<4061>}Mark 6:31; — and of those returning,

as in ^{<607>}John 4:27; 9:7; ^{<610>}Romans 9:9. Constructions: followed by **απο** with the genitive of place, ^{<400>}Mark 7:1; 15:21; ^{<448>}Acts 18:2; ^{<710>}2 Corinthians 11:9; with the genitive of person, ^{<465>}Mark 5:35; ^{<442>}John 3:2; ^{<422>}Galatians 2:12, etc.; followed by **εκ** with the genitive of place, ^{<617>}Luke 5:17 (L text **συνερχομαι**); ^{<631>}John 3:31, etc.; followed by **εις** with the accusative of place, “to come into”: as **εις την οικιαν, τον οικον**, ^{<421>}Matthew 2:11; 8:14; ^{<402>}Mark 1:29; 5:38, etc.; **εις την πολιν**, ^{<491>}Matthew 9:1, and many other examples; followed by **εις** “to, toward,” ^{<613>}John 20:3f; **εις το περαν**, of persons going in a boat, ^{<488>}Matthew 8:28; of persons departing **εκ ... εις**, ^{<645>}John 4:54; **δια** with the genitive of place followed by **εις** (Rec. **προς**) “to,” ^{<403>}Mark 7:31; **εις την εορτην**, to celebrate the feast, ^{<645>}John 4:45; 11:56; **εν** with the dative of the thing with which one is equipped, ^{<659>}Romans 15:29; ^{<402>}1 Corinthians 4:21; followed by **επι** with the accusative of place (German *über*, “over”), ^{<443>}Matthew 14:28; (German *auf*), ^{<463>}Mark 6:53; (German *an*), ^{<616>}Luke 19:5; (^{<623>}Luke 23:33 L Tr); ^{<421>}Acts 12:10,12; to with the accusative of the thing, ^{<417>}Matthew 3:7; 21:19; ^{<4113>}Mark 11:13; 16:2; ^{<641>}Luke 24:1; with the accusative of person, ^{<633>}John 19:33; “to one’s tribunal,” ^{<418>}Acts 24:8 Rec.; “against” one, of a military leader, ^{<641>}Luke 14:31; **κατα** with the accusative, ^{<613>}Luke 10:33; ^{<447>}Acts 16:7; **παρα** with the genitive of person, ^{<480>}Luke 8:49 (Lachmann **απο**); with the accusative of place, “to” (the side of), ^{<459>}Matthew 15:29; **προς** “to,” with the accusative of person, ^{<484>}Matthew 3:14; 7:15; (^{<445>}Matthew 14:25 L T Tr WH); ^{<494>}Mark 9:14; ^{<613>}Luke 1:43; ^{<402>}John 1:29; ^{<710>}2 Corinthians 13:1, and very often, especially in the Gospels; **απο τινος** (the genitive of person) **προς τινα**, ^{<386>}1 Thessalonians 3:6; with a simple dative of person (properly, dative commodi or incommodi (cf. Winer’s Grammar, sec. 22, 7 N. 2; Buttmann, 179 (155))): ^{<426>}Matthew 21:5; ^{<616>}Revelation 2:5,16 (examples from Greek authors in Passow, under the word, p. 1184a bottom; (Liddell and Scott, under II. 4)). with adverbs of place: **ποθεν**, ^{<613>}John 3:8; 8:14; ^{<673>}Revelation 7:13; **ανωθεν**, ^{<631>}John 3:31; **οπισθεν**, ^{<467>}Mark 5:27; **ωδε**, ^{<489>}Matthew 8:29; ^{<402>}Acts 9:21; **ενθαδε**, ^{<445>}John 4:15 (R G L Tr), 16; **εκει**, ^{<613>}John 18:3 (cf. Winer’s Grammar, 472 (440)); **που**, ^{<810>}Hebrews 11:8; **εως τινος**, ^{<442>}Luke 4:42; **αχρι τινος**, ^{<416>}Acts 11:5. The purpose for which one comes is indicated — either by an infinitive, Mark (^{<464>}Mark 5:14 L T Tr WH); 15:36; ^{<419>}Luke 1:59; 3:12; ^{<645>}John 4:15 (T WH **διερχομαι**), and very often; or by a future participle, ^{<479>}Matthew 27:49; ^{<427>}Acts 8:27; or by a following **ινα**, ^{<612>}John 12:9; **εις τουτο, ινα**, ^{<442>}Acts 9:21; or by **δια τινα**, ^{<612>}John 12:9. As one who is about to do

something in a place must necessarily come thither, in the popular narrative style the phrases **ερχεται και, ηλθε και**, etc., are usually placed before verbs of action: ^{<4039>}Matthew 13:19, 25; ^{<4028>}Mark 2:18; 4:15; 5:33; 6:29; 12:9; 14:37; ^{<4082>}Luke 8:12, 47; ^{<4065>}John 6:15; 11:48; 12:22; 19:38; 20:19,26; 21:13; ^{<6003>}3 John 1:3; ^{<6075>}Revelation 5:7; 17:1; 21:9; **ερχου και ιδε** (or **βλεπε**), ^{<4046>}John 1:46 (47); 11:34; (and Rec. in) ^{<6081>}Revelation 6:1,3,5,7 (also Griesbach except in ^{<6083>}Revelation 6:3); plural ^{<4039>}John 1:39 (40) ((T Tr WH **ουπεσθε**), see **ειδω**, I. 1 e); — or **ελθων** is used, followed by a finite verb: ^{<4008>}Matthew 2:8; 8:7; 9:10, 18; 12:44; 14:12,33 (R G L); 18:31; 27:64; 28:13; ^{<4075>}Mark 7:25 (Tdf. **εισελθειν**); 12:14,42; 14:45; 16:1; ^{<4467>}Acts 16:37,39; — or **ερχομενος**, followed by a finite verb: ^{<2134>}Luke 13:14; 16:21; 18:5. in other places **ελθων** must be rendered “when I (thou, he, etc.) am come”: ^{<6108>}John 16:8; ^{<4720>}2 Corinthians 12:20; ^{<1027>}Philippians 1:27 (opposed to **απων**).

[β]. “to come” *i.e.* “to appear, make one’s appearance, come before the public”: so **κατ’ εξοχην** of the Messiah, ^{<4036>}Luke 3:16; ^{<4025>}John 4:25; 7:27,31; ^{<8057>}Hebrews 10:37, who is styled preeminently **ὁ ερχομενος**, *i.e.* he that cometh (*i.e.* is about to come) according to prophetic promise and universal expectation, “the coming one” (Winer’s Grammar, 341 (320); Buttman, 204 (176f)): ^{<4008>}Matthew 11:3; ^{<4079>}Luke 7:19f; with **εις τον κοσμον** added, ^{<6164>}John 6:14; 11:27; **εν τω ονοματι του κυριου**, “he who is already coming clothed with divine authority” *i.e.* “the Messiah” — the shout of the people joyfully welcoming Jesus as he was entering Jerusalem — taken from ^{<4370>}Psalms 117:25f (^{<4385>}Psalms 118:26f): ^{<4209>}Matthew 21:9; 23:39; ^{<4110>}Mark 11:9; ^{<4235>}Luke 13:35; 19:38 (Tdf. omits **ερχομενος** (so WH in their first marginal reading)); ^{<6123>}John 12:13. **ερχεσθαι** used of Elijah who was to return from heaven as the forerunner of the Messiah: ^{<4114>}Matthew 11:14; 17:10; ^{<4091>}Mark 9:11-13; of John the Baptist, ^{<4118>}Matthew 11:18; ^{<4073>}Luke 7:33; ^{<6031>}John 1:31; with **εις μαρτυριαν** added, ^{<4007>}John 1:7; of Antichrist, ^{<6118>}1 John 2:18; of “false Christs” and other deceivers, false teachers, etc.: ^{<4245>}Matthew 24:5; ^{<4136>}Mark 13:6; ^{<4208>}Luke 21:8 (in these passages with the addition **επι τω ονοματι μου**, “relying on my name,” *i.e.* arrogating to themselves and simulating my Messianic dignity); ^{<6008>}John 10:8; ^{<47104>}2 Corinthians 11:4; ^{<6008>}2 Peter 3:3; ^{<6670>}Revelation 17:10; with the addition **εν τω ονοματι τω ιδιω** in his own authority and of his own free-will, ^{<4158>}John 5:43. of the Holy Spirit, who is represented as a person coming to be the invisible helper of Christ’s disciples after his departure from the world: ^{<6156>}John

15:26; 16:7,13. of the appearance of Jesus among men, as a religious teacher and the author of salvation: <4019> Matthew 11:19; <4073> Luke 7:34; <4058> John 5:43; 7:28; 8:42; with the addition of εἰς τον κοσμον followed by ἴνα, <4026> John 12:46; 18:37; εἰς κριμα, ἴνα, <4089> John 9:39; followed by a telic infinitive <5015> 1 Timothy 1:15; ερχεσθαι οπισω τινος, after one, <4081> Matthew 3:11; <4007> Mark 1:7; <4015> John 1:15,27,30; ὁ ελθων δι' ὕδατος και ἁιματος, a terse expression for, 'he that publicly appeared and approved himself (to be God's son and ambassador) by accomplishing expiation through the ordinance of baptism and the bloody death which he underwent' (compare p. 210a bottom), <4086> 1 John 5:6; ερχεσθαι followed by a telic infinitive, <4067> Matthew 5:17; 10:34f; <4090> Luke 19:10; followed by ἴνα, <4000> John 10:10; εληλυθεναι and ερχεσθαι εν σαρκι are used of the form in which Christ as the divine Λογος appeared among men: <4042> 1 John 4:2,3 (Rec.); <4007> 2 John 1:7. of the return of Jesus hereafter from heaven in majesty: <4023> Matthew 10:23; <4011> Acts 1:11; <4005> 1 Corinthians 4:5; 11:26; <4082> 1 Thessalonians 5:2; <5010> 2 Thessalonians 1:10; with εν τη δοξη αυτου added, <4067> Matthew 16:27; 25:31; <4088> Mark 8:38; <4006> Luke 9:26; επι των νεφελων (borne on the clouds) μετα δυναμεως και δοξης, <4080> Matthew 24:30; εν νεφελαις, εν νεφελη κ.τ.λ., <4135> Mark 13:26; <4077> Luke 21:27; εν τη βασιλεια αυτου (see εν, I. 5 c., p. 210b top), <4068> Matthew 16:28; <4020> Luke 23:42 (εἰς την βασιλειαν L marginal reading Tr marginal reading WH text)

b. of time. like the Latin *venio*: with nouns of time, as ερχονται ἡμεραι, in a future sense, "will come" (cf. Buttman, 204 (176f); Winer's Grammar, sec. 40, 2 a.), <4029> Luke 23:29; <4088> Hebrews 8:8 from <4088> Jeremiah 38:31 (<4088> Jeremiah 31:31); ελευσονται ἡμεραι, <4095> Matthew 9:15; <4021> Mark 2:20; <4085> Luke 5:35; 17:22; 21:6; ηλθεν ἡ ἡμερα, <4027> Luke 22:7; <4067> Revelation 6:17; ερχεται ὥρα, ὅτε, <4021> John 4:21,23; 5:25; 16:25; followed by ἴνα, <4040> John 16:2,32; ηλθεν, is come, i.e. is present, <4040> John 16:4,21; <4047> Revelation 14:7,15; εληλυθε ἡ ὥρα, ἴνα, <4023> John 12:23; 13:1 (L T Tr WH ηλθεν); 16:32; 17:1; εληλυθει ἡ ὥρα αυτου, had come (Latin *aderat*), <4070> John 7:30; 8:20; ερχεται νυξ, <4000> John 9:4; ἡ ἡμερα του κυριου, <5010> 1 Thessalonians 5:2; καιροι, <4089> Acts 3:19. with names of events that occur at a definite time: ὁ θερισμος, <4065> John 4:35; ὁ γαμος του αρνιου, <4080> Revelation 19:7; ηλθεν ἡ κρισις, <4080> Revelation 18:10. in imitation of the Hebrew אבְּחָאֵ, ἡ, το ερχομενος, ερχομενη, ερχομενον, is equivalent to "to come, future" (cf. Buttman's Grammar and Winer's Grammar, as above): ὁ αιων, <4100> Mark 10:30; <4080> Luke 18:30;

ἡ ἑορτή, ^{<4081>}Acts 18:21 (Rec.); ἡ ὄργη, ^{<5110>}1 Thessalonians 1:10; τα ἐρχομενα, things to come, ^{<6163>}John 16:13 (μυαΒηα the times to come, ^{<3706>}Isaiah 27:6); in the periphrasis of the name of Jehovah, ὁ ὢν και ὁ ἦν και ὁ ἐρχομενος, it is equivalent to εσομενος, ^{<6004>}Revelation 1:4; 4:8. c. of things and events (so very often in Greek authors also); of the advent of natural events: ποταμοι, ^{<4075>}Matthew 7:25 (R G); κατακλυσμος, ^{<2177>}Luke 17:27; λιμος, ^{<4071>}Acts 7:11; of the rain coming down ἐπι της γης, ^{<5067>}Hebrews 6:7; of alighting birds, ^{<1134>}Matthew 13:4,32; ^{<4004>}Mark 4:4; of a voice that is heard (Homer, Iliad 10, 139), followed by εκ with the genitive of place, ^{<4087>}Matthew 3:17 (?); ^{<4097>}Mark 9:7 (T WH Tr marginal reading εγενετο); ^{<6128>}John 12:28; of things that are brought: ὁ λυχνος, ^{<4021>}Mark 4:21 (επιστολη, Libanius, epistle 458; other examples from Greek writings are given in Kypke, Kuinoel, others, on Mark, the passage cited).

2. metaphorically,

a. of Christ's invisible return from heaven, *i.e.* of the power which through the Holy Spirit he will exert in the souls of his disciples: ^{<6148>}John 14:18,23; of his invisible advent in the death of believers, by which he takes them to himself into heaven, ^{<6148>}John 14:3.

b. equivalent to "to come into being, arise, come forth, show itself, find place or influence": τα σκανδαλα, ^{<1887>}Matthew 18:7; ^{<2170>}Luke 17:1; τα αγαθα ^{<6188>}Romans 3:8 (^{<2476>}Jeremiah 17:6); το τελειον, ^{<6130>}1 Corinthians 13:10; ἡ πιστις, ^{<4823>}Galatians 3:23,25; ἡ αποστασια, ^{<5108>}2 Thessalonians 2:3; ἡ βασιλεια του Θεου, equivalent to "be established," ^{<4160>}Matthew 6:10; ^{<2102>}Luke 11:2; 17:20, etc.; ἡ εντολη, equivalent to "became known," ^{<6100>}Romans 7:9. c. with prepositions: εκ της (Lachmann απο) θλιψεως, suffered tribulation, ^{<6074>}Revelation 7:14. followed by εις, "to come (fall) into or unto": εις το χειρον, into a worse condition, ^{<4163>}Mark 5:26; εις πειρασμον, ^{<4148>}Mark 14:38 T WH; εις απελεγμον (see απελεγμος), ^{<4827>}Acts 19:27; εις την ὥραν ταυτην, ^{<6127>}John 12:27; εις κρισιν, to become liable to judgment, ^{<6124>}John 5:24; εις επιγνωσιν, to attain to knowledge, ^{<5104>}1 Timothy 2:4; ^{<5107>}2 Timothy 3:7; εις το φανερον, to come to light, ^{<4022>}Mark 4:22; εις προκοπην εληλυθε, has turned out for the advancement, ^{<5112>}Philippians 1:12; ερχεσθαι εις τι, "to come to a thing," is used of a writer who after discussing other matters passes on to a new topic, ^{<4711>}2 Corinthians 12:1; εις εαντον, to come to one's senses, return to a healthy state of mind, ^{<2157>}Luke 15:17 (Epictetus diss. 3, 1, 15;

Test xii. Patr., test. Jos. sec. 3, p. 702, Fabric edition.). **ερχεσθαι επι τινα** “to come upon one”: in a bad sense, of calamities, ^{<6834>}John 18:4; in a good sense, of the Holy Spirit, ^{<4186>}Matthew 3:16; ^{<4496>}Acts 19:6; “to devolve upon one,” of the guilt and punishment of murder, ^{<4235>}Matthew 23:35. **ερχεσθαι προς τον Ιησουν**, to commit oneself to the instruction of Jesus and enter into fellowship with him, ^{<4164>}John 5:40; 6:35,37,44,45,65; **προς το φως**, to submit oneself to the power of the light, ^{<4480>}John 3:20f.

II. “to go”: **οπισω τινος** (**ΕΙ** **εργαζε**) to follow one, ^{<4064>}Matthew 16:24; (^{<4184>}Mark 8:34 R L Tr marginal reading WH); ^{<4102>}Luke 9:23; 14:27 (^{<0245>}Genesis 24:5,8; 37:17, and elsewhere); **προς τινα**, ^{<2151>}Luke 15:20; **συν τινι**, to accompany one, ^{<4203>}John 21:3 (cf. Buttmann, 210 (182)); **οδον ερχεσθαι**, ^{<4184>}Luke 2:44 (cf. Winer’s Grammar, 226 (212)). (Compare: **ανερχομαι**, **επανερχομαι**, **απερχομαι**, **διερχομαι**, **εισερχομαι**, **εισεισερχομαι**, **παρεισερχομαι**, **συνεισερχομαι**, **εξερχομαι**, **διεξερχομαι**, **επερχομαι**, **κατερχομαι**, **παρερχομαι**, **αντιπαρερχομαι**, **περιερχομαι**, **προερχομαι**, **προσερχομαι**, **συνερχομαι**.)

(Synonyms: **ερχεσθαι** (**βαινειν**) **πορευεσθαι**, **χωρειν** with the N.T. use of these verbs and their compounds it may be interesting to compare the distinctions ordinarily recognized in classic Greek, where **ερχεσθαι** denotes motion or progress generally, and of any sort, hence, to come and (especially **ελθειν**) arrive at, as well as to go (**βαινειν**). **Βαινειν** primarily signifies “to walk, take steps,” picturing the mode of motion; to go away. **πορευεσθαι** expresses motion in general — often confined within certain limits, or giving prominence to the bearing; hence, the regular word for the march of an army **χωρειν** always emphasizes the idea of separation, change of place, and does not, like *e.g.* **πορευεσθαι**, note the external and perceptible motion — (a man may be recognized by his **πορεια**). Cf. Schmidt, chapter xxvii.)

{3004} **ερω**, see **ειπον**.

{2065} **ερωταω**, **ερωτω** ((infinitive **ερωταν** L T Tr, **ερωταν** R G WH; see Iota); imperfect 3 person plural **ηρωτων** and (in ^{<4152>}Matthew 15:23 L T Tr WH, ^{<4104>}Mark 4:10 Tdf.) **ηρωτουσιν**, cf. Buttmann, 44 (38); (Winer’s Grammar, 85 (82); Tdf. Proleg., p. 122; Sophocles’ Lexicon, p. 41; WH’s

Appendix, p. 166; Mullach, Griech. Vulgarspr., p. 252); future **ερωτησω**; 1 aorist **ηρωτησα**; the Septuagint for **l av**; “to ask,” *i.e.*:

1. as in Greek writings from Homer down “to question”: absolutely, ^{<228>}Luke 22:68; ^{<8187>}John 8:7 (R); **τινα**, ^{<8121>}John 9:21; 16:19,30; (^{<8182>}John 18:21 where Rec. **επερωτας**), etc.; with the addition of **λεγων** and the words of the questioner: ^{<1613>}Matthew 16:13; ^{<298>}Luke 19:31 (om. **λεγων**; 23:3 T Tr WH); ^{<8119>}John 1:19,21; 5:12; 9:19; 16:5; **τινα τι** (cf. Winer’s Grammar, sec. 32, 4 a.), ^{<2124>}Matthew 21:24; ^{<4140>}Mark 4:10; ^{<2108>}Luke 20:3; ^{<8123>}John 16:23 (others refer this to 2); **τινα περι τινος**, ^{<1915>}Luke 9:45 (Lachmann, **επερωτησαι**); ^{<8189>}John 18:19.

2. “to ask” *i.e.* “to request, entreat, beg, beseech,” after the Hebrew **l av**; in a sense very rare in secular authors (Josephus, Antiquities 5, 1, 14 (but here the text is uncertain; substitute Antiquities 7, 8, 1; cf. Dr. Ezra Abbot in No. American Revelation for 1872, p. 173 note); Babrius fab. (42, 3); 97, 3; Apoll. synt., p. 289, 20; cf. Winer’s Grammar, pp. 30 and 32): **τινα**, ^{<8146>}John 14:16; with the addition of **λεγων** and the words of the asker, ^{<1023>}Matthew 15:23; ^{<8121>}John 12:21; followed by imperative alone (Buttmann, 272f (234)), ^{<2148>}Luke 14:18f; ^{<1018>}Philippians 4:3; followed by **ινα** (cf. Winer’s Grammar, sec. 44, 8 a.; R. 237 (204)), ^{<4025>}Mark 7:26; ^{<1075>}Luke 7:36; 16:27; ^{<1947>}John 4:47; 17:15; 19:31,38; ^{<8105>}2 John 1:5; ^{<8101>}1 Thessalonians 4:1; by **οπως**, ^{<1078>}Luke 7:3; 11:37; ^{<4231>}Acts 23:20; by the infinitive (Buttmann, 258 (222); cf. Winer’s Grammar, 335 (315)), ^{<1878>}Luke 5:3; 8:37; ^{<8140>}John 4:40; ^{<4088>}Acts 3:3; 10:48; 23:18; ^{<8152>}1 Thessalonians 5:12; **τινα περι τινος**, ^{<1068>}Luke 4:38; ^{<8160>}John 16:9,20; ^{<8156>}1 John 5:16; **υπερ τινος** (followed by **εις** with an infinitive; cf. Buttmann, 265 (228)), ^{<8101>}2 Thessalonians 2:1f; **ερωταν τα** (WH text omits **τα**) **προς ειρηνην** (see **ειρηνη**, 1), ^{<2142>}Luke 14:32. (Synonym: see **αιτεω**, at the end. Compare: **διερωταω**, **επερωταω**.)

{2066} **εσθης**, **εσθητος**, **η** (from **εννυμι**, **εσθην**, hence, it would be more correctly written **εσθης** (so Rec.[^]elz in Luke), cf. Kühner, i., p. 217, 3), formerly **Φεσθης** (cf. Latin *vestis*, German *Weste*, English “vest,” etc.), “clothing, raiment, apparel”: ^{<2231>}Luke 23:11; 24:4 L T Tr WH; ^{<4110>}Acts 1:10 R G; 10:30; 12:21; ^{<8102>}James 2:2f (From Homer down.)*

{2067} **εσθησις** (Rec.[^]elz **εσθησις**), **εσθησεως**, **η** (from **εσθεω**, and this from **εσθης**, which see), “clothing, apparel”: plural, ^{<2240>}Luke 24:4 R G; ^{<4110>}Acts 1:10 L T Tr WH; (cf. Philo, vit. Moys. iii. sec. 18; Eusebius, h.

e. 2, 6, 7 and Heinichen's note). (Rare in secular writings (Aristotle, rhet. 2, 8, 14 variant); cf. Winer's Grammar, sec. 2, 1 c.)*

{2068} **εσθιω** and **εσθω**, which see (lengthened forms of **εδω** (cf. Curtius, *Das Verbum*, ii., p. 429)); imperfect **ησθιον**; 2 aorist **εφαγον** (from **ΦΑΓΩ**); future **φαγομαι** (2 person **φαγεσαι**, ^{<2178>}Luke 17:8 (references under the word **κατακαυχομαι**, at the beginning)), for the classic **εδομαι**, see Alexander Buttmann (1873) *Ausf. Spr.* ii, p. 185; Kühner, i., p. 824; (Winer's Grammar, 89 (85); Buttmann, 58 (51); but especially Veitch, under the word); the Septuagint for **Ι καε** (from Homer down); "to eat"; Vulgate *manduco*, (edo, etc.); (of animals, "to devour");

a. absolutely: ^{<044>}Matthew 14:20f; 15:37,38; 26:26; ^{<1061>}Mark 6:31; 8:8; ^{<3061>}John 4:31, and often; **εν τω φαγειν**, in eating (the supper), ^{<6121>}1 Corinthians 11:21; **διδοναι τινι φαγειν**, to give one (something) to eat, ^{<0466>}Matthew 14:16; 25:35,42; ^{<1063>}Mark 5:43; 6:37; ^{<0913>}Luke 9:13 (and with addition of an accusative of the thing to be eaten, ^{<6161>}John 6:31,52; **εκ τινος**, ^{<3117>}Revelation 2:7; (cf. Winer's Grammar, 198f (187f)); **φερειν τινι φαγειν**, to bring one (something) to eat, ^{<3063>}John 4:33; specifically in opposition to abstinence from certain kinds of food, ^{<5403>}Romans 14:3,20; **εσθειν και πινειν** (and **φαγειν και πιειν**), to use food and drink to satisfy one's hunger and thirst, ^{<6122>}1 Corinthians 11:22; contextually, to be supported at the expense of others, ^{<4101>}1 Corinthians 9:4; not to shun choice food and in a word to be rather a free-liver, opposed to the narrow and scrupulous notions of those who abstain from the use of wine and certain kinds of food, ^{<0119>}Matthew 11:19; ^{<0734>}Luke 7:34; opposed to fasting (**το νηστευειν**), ^{<0653>}Luke 5:33; of those who, careless about other and especially graver matters, lead an easy, merry life, ^{<0729>}Luke 12:19; 17:27f; ^{<6152>}1 Corinthians 15:32 (^{<2213>}Isaiah 22:13); of the jovial use of a sacrificial feast, ^{<6107>}1 Corinthians 10:7 from ^{<0316>}Exodus 32:6; preceded by a negative, to abstain from all nourishment, ^{<4232>}Acts 23:12,21; to use a spare diet, spoken of an ascetic mode of life, ^{<0118>}Matthew 11:18; of fasting, ^{<4009>}Acts 9:9; **εσθειν (και πινειν) μετα τινος**, to dine, feast (in company) with one, ^{<0911>}Matthew 9:11; ^{<1216>}Mark 2:16; ^{<1060>}Luke 5:30; with one (he providing the entertainment), *i.e.* "at his house," ^{<0736>}Luke 7:36; **μετα των μεθουοντων** etc., of luxurious revelling, ^{<0249>}Matthew 24:49; ^{<0226>}Luke 12:45; **επι τραπεζης του Χριστου**, the food and drink spread out on Christ's table, *i.e.* to enjoy the blessings of the salvation procured by Christ

participle **εσθων** in ^{<1006>}Mark 1:6 T Tr WH; (^{<2017>}Luke 10:7 L T Tr WH); ^{<073>}Luke 7:33 L Tr WH, (also 34 WH); the present subjunctive 2 person plural **εσθητε** in ^{<223>}Luke 22:30 L T Tr WH; (cf. **κατεσθιω**). It occurs several times in the Septuagint, as ^{<0710>}Leviticus 17:10; ^{<0749>}Judges 14:9 (Alexandrian LXX); ^{<2301>}Isaiah 9:20; Sir. 20:16; **εσθετε**, ^{<0925>}Leviticus 19:26. Cf. (Tdf. Proleg., p. 81); Buttmann, 58 (51).

{2069} **Εσλει** (T Tr WH (see WH's Appendix, p. 155, and under the word **ει, ι**)) or **Εσλι, ό**, "Esli," one of Christ's ancestors: ^{<0925>}Luke 3:25.*

{2072} **εσοπτρον, εσοπτρου, το (ΟΠΤΩ)**, "a mirror": ^{<4632>}1 Corinthians 13:12; ^{<3023>}James 1:23. (Sap. 7:26; Sir. 12:11; Pindar Nem. 7, 20; Anacreon (530 B. C.) 11, (7 (6)) 3; Plutarch; others) The mirrors of the ancients were made, not of glass (cf. B. D. under the word Glass, at the end), but of steel; Pliny, h. n. 33 (9) 45; 34, (17) 48 (but see the passages just referred to, and B. D. under the word "mirror").*

{2073} **έσπερα, έσπερας, ή (έσπερος** of or at evening), "evening, evening": ^{<408>}Acts 4:3; 28:23; **προς έσπεραν εστιν**, it is toward evening, ^{<229>}Luke 24:29. (From Pindar and Herodotus down.)*

(**έσπερινος, έσπερινη, έσπερινον**, "belonging to the evening, evening": **φυλακη**, ^{<2123>}Luke 12:38 WH (rejected) marginal reading (the Septuagint; Xenophon, Dio Cassius, Athen., others.)*)

{2074} **Εσρωμ** (or **Εσρων** in Luke R^{elz} L text Tr marginal reading; WH **Έσρωμ**, see their Introductory sec. 408), **ό**, "Esrom or Hezrom or Hesron," one of Christ's ancestors: ^{<4008>}Matthew 1:3; ^{<093>}Luke 3:33.*

{2074} (**Εσρων** or **Έσρων** see the preceding word.)

{2078} **εσχατος, εσχατη, εσχατον** (from **εχω, εσχον** adhering, clinging close; (according to others (Curtius, sec. 583 b.) superlative from **εξ**, "the outermost")), the Septuagint for **ἠῶθι ἄστυρj ἄσ** (from Homer down); "extreme, last in time or in place";

1. joined to nouns: **τοπος**, the last in a series of places (A.V. "lowest"), ^{<2141>}Luke 14:9f; in a temporal succession, "the last": **εσχατος εχθρος**, that remains after the rest have been conquered, ^{<4635>}1 Corinthians 15:26; **κοδραντης**, that remains when the rest have one after another been spent, ^{<0125>}Matthew 5:26; so **λεπτον**, ^{<2129>}Luke 12:59; **ή εσχατη σαλπιγξ**, the

trumpet after which no other will sound, ^{<465>}1 Corinthians 15:52, cf. Meyer ad loc.; **ἀι εσχαται πληγαι**, ^{<650>}Revelation 15:1; 21:9; **ἡ εσχατη ἡμερα της ἑορτης**, ^{<803>}John 7:37. When two are contrasted it is equivalent to “the latter,” opposed to **ὁ πρωτος** “the former” (^{<541>}Deuteronomy 24:1-4): thus **τα εργα** (opposed to **των πρωτων**), ^{<629>}Revelation 2:19; **ἡ πλανη**, ^{<126>}Matthew 27:64 (where the meaning is, ‘lest the latter deception, caused by the false story of his resurrection, do more harm than the former, which was about to produce belief in a false Messiah’); **ὁ εσχατος Αδαμ**, the latter Adam, *i.e.* the Messiah (see **Αδαμ**, 1), ^{<456>}1 Corinthians 15:45. **ἡ εσχατη ἡμερα**, “the last day” (of all days), denotes that with which the present age (**μὴ πῶς ἡ ζωὴ αἰῶν**, 3) which precedes the times of the Messiah or the glorious return of Christ from heaven will be closed: ^{<839>}John 6:39f,44 (54); 11:24; 12:48. of the time nearest the return of Christ from heaven and the consummation of the divine kingdom, the following phrases are used: **εσχατη ὥρα**, ^{<428>}1 John 2:18; **εν καιρω εσχατω** ^{<1005>}1 Peter 1:5; **εν εσχατω χρονω**, ^{<618>}Jude 1:18 Rec., **επ’ εσχατου χρονου** ^{<610>}Jude 1:10. Tr WH; **εν εσχαταις ἡμεραις**, ^{<427>}Acts 2:17; ^{<508>}James 5:3; ^{<581>}2 Timothy 3:1; for other phrases of the sort see 2 a. below; **επ’ εσχατων των χρονων**, ^{<603>}1 Peter 1:20 R G, see below.

2. ὁ, ἡ, το εσχατον absolutely or with the genitive,

a. of time: **ὁι εσχατοι**, who had come to work last, ^{<418>}Matthew 20:8,12,(14); the meaning of the saying **εσονται πρωτοι εσχατοι και εσχατοι πρωτοι** is not always the same: in ^{<213>}Luke 13:30 it signifies, those who were last invited to enter the divine kingdom will be first to enter when the opportunity comes, *i.e.* they will be admitted forthwith, while others, and those too who were first among the invited, will be shut out then as coming too late; in ^{<490>}Matthew 19:30; 20:16 it means, the same portion in the future kingdom of God will through his goodness be assigned to those invited last as to those invited first, although the latter may think they deserve something better; cf. ^{<4181>}Mark 10:31. **ὁ πρωτος και ὁ εσχατος** *i.e.* “the eternal,” ^{<611>}Revelation 1:11 Rec., 17; 2:8; 22:13. **εσχατος** as a predicate joined to a verb adverbially (cf. Winer’s Grammar, 131 (124); sec. 54, 2): ^{<4126>}Mark 12:6; **εσχατη** (R G; but see below) **παντων απεθανε**, ^{<4122>}Mark 12:22. **εσχατον, εσχατα**, used substantively (cf. Buttmann, 94 (82) sec. 125, 6) in phrases, of the time immediately preceding Christ’s return from heaven and the consummation of the divine kingdom: **επ’ εσχατου** or **εσχατων των ἡμερων**, ^{<502>}Hebrews 1:2 (1);

<608>2 Peter 3:3 (the Epistle of Barnabas 16, 5); **των χρονων**, <602>1 Peter 1:20; **επ' εσχατου του χρονου**, <608>Jude 1:18 L T (see 1 above, and **επι**, A. II. at the end), cf. Riehm, Lehrbegr. d. Hebräerbriefes, p. 205f **τα εσχατα** with the genitive of person “the last” state of one: <425>Matthew 12:45; <212>Luke 11:26; <602>2 Peter 2:20 (but without the genitive of person). Neuter **εσχατον**, adverb, “lastly”: (with the genitive of person, <4122>Mark 12:22 L T Tr WH); <458>1 Corinthians 15:8.

b. of space: **το εσχατον της γης**, the uttermost part, the end, of the earth, <408>Acts 1:8; 13:47.

c. of rank, grade of worth, “last” *i.e.* “lowest”: <405>Mark 9:35; <400>John 8:9 Rec.; <409>1 Corinthians 4:9.*

{2079} **εσχατως**, adverb, “extremely” (Xenophon, an. 2, 6, 1; Aristotle, others); **εσχατως εχειν** (in extremis esse), “to be in the last gasp, at the point of death”: <4023>Mark 5:23. Diodorus excerpt Vales. p. 242 (*i.e.* from l. 10 sec. 2, 4 Dindorf); Artemidorus Daldianus, oneir. 3, 60. The phrase is censured by the Atticists; cf. Fischer, Deuteronomy vitiiis lexamples etc., p. 704f; Lob. ad Phryn., p. 389; Fritzsche on Mark, p. 178f; (Winer’s 26).*

{2080} **εσω**, adverb (from **εξ**, for **εισω** (fr. Homer on) from **εις**; cf. Winer’s Grammar, 52; (Buttmann, 72 (63); Rutherford, New Phryn., p. 432));

1. “to within, into”: <408>Matthew 26:58; <4154>Mark 14:54; with the genitive <4156>Mark 15:16 (Winer’s Grammar, sec. 54,6).

2. “within”: <405>John 20:26; <4023>Acts 5:23; **ὁ εσω ανθρωπος**, the internal, inner man, *i.e.* the soul, conscience (see **ανθρωπος**, 1 e.), <4046>2 Corinthians 4:16 L T Tr WH; <4022>Romans 7:22; <4036>Ephesians 3:16; **οἱ εσω**, those who belong to the Christian brotherhood (opposed to **οἱ εξω** (which see in **εξω**, 1 a.)), <4052>1 Corinthians 5:12.*

{2081} **εσωθεν** (**εσω**), adverb of place, from Aeschylus and Herodotus down; (1. adverbially); a. “from within” (Vulgate de intus, ab intus, intrinsecus, (etc.)): <4021>Mark 7:21,23; <2107>Luke 11:7; <4005>2 Corinthians 7:5. b. “within” (cf. Winer’s Grammar, sec. 54, 7): <4075>Matthew 7:15; 23:25,27,28; <4008>Revelation 4:8; 5:1 (cf. **γραφω**, 3); **ὁ εσωθεν ανθρωπος**, <4046>2 Corinthians 4:16 R G (see **εσω**, 2); **το εσωθεν**, that which is within, the inside, <2140>Luke 11:40; with the genitive of person equivalent to “your

soul,” ^{<213>}Luke 11:39. (2. as a preposition with the genitive (W sec. 54, 6): ^{<612>}Revelation 11:2 Rec.st (see *εξωθεν*, 2).)*

{2082} *εσωτερος, εσωτερα, εσωτερον* (comparative of *εσω* (cf. Buttmann, 28 (24f))), “inner”: ^{<4462>}Acts 16:24; *το εσωτερον του καταπετασματος*, the inner space which is behind the veil, *i.e.* “the shrine, the Holy of holies,” said of heaven by a figurative expression drawn from the earthly temple, ^{<3669>}Hebrews 6:19.*

{2083} *εταυρος, εταυρου, ο* (from Homer down), the Septuagint [*αε* “a comrade, mate, partner” (A.V. “fellow”): ^{<4116>}Matthew 11:16 (where T Tr WH *τοις ετεροις* (which see 1 b., and cf. WH. Introductory sec. 404)); vocative in kindly address, “friend” (my good friend): ^{<4013>}Matthew 20:13; 22:12; 26:50.*

{2084} *ετερογλωσσος, ετερογλωσσου, ο* (*ετερος* and *γλωσσα*), “one who speaks” (another *i.e.*) “a foreign tongue” (opposed to *ομογλωσσος*): ^{<4301>}Psalms 113:1 (^{<4301>}Psalms 114:1) Aquila; Polybius 24, 9, 5; Strabo 8, p. 333; (Philo, *confus. lingg.* sec. 3; others); but differently in ^{<642>}1 Corinthians 14:21, *viz.* one who speaks what is utterly strange and unintelligible to others unless interpreted see what is said about ‘speaking with tongues’ under *γλωσσα*, 2.*

{2085} *ετεροδιδασκαλω, ετεροδιδασκαλω; (ετερος and διδασκαλος, cf. κακοδιδασκαλειν*, Clement of Rome, 2 Corinthians 10, 5); “to teach other or different doctrine” *i.e.* deviating from the truth: ^{<4008>}1 Timothy 1:3; 6:3. (Ignatius ad Polycarp, 3, and others ecclesiastical writings.)*

{2086} *ετεροζυγω, ετεροζυγω; (ετεροζυγος* yoked with a different yoke; used in ^{<3199>}Leviticus 19:19 of the union of beasts of different kinds, *e.g.* an ox and an ass), “to come under an unequal or different yoke” (Beza, *impari jugo copulor*), “to be unequally yoked”: *τινι* (on the dative see Winer’s Grammar, sec. 31, 10 N. 4; Buttmann, sec. 133, 8), tropically, “to have fellowship with one who is not an equal”: ^{<4764>}2 Corinthians 6:14, where the apostle is forbidding Christians to have contact with idolaters.*

{2087} *ετερος, ετερα, ετερον*, “the other; another, other”; (from Homer on); the Septuagint chiefly for *rtj aat* it refers:

1. to number, as opposed to some former person or thing; a. without the article, “other”: joined to a noun (which noun denotes some number or class within which others are distinguished from the one), ^{<4125>} Matthew 12:45 and ^{<4123>} Luke 11:26, ἑπτα ἕτερα πνευματα, i.e. from the number of the πνευματα or demons seven others, to be distinguished from the one already mentioned; add, ^{<4162>} Mark 16:12; ^{<4161>} Luke 6:6; 9:56, etc.; ^{<4185>} John 19:37; ^{<4184>} Acts 2:40; 4:12, etc.; ^{<4178>} Romans 7:3; 8:39; 13:9; ἕτεραι γενεαι, “other” than the present, i.e. past generations, ^{<4185>} Ephesians 3:5; as in classical Greek αλλος, so sometimes also ἕτερος is elegantly joined to a noun that is in apposition: twice so in Luke, viz. ἕτεροι δυο κακουργοι two others, who were malefactors (Alexander Buttmann (1873) differently sec. 150, 3), ^{<4233>} Luke 23:32; ἕτερους ἑβδομηκοντα equivalent to ἕτερους μαθητας, οἱτινες ησαν ἑβδομηκοντα ^{<4201>} Luke 10:1; *reliqua privata aedificia* for ‘the rest of the buildings, which were private’ Caesar b. g. 1, 5; cf. Bornemann, Scholia ad Luc., p. 147f; Winer’s Grammar, 530 (493); (Josephus, contra Apion 1, 15, 3 and Müller’s note). simply, without a noun, equivalent to αλλος τις “another,” ^{<4189>} Luke 9:59; 22:58; ^{<4122>} Acts 1:20; ^{<4174>} Romans 7:4; ἕτεροι πολλοι, ^{<4150>} Matthew 15:30; ^{<4183>} Luke 8:3; ^{<4155>} Acts 15:35; ουδεν ἕτερον, ^{<4172>} Acts 17:21; ἕτερα, other matters, ^{<4189>} Acts 19:39 R G T; πολλα και ἕτερα, many other things also (hardly “also,” see και, I. 3; cf. remark under the word πολυς, d. a. at the end), ^{<4185>} Luke 3:18; ἕτερος with the genitive of person ^{<4019>} Galatians 1:19; τα ἕτερων (opposed to τα ἑαυτου), ^{<51104>} Philippians 2:4; ἕτερων with τις added, ^{<4183>} Acts 8:34; neuter ^{<50110>} 1 Timothy 1:10; (εν ἕτερω, introducing a quotation, ^{<51105>} Hebrews 5:6, cf. Winer’s 592 (551) — but in ^{<4135>} Acts 13:35 supply ψαλμω). in partitive formulas: αλλοι ... ἕτεροι δε, ^{<51135>} Hebrews 11:36 cf. ^{<4123>} Acts 2:13; ὁ πρωτος ... ἕτερος, ^{<4149>} Luke 14:19f; 16:7; ὁ δευτερος ... ἕτερος, ^{<4210>} Luke 19:20 (where L T Tr WH ὁ ἕτερος); τινες ... ἕτεροι δε, ^{<4116>} Luke 11:16; ὦ μεν ... αλλω δε ... ἕτερω δε ... αλλω δε, ^{<4121>} 1 Corinthians 12:9f; ὁι μεν ... αλλοι (L ὁι) δε ... ἕτεροι δε, ^{<4164>} Matthew 16:14. b. with the article, “the other” (of two): οἱ ἕτεροι, the others, the other party, ^{<4116>} Matthew 11:16 T Tr WH (see ἑταιρος). distinctively: εἰς or εἰς ... ὁ ἕτερος, ^{<4164>} Matthew 6:24; ^{<4174>} Luke 7:41; 16:13; 17:34f; 18:10; 23:40; το ἕτερον πλοιον, ^{<4187>} Luke 5:7; ἡ δε ἕτερα namely, ἡμερα, the next day, the day after, ^{<4115>} Acts 20:15; 27:3 (Xenophon, Cyril 4, 6, 10 (others)). ὁ ἕτερος, “the other,” when the relation of conduct to others is under consideration is often put by way of example for “any other person whatever,” and stands for ‘the other

affected by the action in question' (and may be transitive, "thy neighbor, thy fellow," etc.): ^{<811>}Romans 2:1; 13:8; ^{<811>}1 Corinthians 6:1; 10:24,29; 14:17; ^{<810>}Galatians 6:4; (^{<504>}James 4:12 R G); plural **οἱ, ἄι, τα ἕτεροι, ἕτεροι, ἕτερα**, "the others" *i.e.* the "rest," ^{<404>}Luke 4:43. It refers:

2. to quality; "another" *i.e.* "one not of the same nature, form, class, kind; different" (so in Greek writings from Homer down): ^{<873>}Romans 7:23; ^{<421>}1 Corinthians 14:21; 15:40; ^{<710>}2 Corinthians 11:4; ^{<806>}Galatians 1:6; ^{<871>}Hebrews 7:11,13,15; ^{<512>}James 2:25; ^{<807>}Jude 1:7. (Synonym: see **αλλος**.)

{2088} **ἕτερος**, adverb, "otherwise, differently": ^{<185>}Philippians 3:15. (From Homer (apparently) down.)*

{2089} **ετι**, adverb, "as yet, yet, still";

1. of time;

a. of a thing which went on formerly, whereas now a different state of things exists or has begun to exist: added to a participle, ^{<123>}Matthew 27:63; ^{<406>}Luke 24:6,44; ^{<400>}Acts 9:1; 18:18; ^{<516>}2 Thessalonians 2:5; with the gen absolute: **ετι (δε) αυτου λαλουντος**, ^{<426>}Matthew 12:46; 17:5; 26:47; ^{<448>}Mark 14:43; ^{<489>}Luke 8:49; 22:47; add, ^{<492>}Luke 9:42; 24:41; ^{<811>}John 20:1; ^{<404>}Acts 10:44; ^{<818>}Romans 5:8; ^{<808>}Hebrews 9:8; with a finite verb, ^{<870>}Hebrews 7:10; transposed so as to stand at the beginning of a sentence: **ετι γαρ Χριστος οντων ἡμων ασθενων ... απεθανε**, ^{<816>}Romans 5:6; cf. Winer's Grammar, sec. 61, 5, p. 553 (515); (Buttmann, 389 (333)); with another notation of time, so that it may be translated "even" (cf. Latin *jam*): **ετι εκ κοιλιας μητρος**, ^{<415>}Luke 1:15 (**ετι εκ βρεφους**, Anthol. 9, 567, 1; **ετι απ' αρχης**, Plutarch, consol. ad Apoll. 6, p. 104 d.).

b. of a thing which continues at present, "even now": ^{<487>}Mark 8:17 R G; ^{<242>}Luke 14:22; ^{<810>}Galatians 1:10; ^{<657>}1 Corinthians 15:17; with **νυν** added, ^{<811>}1 Corinthians 3:2 (L WH brackets **ετι**); "farther, longer" (where it is thought strange that, when one thing has established itself, another has not been altered or abolished, but is still adhered to or continues): ^{<817>}Romans 3:7; 6:2; 9:19; ^{<851>}Galatians 5:11.

c. with negatives: **ου ... ετι, ουκ ετι**, "no longer, no more," ^{<242>}Luke 16:2; 20:36; 21:1,4; 22:3; **ινα μη ετι** "lest longer, that ... no more,"

^{<610>} Revelation 20:3; **ου μη επι**, ^{<682>} Revelation 3:12; 18:21-23; **ουδεις, μηδεις, ουδεμια, ουδεν επι**, “nobody, nothing more,” ^{<163>} Matthew 5:13; ^{<802>} Hebrews 10:2 (see **μηκετι, ουκετι**).

2. of degree and increase; with the comparative, “even, yet”: ^{<509>} Philippians 1:9; ^{<8075>} Hebrews 7:15 (Winer’s Grammar, 240 (225)). of what remains (“yet”): ^{<445>} John 4:35; 7:33; 12:35; 13:33; ^{<460>} Matthew 19:20; ^{<4126>} Mark 12:6; ^{<282>} Luke 18:22; of what is added, “besides, more, further”: **ετι ἄπαξ**, ^{<826>} Hebrews 12:26f; **ετι ἕνα η δυο**, ^{<1816>} Matthew 18:16; add, ^{<176>} Matthew 26:65; ^{<813>} Hebrews 11:32; **ετι δε** “yea moreover, and further” (Latin *praeterea vero*), ^{<813>} Hebrews 11:36 (Xenophon, mem. 1, 2, 1; Diodorus 1, 74; cf. Grimm on 2 Macc. 6:4); **ετι δε και** (“but” or “yea moreover also” (Latin *praeterea vero etiam*), ^{<246>} Luke 14:26 R G T L marginal reading; ^{<426>} Acts 2:26; **ετι τε και** “and moreover too” (Latin *insuperque adeo*), ^{<246>} Luke 14:26 L text Tr WH; ^{<428>} Acts 21:28 (cf. Buttmann, sec. 149, 8; Winer’s Grammar, 578 (537) note).

{2090} **ἔτοιμαζω**; future **ἔτοιμασω**; 1 aorist **ἤτοιμασα**; perfect **ἤτοιμακα** (^{<424>} Matthew 22:4 L T Tr WH); passive, perfect **ἤτοιμασμαι**; 1 aorist **ἤτοιμασθην**; (**ἔτοιμος**); from Homer down; the Septuagint very often for **ἠεθε** and **ἠκθε** “to make ready, prepare”: absolutely, “to make the necessary preparations, get everything ready,” ^{<247>} Luke 12:47; of preparing a feast, ^{<229>} Luke 22:9,12 (^{<485>} Genesis 43:15; ^{<129>} 1 Chronicles 12:39); with the dative of person, for one: of preparing a lodging, ^{<162>} Luke 9:52 (Winer’s Grammar, 594 (552); Buttmann, sec. 130, 5); a supper, ^{<445>} Mark 14:15; also with a telic infinitive added, ^{<167>} Matthew 26:17; followed by **ἵνα** (cf. Buttmann, 237 (205)), ^{<442>} Mark 14:12; with the accusative of the thing: **ἃ ἤτοιμασας** the things which thou hast prepared (as a store), ^{<221>} Luke 12:20; (**τι διπνησω**, ^{<278>} Luke 17:8); **το αριστον**, ^{<424>} Matthew 22:4; **το πασχα**, ^{<189>} Matthew 26:19; ^{<446>} Mark 14:16; ^{<228>} Luke 22:8,13; **αρωματα**, ^{<256>} Luke 23:56; 24:1; **τοπον τινη**, ^{<642>} John 14:2f; **ξενιαν**, ^{<502>} Philemon 1:22; (**συμβουλιον**, ^{<450>} Mark 15:1 T WH marginal reading, cf. **συμβουλιον**); **την ὁδον κυριου** (by a figurative expression drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable), to prepare the minds of men to give the Messiah a fit reception and secure his blessings: ^{<188>} Matthew 3:3; ^{<408>} Mark 1:3; ^{<474>} Luke 3:4 (from ^{<348>} Isaiah 40:3); 1:76; (**ἵνα ἔτοιμασθῃ ἡ ὁδος των βασιλεων**, ^{<662>} Revelation 16:12); with the accusative of person, **στρατιωτας**, ^{<223>} Acts 23:23; **τινη**

τινα, one for one, ^{<0017>}Luke 1:17; ^{<6907>}ἔαυτον, ^{<6907>}Revelation 19:7; followed by ^{<6907>}ἴνα (cf: Buttmann, 237 (205)), ^{<6906>}Revelation 8:6; ^{<6906>}ἡτοιμασμενη ὡς νυμφη, *i.e.* beautifully adorned, ^{<6907>}Revelation 21:2; ^{<6907>}ἡτοιμασμενη εις τι, prepared *i.e.* fit for accomplishing anything, ^{<8121>}2 Timothy 2:21; ^{<6907>}Revelation 9:7; prepared *i.e.* kept in readiness, ^{<6907>}εις την ὥραν και ἡμεραν etc., for the hour and day namely, predetermined, ^{<6905>}Revelation 9:15. In a peculiar sense God is said ^{<6907>}ἔτοιμασαι τι for men, *i.e.* to have caused good or ill to befall them, almost equivalent to “to have ordained”; of blessings: ^{<0121>}τι, ^{<0121>}Luke 2:31; ^{<6906>}Revelation 12:6; ^{<0121>}τινι τι, ^{<0123>}Matthew 20:23; 25:34; ^{<0100>}Mark 10:40; (^{<6907>}1 Corinthians 2:9); ^{<8116>}Hebrews 11:16; of punishment: ^{<0121>}τινι τι, ^{<0251>}Matthew 25:41. (Compare: ^{<6907>}προετοιμαζω.)*

{2091} ἔτοιμασια, ἔτοιμασιας, ἡ (ἔτοιμαζω), cf. θαυμασια, εικασια, εργασια);

1. “the act of preparing”: ^{<6907>}της τροφης, Sap. 13:12; ^{<6907>}των κλιναριων, Artemidorus Daldianus, oneir. 2, 57.

2. equivalent to ^{<6907>}ἔτοιμοτης, “the condition of a person or thing so far forth as prepared, preparedness, readiness”: Hipp., p. 24 (i. 74, Kühn edition); Josephus, Antiquities 10, 1, 2; readiness of mind (German *Bereitwilligkeit*), ^{<6907>}της καρδιας, ^{<0908>}Psalms 9:38 (^{<0907>}Psalms 10:17): ^{<6907>}εν ἔτοιμασια του ευαγγελιου, with the promptitude and alacrity which the gospel produces, ^{<0905>}Ephesians 6:15.*

{2092} ἔτοιμος (on the accent cf. (Chandler sec. 394); Winer’s Grammar, 52 (51)), ^{<6907>}ἔτοιμη (^{<6905>}2 Corinthians 9:5; ^{<0106>}1 Peter 1:5), ^{<6907>}ἔτοιμον, and ^{<6907>}ἔτοιμος, ^{<6907>}ἔτοιμον (^{<0250>}Matthew 25:10 (cf. WH’s Appendix, p. 157a; Winer’s Grammar, sec. 11, 1; Buttmann, 25 (22))); from Homer down; “prepared, ready”;

a. of things: ^{<0204>}Matthew 22:4,8, ((^{<0447>}Luke 14:17)); ^{<0145>}Mark 14:15 (L brackets ^{<6907>}ἔτοιμασατε); ^{<6905>}2 Corinthians 9:5; “ready to hand”: ^{<6907>}τα ἔτοιμα, the things (made) ready (in advance by others), *i.e.* the Christian churches already founded by them, ^{<7006>}2 Corinthians 10:16; equivalent to “opportune, seasonable,” ^{<6907>}ὁ καιρος, ^{<6906>}John 7:6; ^{<6907>}σωτηρια ἔτοιμη αποκαλουφθηναι, on the point of being revealed, ^{<0106>}1 Peter 1:5.

b. of persons; “ready, prepared”: to do something, ^{<4021>}Acts 23:21; to receive one coming, ^{<0144>}Matthew 24:44; 25:10; ^{<0240>}Luke 12:40; ^{<6907>}προς τι, for (the doing of) a thing, ^{<5100>}Titus 3:1; ^{<0115>}1 Peter 3:15; followed by the

infinitive (cf. Buttmann, 260 (224)), ^{<273>} Luke 22:33; by **του** with an infinitive, ^{<425>} Acts 23:15 (Buttmann, sec. 140, 15; Winer's Grammar, sec. 44, 4 a.); **εν ἔτοιμῳ έχω**, to be in readiness, followed by the infinitive (Philo, leg. ad Gai. sec. 34 under the end): ^{<706>} 2 Corinthians 10:6 (cf. Winer's Grammar, 332 (311)). (For **ἠῶρον**; ^{<291>} Exodus 19:11,15; ^{<688>} Joshua 8:4, etc.)*

{2093} ἔτοιμῳς, adverb (from Thucydides on), “readily”; **ἔτοιμῳς έχω** “to be ready”: followed by an infinitive, ^{<4213>} Acts 21:13; ^{<724>} 2 Corinthians 12:14; ^{<605>} 1 Peter 4:5 ((not WH)). (the Septuagint ^{<785>} Daniel 3:15; Diodorus 16, 28; Josephus, Antiquities 12, 4, 2; 13, 1, 1.)*

{2094} ετος, ετους (the genitive plural **ετων**, cf. Buttmann, 14 (13)), **το**, (from Homer down), Hebrew **הננ**; “a year”: ^{<881>} Luke 3:1; ^{<4073>} Acts 7:30; ^{<802>} Hebrews 1:12; ^{<688>} 2 Peter 3:8; ^{<618>} Revelation 20:3, etc.; **ετη έχειν**, to have passed years, ^{<857>} John 8:57; with **εν ασθενεια** added, ^{<885>} John 5:5 (cf. Winer's Grammar, sec. 32, 6); **ειναι, γινεσθαι, γεγονεναι ετων**, e.g. **δωδεκα**, to be twelve years old (cf. English (a boy) “of twelve years”): ^{<4152>} Mark 5:42; ^{<482>} Luke 2:42; 3:23 (cf. Winer's Grammar, 349 (328)); 8:42; ^{<402>} Acts 4:22; **γεγονυια ελαττον ετων ἑξηκοντα**, less than sixty years old, ^{<589>} 1 Timothy 5:9 (Winer's Grammar, 590 (549)); dative plural, of the space of time within which a thing is done (Winer's Grammar, sec. 31, 9 a.; Buttmann, sec. 133, 26), ^{<821>} John 2:20; ^{<4331>} Acts 13:20; accusative, in answer to the question, “How long?": ^{<488>} Matthew 9:20; ^{<485>} Mark 5:25; ^{<426>} Luke 2:36; 13:7f,11,16; 15:29; ^{<406>} Acts 7:6,36,42; ^{<880>} Hebrews 3:10 (9),17; ^{<612>} Revelation 20:2,4,6. preceded by a preposition: **αοπ**, “from ... on, since,” ^{<888>} Luke 8:43; ^{<552>} Romans 15:23; in the same sense **εκ**, ^{<488>} Acts 9:33; 24:10 (A.V. “of many years”); **δια** with the genitive, ... “years having intervened,” *i.e.* “after” [see **δια**, II. 2): ^{<487>} Acts 24:17; ^{<811>} Galatians 2:1; **εις**, “for ... years,” ^{<229>} Luke 12:19; **επι** with the accusative (see **επι**, C. II. I, p. 235b bottom), “for” (the space of), ^{<4890>} Acts 19:10; **μετα** with the accusative, “after,” ^{<818>} Galatians 1:18; 3:17; **προ** with the genitive, “before” (English “ago”; cf. **προ**, b.), ^{<722>} 2 Corinthians 12:2; **κατ' ετος**, “yearly,” ^{<284>} Luke 2:41. (Synonym: cf. **ενιαυτος**.)

{2095} ευ, adverb (properly, **ευ**, the unused neuter of the adjective **ευς** in Homer), “well”: **ευ πρασσω**, not as many interpreters take it, contrary to ordinary Greek usage, “to do well” *i.e.* “act rightly” (which in Greek is

expressed by *ορθως* or *καλως πρασσω*), but “to be well off, fare well, prosper,” ^{<4159>}Acts 15:29 (R. V. “it shall be well with you”) (Xenophon, mem. 1, 6, 8; 2, 4, 6; 4, 2, 26; oec. 11, 8; Josephus, Antiquities 12, 4, 1; *ὅστις καλως πραττει, ουχι και ευ πραττει*; Plato, Alc. i., p. 116 b.; *ει ευ πραττουσι αδικουντες*, Prot., p. 333 d.; *ει τις αλλος ευ μεν εποιησεν υμας ευ πραττων*, Demosthenes 469, 14; and some began their letters with *ευ πραττειν*, cf. 2 Macc. 9:19; Diogenes Laërtius 3, 61 and Menagius (Menage) in the place cited. In one passage alone, Xenophon, mem. 3, 9, 14, the drift of the discussion permits Socrates to deviate from common usage by attaching to the phrase the notion of right conduct, “acting well”; (yet this sense occurs in ecclesiastical Greek, see *e.g.* Justin Martyr, Apology 1, 28 and Otto’s note; cf. Liddell and Scott, under the word *πρασσω*, IV.)); *ινα ευ σοι γενηται* that it may be well, things may turn out well, with thee, ^{<4168>}Ephesians 6:3 (^{<0123>}Genesis 12:13; (^{<0202>}Exodus 20:12); ^{<0344>}Deuteronomy 4:40; (^{<0346>}Deuteronomy 4:16); Orat. Az. (*i.e.* Song of the Three Children) verse 6); *ευ ποιειν τινα*, to do one good, ^{<4147>}Mark 14:7 (here T omits the accusative; L Tr WH read the dative) (Judith 10:16; Baruch 6:37 (38) (*i.e.* Epistle Jer.); Sir. 14:11; Xenophon, Cyril 1., 6, 30). In commendations, *ευ (δουλε αγαθε)*, “Well! Well done!” ^{<0251>}Matthew 25:21,23; ^{<0297>}Luke 19:17 RG; Xenophon, venat. 6, 20; see *ευγε*.*

{2096} *Ευα* (WH *Ευα* (see their Introduction, sec. 408); Rec. *Ευα*, so G Tr in ^{<5213>}1 Timothy 2:13, where Rst *Ευα*), *Ευας* (Buttmann, 17 (15)), *η*, (hwj explained ^{<0682>}Genesis 3:20), “Eve,” the wife of Adam: ^{<4708>}2 Corinthians 11:3; ^{<5213>}1 Timothy 2:13.*

{2097} *ευαγγελιζω*: 1 aorist *ευηγγελισα* (^{<6007>}Revelation 10:7; 14:6; ^{<0819>}1 Samuel 31:9; ^{<1089>}2 Samuel 18:19; Winer’s Grammar, 71 (69); (Buttmann, 35 (30))); passive, present *ευαγγελιζομαι*; perfect participle *ευηγγελισμενοι* (^{<3042>}Hebrews 4:2); 1 aorist *ευηγγελισθην*; middle, present *ευαγγελιζομαι*; imperfect *ευηγγελιζομην* (^{<4025>}Acts 8:25 L T Tr WH); 1 aorist *ευηγγελισαμην*; (*ευαγγελος* bringing good news); the Septuagint for *rcBj* “to bring good news, to announce glad tidings”; Vulgate *evangelizo* (etc.); used in the O.T. of any kind of good news: ^{<0819>}1 Samuel 31:9; ^{<1022>}2 Samuel 1:20; ^{<3109>}1 Chronicles 10:9; of the joyful tidings of God’s kindnesses, ^{<0990>}Psalms 39:10 (40:10); *το σωτηριον Θεου*, ^{<0952>}Psalms 95:2 (^{<0942>}Psalms 96:2); in particular, of the Messianic blessings: ^{<3419>}Isaiah 40:9; 52:7; 60:6; 61:1, etc.; in the N.T. used especially of the

glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation.

I. In the active (rare in Greek authors also, in fact found only in later Greek, as Polyaen. 5, 7; *ευηγγελικει αυτω*, Dio Cassius, 61, 13; cf. Lob. ad Phryn., p. 268; (Winer's Grammar, 24)): with the dative of the person to whom the news is brought, ^{<607>}Revelation 10:7 Rec.; with the accusative of the person to whom the announcement is made, *ibid.* G L T Tr WH, ^{<646>}Revelation 14:6 R G; by a construction not found elsewhere, *επι τινα* (cf. German *die Borschaft an einen bringen*), *ibid.* G L T Tr WH.

II. Passive (cf. Winer's Grammar, 229 (215); Buttmann, 188 (163)); of persons, "glad tidings are brought to one, one has glad tidings proclaimed to him": ^{<015>}Matthew 11:5; ^{<072>}Luke 7:22; ^{<842>}Hebrews 4:2,6; of things, "to be proclaimed": *ευαγγελιζεται η βασιλεια του Θεου*, the glad tidings are published of the kingdom of God close at hand, ^{<216>}Luke 16:16; *το ευαγγελιον*, the joyful announcement of man's salvation is delivered, ^{<811>}Galatians 1:11 (Buttmann, 148 (129f)); *το ρημα το ευαγγελισθεν εις υμας*, the word of good tidings brought unto you (see *εις*, A. I. 5 b. (cf. Winer's Grammar, 213 (200))), ^{<025>}1 Peter 1:25; impersonally, *ευηγγελισθη τινη*, the good news of salvation was declared, ^{<006>}1 Peter 4:6.

III. as deponent middle (in Greek writings from Aristophanes eqq. 643 down), "to proclaim glad tidings"; specifically, "to instruct (men) concerning the things that pertain to Christian salvation": simply, ^{<006>}Luke 9:6; 20:1; ^{<447>}Acts 14:7; ^{<550>}Romans 15:20; ^{<417>}1 Corinthians 1:17; 9:16,18; *τινη λογω ευηγγελισαμην υμιν ει κατεχετε*, if ye hold fast in your minds with what word (*i.e.* with what interpretation; for he contrasts his own view of Christian salvation with his opponents' doctrine of the resurrection) I preached to you the glad tidings of salvation, ^{<452>}1 Corinthians 15:2. with the dative of person (as common in Greek writings), to anyone: ^{<048>}Luke 4:18 from ^{<2301>}Isaiah 61:1; specifically, to bring to one the good tidings concerning Jesus as the Messiah: ^{<808>}Galatians 1:8; 4:13; ^{<505>}Romans 1:15; *ευαγγελιζειν* with the accusative of the thing: universally, *την πιστιν τινος*, to bring good tidings of the faith in which one excels, ^{<516>}1 Thessalonians 3:6; of Messianic blessings: *ειρηνην*, ^{<406>}Acts 10:36; ^{<505>}Romans 10:15 (R G Tr marginal reading brackets) (from ^{<257>}Isaiah 52:7); *την βασιλειαν του Θεου*, ^{<401>}Luke 8:1; *τα περι της βασιλειας του Θεου*, ^{<442>}Acts 8:12 (where G L T Tr WH omit *τα*;

cf. Josephus, Antiquities 15, 7, 2 ὁ μὲν ... τη γυναικι περι τουτων ευηγγελιζετο); την πιστιν, the necessity of having faith in Christ, <4023>Galatians 1:23. τι τινι (Buttmann, 150 (131)), <4019>Luke 1:19; 2:10; <4178>Acts 17:18 (T Tr WH omit the dative); <4027>Ephesians 2:17; τινι της βασιλειας του Θεου, <4043>Luke 4:43; ευαγγελιζειν Ιησουν τον Χριστον or (so L T Tr WH) τον Χριστον Ιησουν, to proclaim the glad news of Jesus the Christ, <4152>Acts 5:42, and (which comes to the same thing) τον κυριον Ιησουν, <4112>Acts 11:20; τον υιον του Θεου εν τοις εθνεσι, among the Gentiles, <4016>Galatians 1:16; τον Ιησουν τινι, <4185>Acts 8:35; with και την αναστασιν τινι added, <4178>Acts 17:18 (where T Tr WH omit αυτοις); τον λογον, to announce the glad tidings of the Messiah, or of the kingdom of God, or of eternal salvation offered through Christ, <4100>Acts 8:4; τον λογον του κυριου, <4155>Acts 15:35; το ευαγγελιον, <4191>1 Corinthians 15:1; with the dative of the person added to whom it is preached, <4107>2 Corinthians 11:7; τον πλουτον (το πλουτος) του Χριστου εν τοις εθνεσι, among the Gentiles (but L T Tr WH omit εν), <4188>Ephesians 3:8. By a construction unknown to the earlier Greeks (cf. Lob. ad Phryn., p. 268), with the accusative of the person to whom the announcement is made (Winer's Grammar, 223 (209)): <4188>Luke 3:18; <4160>Acts 16:10; <4000>Galatians 1:9 (where it is interchanged with ευαγγελιζειν τινι, <4008>Galatians 1:8; <4012>1 Peter 1:12 (Justin Martyr, Apology 1, 33); τινα τι, accusative of the thing (Alciphron, epistles 3, 12; Heliodorus 2, 10; Eusebius, h. e. 3, 4; (cf. Winer's Grammar, 227 (213); Buttmann, 150 (131))), followed by ὅτι etc. <4133>Acts 13:32; τινα followed by an infinitive <4145>Acts 14:15; τας κωμας, τας πολεις, <4185>Acts 8:25,40; 14:21; (εις τα υπερεκεινα, <4706>2 Corinthians 10:16 (cf. Winer's Grammar, 213 (200), and II. above). Compare: προευαγγελιζομαι.)*

{2098} ευαγγελιον, ευαγγελιου, το (ευαγγελος (cf. ευαγγελιζω)), Hebrew **hrwθB**]and **hrcB**]

1. "a reward for good tidings" (cf. τα διδασκαλια, the fees given the διδασκαλος), Homer, Odyssey 14, 152; Cicero, ad Att. 2, 3 and 12; 13, 40; Plutarch, Demetr. 17; Ages. 33; the Septuagint <1040>2 Samuel 4:10.
2. "good tidings": Lucian, asin. 26; Appendix, b. civ. 4, 20; Plutarch; others; plural the Septuagint <1082>2 Samuel 18:22,25, common text; but in each place ευαγγελια should apparently be restored, on account of <1083>2 Samuel 18:20 ανηρ ευαγγελιας. In the N.T., specifically,

a. “the glad tidings of the kingdom of God soon to be set up,” and subsequently also “of Jesus, the Messiah, the founder of this kingdom”:
^{<4015>}Mark 1:15; 8:35; 10:29; 13:10; 14:9; 16:15; ^{<4013>}Matthew 26:13; with a genitive of the object added: ^{<4023>}Matthew 4:23; 9:35; 24:14; ^{<4014>}Mark 1:14 R L brackets After the death of Christ the term **το ευαγγελιον** comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God; so that it may be more briefly defined as “the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel” (A-S. god-spell (see Skeat, Etymological Dictionary, under the word)): ^{<4157>}Acts 15:7; ^{<4016>}Romans 1:16 G L T Tr WH; 10:16; 11:28; ^{<4015>}1 Corinthians 4:15; 9:14, 18 (G L T Tr WH), 23; 15:1; ^{<4018>}2 Corinthians 8:18; ^{<4012>}Galatians 2:2; ^{<4016>}Ephesians 3:6; 6:19 (L WH brackets **ευαγγελιον**); ^{<5005>}Philippians 1:5,7,12,17 (16); (2:22, cf. **εις**, B. II. 2 d.); ^{<5013>}Philippians 4:3 (15, cf. Clement of Rome, 1 Corinthians 47, 2); ^{<5014>}1 Thessalonians 2:4; ^{<5008>}2 Timothy 1:8,10; with a genitive of the object, the gospel concerning etc.: **του Χριστου** (cf. Winer’s Grammar, 186f (175f)), ^{<4016>}Romans 1:16 Rec.; 15:19,29 Rec.; ^{<4012>}1 Corinthians 9:12,18 (Rec.); ^{<4012>}2 Corinthians 2:12; 9:13; 10:14; ^{<4007>}Galatians 1:7; ^{<5017>}Philippians 1:27; ^{<5012>}1 Thessalonians 3:2; **του κυριου ημων Ιησου Χριστου**, ^{<5008>}2 Thessalonians 1:8 (T Tr WH omit; L brackets **Χριστου**); **του υιου του Θεου**, ^{<4009>}Romans 1:9 cf. ^{<4006>}Mark 1:1; **της σωτηριας υμων**, ^{<4013>}Ephesians 1:13; **της ειρηνης**, ^{<4015>}Ephesians 6:15; **της χαριτος του Θεου**, ^{<4014>}Acts 20:24; **της δοξης του μακαριου Θεου**, ^{<5011>}1 Timothy 1:11; **της δοξης του Χριστου**, ^{<4004>}2 Corinthians 4:4. **η αληθεια του ευαγγελιου**, the truth contained in the gospel (cf. Winer’s Grammar, 236 (221f)), ^{<4015>}Galatians 2:5,14; ^{<5005>}Colossians 1:5; **η ελπις του ευαγγελιου**, the hope which the gospel awakens and strengthens, ^{<5012>}Colossians 1:23; **η πιστις του ευαγγελιου** the faith given the gospel, ^{<5017>}Philippians 1:27; **οι δεσμοι του ευαγγελιου** (see **δεσμος**, at the end), ^{<5013>}Philemon 1:13; **ετερον ευαγγελιον** of another sort, *i.e.* different from the true doctrine concerning Christian salvation, ^{<4006>}Galatians 1:6; ^{<4014>}2 Corinthians 11:4; **αιωνιον ευαγγελιον**, the contents of which were decreed by God from eternity, ^{<6146>}Revelation 14:6. with the genitive of the author; and that

[α]. of the author of the subject-matter or facts on which the glad tidings of man’s salvation rest, and who wished these glad tidings to be conveyed

to men: **το ευαγγελιον του Θεου**, ^{<51516>}Romans 15:16; ^{<47107>}2 Corinthians 11:7; ^{<51017>}1 Thessalonians 2:2,8f; ^{<60417>}1 Peter 4:17; more fully **του Θεου περι του υιου αυτου**, ^{<60017>}Romans 1:1-3.

[β]. of the author of the particular mode in which the subject-matter of the gospel is understood (conception of the gospel) and taught to others; thus Paul calls his exposition of the gospel (and that of the teachers who agree with him), in opposition to that of those teaching differently, **το ευαγγελιον ημων**: ^{<60017>}2 Corinthians 4:3 (cf. **το ευαγγελιον το ευαγγελισθεν υπ' εμου**, ^{<80117>}Galatians 1:11); **κατα το ευαγγελιον μου**, as I expound it, ^{<81017>}Romans 2:16; 16:25; ^{<51018>}2 Timothy 2:8.

[γ]. of him who preaches the gospel: **ημων**, ^{<51015>}1 Thessalonians 1:5; ^{<51014>}2 Thessalonians 2:14. with the genitive of those to whom it is announced: **της περιτομης** (*i.e.* **των περιτετμημενων**), to be preached to the circumcised or Jews; and **το ευαγγελιον της ακροβυστιας**, to be carried to the Gentiles, ^{<81017>}Galatians 2:7.

b. As the Messianic rank of Jesus was proved by his words, his deeds, and his death, “the narrative of the sayings, deeds, and death of Jesus Christ” came to be called **ευαγγελιον**: so perhaps in ^{<40011>}Mark 1:1; for the passage may also mean, ‘glad tidings concerning Jesus Christ began to be proclaimed even as it is written,’ viz. by John the Baptist; cf. DeWette at the passage At length the name was given to a written narrative of the glad tidings; so in the titles of the Gospels, on which see **κατα**, II. 3 c. [α]. (On the ecclesiastical senses of the word, see Sophocles’ Lexicon, under the word.)*

{2099} **ευαγγελιστης, ευαγγελιστου, ο (ευαγγελιζω)**, a Biblical and ecclesiastical word, “a bringer of good tidings, an evangelist” (Vulgate *evangelista*). This name is given in the N.T. to those heralds of salvation through Christ who are not apostles: ^{<42105>}Acts 21:8; ^{<60411>}Ephesians 4:11; ^{<51015>}2 Timothy 4:5. (B. D. under the word Evangelist.)*

{2100} **ευαρεστεω, ευαρεστω**: 1 aorist infinitive **ευαρεστησαι**; perfect infinitive **ευηρεστηκεναι**, and without augment **ευαρεστηκεναι** ^{<81015>}Hebrews 11:5 L WH (cf. WH’s Appendix, p. 162; Buttmann, 35 (30)); “to be well-pleasing”: **τω Θεω** (the Septuagint for **Ēlāh** **hita,myhi ah;** **μ[æ]** ^{<0012>}Genesis 5:22,24; 6:9), ^{<81015>}Hebrews 11:5f. (Sir. 44:16; Philo de Abr. sec. 6; de exsecr. sec. 9; **τινι**, Diodorus 14, 4). Passive present

ευαρεστουμαι; τινι (Buttmann, 188 (163); Winer's Grammar, sec. 39, 1 a.), "to be well pleased with a thing": ^{<5836>}Hebrews 13:16 (Diodorus 3, 55; 20, 79; Diogenes Laërtius 10, 137).*

{2101} ευαρεστος, ευαρεστον (from ευ and αρεστος), "well-pleasing, acceptable": ^{<5172>}Romans 12:2; τινι, to one, ^{<5171>}Romans 12:1; 14:18; ^{<4702>}2 Corinthians 5:9; ^{<4950>}Ephesians 5:10; ^{<5048>}Philippians 4:18; εν τινι, in anything, ^{<5109>}Titus 2:9; εν κυριω (see εν I. 6 b., p. 211b middle), ^{<5183>}Colossians 3:20 (Romans εν); ενωπιον with the genitive of person, in one's judgment: ^{<5821>}Hebrews 13:21. (Sap. 4:10; 9:10; Clement of Alexandria (strom. 2, 19, p. 481, 21 etc.; Justin Martyr, Apology 1, 44, under the end; Clement of Rome, 1 Corinthians 49, 5).) See the following word.*

{2102} ευαρεστως, adverb, "in a manner well-pleasing to one, acceptably": τω Θεω, ^{<5828>}Hebrews 12:28. (Xenophon, mem. 3, 5, 5; gladly, willingly, Epictetus diss. 1, 12, 21; fragment 11.)*

{2103} Ευβουλος, Ευβουλου, ὁ (literally, of good counsel), "Eubulus," a Christian: ^{<5022>}2 Timothy 4:21.*

ευγε, used in commendation, "Well done!" ^{<4997>}Luke 19:17 L T Tr WH. (Aristophanes, Plato, others; the Septuagint for j ah.) Cf. ευ, at the end*

{2104} ευγενης, ευγενες (from ευ and γενος);

1. "well-born, of noble race": ^{<4992>}Luke 19:12 (of a prince); ^{<4015>}1 Corinthians 1:26.

2. "noble-minded": comparative ευγενεστερος, ^{<4471>}Acts 17:11. (the Septuagint; often in Greek writings from Aristophanes and Tragg. down.)*

{2105} ευδια, ευδιας, ἡ (from ευδιος, ευδιον, and this from ευ and Ζευς, genitive Διος, Zeus, the ruler of the air and sky), "a serene sky, fair weather": ^{<4042>}Matthew 16:2 (T brackets WH reject the passage). (Sir. 3:15; Pindar, Aeschylus, Hippocrates, Xenophon, and following.)*

{2106} ευδοκew, ευδοκω; imperfect 1 person plural ευδοκουμεν (^{<5008>}1 Thessalonians 2:8 (where WH after the Vaticanus manuscript ηυδοκουμεν; Winer's Grammar, and Buttmann, as below)); 1 aorist ευδοκησα and (in ^{<5806>}Hebrews 10:6,8, L T Tr; ^{<4015>}1 Corinthians 10:5 L Tr

WH; ^{<615>}Romans 15:26,27 and ^{<518>}1 Thessalonians 3:1 T Tr WH; ^{<412>}Matthew 12:18 T Tr; ^{<4187>}Matthew 3:17 T; ^{<5019>}Colossians 1:19 L marginal reading) **ηυδοκησα**, cf. Lob. ad Phryn., p. 456 and 140; Winer's Grammar, 71 (69); (Buttmann, 34 (30); Tdf. Proleg., p. 120; WH's Appendix, p. 162); (from **ευ** and **δοκεω**, cf. Fritzsche on Romans, ii., p. 370, who treats of the word fully and with his usual learning (cf. Winer's Grammar, 101 (95))); the Septuagint mostly for **ηυρ**; among Greek writers used especially by Polybius, Diodorus, and Dionysius Halicarnassus;

1. as in secular authors, followed by an infinitive, "it seems good to one, is one's good pleasure; to think it good, choose, determine, decide": ^{<412>}Luke 12:32; ^{<412>}1 Corinthians 1:21; ^{<4015>}Galatians 1:15; once followed by the accusative with an infinitive, ^{<5019>}Colossians 1:19 (cf. Lightfoot; Winer's Grammar, sec. 64, 3 b.; Buttmann, sec. 129, 16); with the included idea of kindness accompanying the decision, ^{<615>}Romans 15:26f; "to do willingly" what is signified by the infinitive, "to be ready to," ^{<518>}1 Thessalonians 2:8; "to prefer, choose rather" (A.V. "we thought it good"), ^{<518>}1 Thessalonians 3:1; Sir. 25:16; more fully **μαλλον ευδοκω**, ^{<418>}2 Corinthians 5:8.

2. by a usage peculiar to Biblical writers, followed by **ευ τινι**, "to be well pleased with, take pleasure in," a person or thing (cf. Winer's Grammar, 38, 232 (218); Buttmann, 185 (160)): ^{<4187>}Matthew 3:17; 12:18 Tr; 17:5; ^{<4011>}Mark 1:11; ^{<412>}Luke 3:22 (on the tense in the preceding passage cf. Winer's Grammar, 278 (261); Buttmann, 198 (171)); ^{<4015>}1 Corinthians 10:5; ^{<4120>}2 Corinthians 12:10; ^{<5122>}2 Thessalonians 2:12 R G L brackets; ^{<518>}Hebrews 10:38 (**ηυρ;B**) ^{<4120>}2 Samuel 22:20; ^{<5127>}Malachi 2:17; **ηυρ;B** ^{<4194>}Psalms 149:4). followed by **εις τινα** (*i.e.* when directing the mind, turning the thoughts, "unto"), "to be favorably inclined toward one" (cf. Winer's Grammar, sec. 31, 5; Buttmann, sec. 133, 23): ^{<412>}Matthew 12:18 R G; ^{<6017>}2 Peter 1:17; with a simple accusative of person to be favorable to, take pleasure in (cf. Winer's Grammar, 222 (209)): ^{<412>}Matthew 12:18 L T WH; with the accusative of the thing: ^{<518>}Hebrews 10:6,8 (^{<418>}Psalms 50:18,21 (^{<618>}Psalms 51:18,21); ^{<412>}Psalms 84:2 (^{<418>}Psalms 85:2); ^{<4130>}Genesis 33:10; ^{<4154>}Leviticus 26:34,41); as in Greek writings also, with the dative of the person or thing with which one is well pleased: ^{<5122>}2 Thessalonians 2:12 T Tr WH (see above); 1 Macc. 1:43; 1 Esdr. 4:39. (Compare: **συνευδοκω**.)*

{2107} εὐδοκία, εὐδοκίας, ἡ (from εὐδοκεῶ, as εὐλογία from εὐλογεῶ), unknown to secular authors (Boeckh, Inscriptions 5960), found in the O.T. in some of the Psalms (for ἠψωϙ) and often in Sir.; on it cf. Fritzsche on Romans, ii., p. 371f; (especially Lightfoot on ^{<3015>}Philippians 1:15); properly, *beneplacitum* (Vulgate (edited by Clement.) ^{<4000>}Ephesians 1:9);

1. “will, choice”: ^{<0125>}Matthew 11:26; ^{<0202>}Luke 10:21 (on both passages see *εμπροσθεν*, 2 b.); Sir. 1:27 (24); 36:13, etc.; in particular, “good-will, kindly intent, benevolence”: ^{<4005>}Ephesians 1:5,9; ^{<3183>}Philippians 2:13 (^{<4810>}Psalms 50:20 (^{<4510>}Psalms 51:20); Sir. 2:16; 11:17 (15) etc.); *δι’ εὐδοκίαν*, prompted by good will, ^{<3015>}Philippians 1:15.

2. “delight, pleasure, satisfaction”: with the genitive of the thing that pleases, ^{<3011>}2 Thessalonians 1:11; *εν ανθρωποις εὐδοκία*, either “among men pleasure” produced by salvation, or God’s “pleasure in men,” ^{<0214>}Luke 2:14 R G Tr marginal reading WH marginal reading; *ανθρωποι εὐδοκίας*, men in whom God is well pleased (*i.e.* not a particular class of men (viz. believers), but the whole race, contemplated as blessed in Christ’s birth), ^{<0214>}Luke 2:14. L T Tr text WH text (see WH’s Appendix at the passage; Field, *Otium Norv.* iii. at the passage) (^{<4501>}Psalms 144:16 (^{<4515>}Psalms 145:16); Sir. 9:12).

3. “desire” (for delight in any absent thing easily begets a longing for it): ^{<4501>}Romans 10:1; cf. Philippi and Tholuck at the passage.*

{2108} εὐεργεσία, εὐεργεσίας, ἡ (εὐεργετης); “a good deed, benefit”: ^{<4501>}1 Timothy 6:2 (on which see *αντιλαμβανω*, 2); with the genitive of the person on whom the benefit is conferred (Winer’s Grammar, 185 (174)), ^{<4000>}Acts 4:9. (2 Macc. 6:13; 9:26; Sap. 16:11,24; in Greek authors from Homer down.)*

{2109} εὐεργετῶ, εὐεργετῶ; (εὐεργετης), “to do good, bestow benefits”: ^{<4000>}Acts 10:38. (the Septuagint; often in Attic writings.)*

{2110} εὐεργετης, εὐεργετου, ὁ, “a benefactor” (from Pindar and Herodotus down); it was also a title of honor, conferred on such as had done their country service, and upon princes; equivalent to *Sorer*, *Pater Patriae*: ^{<0225>}Luke 22:25. (Cf. Herodotus 8, 85; Thucydides 1, 129; Xenophon, *vect.* 3, 11; *Hell.* 6, 1, 4; Plato, *de virt.*, p. 379 b.; others; cf. 2

Macc. 4:2; joined with σωτηρ, Josephus, b. j. 3, 9, 8; Additions to ^{<1762>}Esther 6:12 (Tdf. viii. 1,25); Diodorus 11, 26.)*

{2111} ευθετος, ευθετον (from ευ and θετος), Greek writings from Aeschylus and Hippocrates down; properly, “well-placed”; a. “fit”: εις τι, ^{<1092>}Luke 9:62 RG; 14:35 (34) (Diodorus 2, 57, et al.); with the dative of the thing for which: ^{<1092>}Luke 9:62 L T Tr WH (τω πραγματι, Nicolaus Damascenus, Stobaeus, fl. 14, 7 (149, 4)). b. “useful”: τινι, ^{<807>}Hebrews 6:7 (some would make the dative here depend on the participle); (of time, “seasonable,” ^{<8806>}Psalms 31:6 (^{<8816>}Psalms 32:6); Susanna, 15).*

{2112} ευθεως, adverb (from ευθυς), “straightway, immediately, forthwith”: ^{<409>}Matthew 4:20,22; 8:3, and often in the historical books, especially Mark’s Gospel (where, however, T Tr WH have substituted ευθυς in some 35 out of 41 cases); elsewhere only in ^{<8016>}Galatians 1:16; ^{<9024>}James 1:24; ^{<6042>}Revelation 4:2, (for μαθη; ^{<8888>}Job 5:3). “shortly, soon”: ^{<6014>}3 John 1:14. (From Sophocles down.)

{2113} ευθυδρομew, ευθυδρομω: 1 aorist ευθυδρομησα (see ευδοκew); (ευθυδρομος, i.e. ευθυς and δρομος); “to make a straight course, run a straight course”: followed by εις with the accusative of place, ^{<4481>}Acts 16:11; ευθυδρομησας ηλθον εις, ^{<4200>}Acts 21:1. (Philo, alleg. legg. iii. sec. 79; de agricult. sec. 40.)*

{2114} ευθυμew, ευθυμω; (ευθυμος);

1. transitive, “to put in good spirits, gladden, make cheerful” (Aeschylus in Plato, de rep. 2, 383 b.). Middle “to be of good spirits, to be cheerful,” (Xenophon, Plato).

2. intransitive, “to be joyful, be of good cheer, of good courage”: ^{<4272>}Acts 27:22,25; ^{<9083>}James 5:13. (Euripides, Cycl. 530; Plutarch, de tranquill. anim. 2 and 9.)*

{2115} ευθυμος, ευθυμον (ευ and θυμος)

1. “well-disposed, kind” (Homer, Odyssey 14, 63).

2. “of good cheer, of good courage”: ^{<4276>}Acts 27:36; (comparitive as adverb 24:10 Rec. (see ευθυμως)) (Greek writings from Aeschyl. and Pindar down; 2 Macc. 11:26).*

ευθυμως, adverb (Aeschylus, Xenophon, others), “cheerfully”: ^{<4240>}Acts 24:10 L T Tr WH, for Rec. ευθυμοτερον “the more confidently”.*

{2116} ευθυνω; 1 aorist imperative 2 person plural ευθυνατε; (ευθυσ); a. “to make straight, level, plain”: την ὁδον, ^{<4023>}John 1:23 (Sir. 2:6; 37:15). b. “to lead” or “guide straight, to keep straight, to direct,” (often so in Greek writings): ὁ ευθυνων, the steersman, helmsman of a ship, ^{<3904>}James 3:4. (Euripides, Cycl. 15; of a charioteer, ^{<0223>}Numbers 22:23; Isocrates, p. 9; others) (Compare: καταευθυνω.)*

{2117} ευθυσ, ευθεια, ευθυ, the Septuagint for γνυ; (from Pindar down), “straight”; a. properly, “straight, level”: of a way (^{<4088>}Matthew 3:3; ^{<4008>}Mark 1:3; ^{<4074>}Luke 3:4; ^{<4491>}Acts 9:11; εις ευθειαν (L T Tr WH εις ευθειας), namely, ὁδον (an ellipsis common also in classical Greek cf. Winer’s Grammar, sec. 64, 5), ^{<4085>}Luke 3:5; ευθεια ὁδος “the straight, the right way,” is figuratively used of true religion as a rule of life leading to its goal, i.e. to salvation, ^{<6025>}2 Peter 2:15; ἄι ὁδοι κυριου, the right and saving purposes of God, ^{<4430>}Acts 13:10 (Song of the Three Children, verse 3). b. tropically, “straightforward, upright, true, sincere” (as often in secular authors): καρδια, ^{<4422>}Acts 8:21 (ευθεις τη καρδια often in the Psalms, as ^{<4971>}Psalms 7:11; 31:11 (^{<4921>}Psalms 32:11); 35:11 (^{<4961>}Psalms 36:11)).*

{2117} ευθυς, adverb (from Pindar down), equivalent to ευθεως, with which it is often interchanged in the manuscripts (see ευθεως); “straightway, immediately, forthwith”: ^{<4086>}Matthew 3:16; 13:20; ^{<6132>}John 13:32, etc. (Cf. Phryn. edition Lob., p. 145.)

{2118} ευθυτης, ευθυτητος, ἡ (from the adjective ευθυσ), “rectitude, uprightness”: tropically, ραβδος ευθυτητος, an impartial and righteous government, ^{<3808>}Hebrews 1:8 from ^{<4947>}Psalms 44:7 (^{<4967>}Psalms 45:7).*

{2119} ευκαιρεω, ευκαιρω: imperfect ευκαιρουν (so L T Tr WH in ^{<4061>}Mark 6:31; R G in ^{<4472>}Acts 17:21) and ηυκαιρουν (R G in Mark, the passage cited; L T Tr WH in Acts, the passage cited) (between which the manuscripts vary, see ευδοκω, at the beginning); 1 aorist subjunctive ευκαιρησω; (ευκαιρος); a later word, from Polybius onward (cf. Lob. ad Phryn., p. 125f; (Rutherford, New Phryn., p. 205; Sophocles’ Lexicon, under the word)); “to have opportunity”: ^{<6162>}1 Corinthians 16:12; “to have leisure,” followed by an infinitive, “to do something,” ^{<4065>}Mark 6:31

((Plutarch, ii., p. 223 d. Cleomedes (100 A. D.?) Anax. sec. 9)); “to give one’s time to a thing,” εἰς τι, ^{<4472>}Acts 17:21.*

{2120} ευκαιρια, ευκαιριας, ἡ (ευκαιρος), “seasonable time, opportunity”: ζητειν ευκαιριαν, followed by (ἰνα Buttman, 237 (205)), ^{<1036>}Matthew 26:16; (^{<2216>}Luke 22:6 Lachmann marginal reading); by του with an infinitive ^{<2216>}Luke 22:6. (the Septuagint; in Greek writings first in Plato, Phaedr., p. 272 a.)*

{2121} ευκαιρος, ευκαιρον (ευ and καιρος), “seasonable, timely, opportune”: βοηθεια, ^{<8446>}Hebrews 4:16; ἡμερας ευκαιρου, a convenient day, ^{<161>}Mark 6:21. (2 Macc. 14:29; (^{<1947>}Psalms 103:27 (^{<1947>}Psalms 104:27); Sophocles O. C. 32); Theophrastus, Polybius, others.)*

{2122} ευκαιρωσ, adverb, “seasonably, opportunely; when the opportunity occurs”: ^{<441>}Mark 14:11; opposed to ακαιρωσ (which see), ^{<5012>}2 Timothy 4:2. (Xenophon, Ages. 8, 3; Plato and following; Sir. 18:22.)*

{2123} ευκοπος, ευκοπον (ευ and κοπος), that can be done “with easy labor; easy”: Polybius, et al.; Sir. 22:15; 1 Macc. 3:18; in the N.T. only in the phrase ευκοπωτερον εστι — followed by an infinitive, ^{<4015>}Matthew 9:5; ^{<4019>}Mark 2:9; ^{<4153>}Luke 5:23; by an accusative with an infinitive, ^{<1024>}Matthew 19:24; ^{<1025>}Mark 10:25; ^{<2167>}Luke 16:17; 18:25.*

{2124} ευλαβεια, ευλαβειας, ἡ, “the character and conduct of one who is ευλαβης” (which see);

1. “caution, circumspection, discretion”: Sophocles, Euripides, Plato, Demosthenes, following; the Septuagint ^{<1084>}Proverbs 28:14; joined with προνοια, Plutarch, Marcell. 9; used of the prudent delay of Fabius Maximus, Polybius 3, 105, 8; ἡ ευλαβεοα σωζει παντα, Aristophanes an. 377; equivalent to “avoidance,” πληγων, Plato, legg. 7, p. 815 a., et al. (in which sense Zeno the Stoic contrasts ἡ ευλαβεια, “caution,” as a ευλογος εκκλισις, “a reasonable shunning,” with ὁ φοβος, Diogenes Laërtius 7, 116, cf. Cicero, Tusc. 4, 6, 13).

2. “reverence, veneration”: ἡ προς το Θειον ευλαβεια Diodorus 13, 12; Plutarch, Camill. 21; de ser. hum. vind. c. 4, and elsewhere; προς τους νομους, Plutarch, Ages. 15; Θεου, objec. genitive, Philo, Cherub. sec. 9;

simply “reverence toward God, godly fear, piety”: ^{<8128>}Hebrews 12:28 and, in the opinion of many, also 5:7 (cf. **απο**, II. 2 b.; see below).

3. “fear, anxiety, dread”: Sap. 17:8; for **hgaD]** ^{<1624>}Joshua 22:24; Josephus, Antiquities 11, 6, 9; Plutarch, Fab. 1 (the **εβουλια** of Fabius seemed to be **ελαβεια**); so, most probably, in ^{<8187>}Hebrews 5:7 (see (above and) **απο**, I. 3 d.), for by using this more select word the writer, skilled as he was in the Greek tongue, speaks more reverently of the Son of God than if he had used **φοβος**. (Synonym: see **δειλια**, at the end; cf. Trench, sec. xlvihi.; Delitzsch on ^{<8187>}Hebrews 5:7.)*

{2125} **ευλαβεομαι, ευλαβουμαι**: 1 aorist participle **ευλαβηθεις**; properly, “to show oneself **ευλαβης**,” *i.e.*:

1. “to act cautiously, circumspectly” (Tragg., Xenophon, Plato, and following).

2. “to beware, fear”: as in 1 Macc. 3:30; 12:40 (Alexandrian LXX etc.) and often in secular authors, followed by **μη** “lest” (Buttmann, 241f (208)), ^{<4230>}Acts 23:10 R G (^{<8114>}Deuteronomy 2:4; ^{<9182>}1 Samuel 18:29; ^{<8125>}Job 13:25; ^{<2462>}Jeremiah 5:22; ^{<2012>}Daniel 4:2; 2 Macc. 8:16; Sir. 41:3).

3. “to reverence, stand in awe of” (**τον Θεον**, Plato, legg. 9, p. 879e.; the Septuagint ^{<1018>}Proverbs 2:8; 24:28 (^{<1018>}Proverbs 30:5); Nah. 1:7): God’s declaration, ^{<8107>}Hebrews 11:7.*

{2126} **ευλαβης, ευλαβες** (**ευ** and **λαβειν**), in Greek writings from Plato down;

1. “taking hold well,” *i.e.* “carefully and surely; cautious”.

2. “reverencing God, pious, religious” (A.V. “devout”): ^{<4016>}Acts 2:5; 8:2, (^{<8102>}Micah 7:2 (Alexandrian LXX etc.)); joined with **δικαιος** (as in Plato, polit., p. 311 b.): ^{<1025>}Luke 2:25; **ευλαβης κατα τον νομον**, ^{<4212>}Acts 22:12 L T Tr WH. (Cf. references under the word **ευλαβεια**, at the end.)*

{2127} **ευλογεω, ευλογω**; future **ευλογησω**; imperfect **ευλογουν** and **ηυλογουν** (^{<4106>}Mark 10:16, where the manuscripts fluctuate between the two forms (cf. WH’s Appendix, p. 162)); 1 aorist **ευλογησα** (**ηυλογησα**, ^{<1049>}Matthew 14:19 L Tr; ^{<2243>}Luke 24:30 L; ^{<8112>}Hebrews 11:20 and 21 L); perfect **ευλογηκα** (**ηυλογηκα**, ^{<8006>}Hebrews 7:6 L; see **ευδοκεω** at the beginning (cf. Veitch, under the word; Tdf. on Luke, the passage cited));

passive, perfect participle **εὐλογημενος**; 1 future **εὐλογηθησομαι**; (**εὐλογος**); the Septuagint very often for **ĒrB̄** and **ĒrB̄e** Vulgate *benedico*; mostly with the accusative of the object, “to bless one”;

1. as in Greek writings, “to praise, celebrate with praises”: **τον Θεον**, ^{<0064>}Luke 1:64; 2:28; 24:51,53 (Tdf. omits); ^{<5089>}James 3:9; absolutely, in the giving of thanks: ^{<0449>}Matthew 14:19; 26:26 (cf. 3 below); ^{<0641>}Mark 6:41; 8:7 R G T (?); 14:22 (cf. 3 below); ^{<0281>}Luke 24:30; ^{<6146>}1 Corinthians 14:16. (When used in this sense **εὐλογειν** differs from **ευχαριστην** in referring rather to the form, **ευχαριστην** referring to the substance of the thanksgiving.) By a usage purely Biblical and ecclesiastical like the Hebrew **ĒrB̄**

2. “to invoke blessings”: **τινα**, upon one, ^{<0184>}Matthew 5:44 Rec.; ^{<0063>}Luke 6:28; ^{<6124>}Romans 12:14; absolutely, ^{<4042>}1 Corinthians 4:12; ^{<0089>}1 Peter 3:9; of one taking leave, ^{<0281>}Luke 24:50f; of one at the point of death, ^{<8181>}Hebrews 11:20f (^{<0489>}Genesis 48:9); in congratulations, ^{<8001>}Hebrews 7:1,6f (^{<0449>}Genesis 14:19); ^{<0106>}Mark 10:16 R G L; ^{<0034>}Luke 2:34; **εὐλογημενος** (**ĒWrB**), praised, blessed (cf. **εὐλογητος**): ^{<0209>}Matthew 21:9; 23:39; ^{<0119>}Mark 11:9f; ^{<0135>}Luke 13:35; 19:38; ^{<6121>}John 12:13 (in all which passages it is an acclamation borrowed from: ^{<6370>}Psalms 117:26 (^{<0386>}Psalms 118:26)).

3. with the accusative of a thing, “to consecrate a thing with solemn prayers; to ask God’s blessing on a thing, pray him to bless it to one’s use, pronounce a consecratory blessing on”: **ιχθυδια**, ^{<0087>}Mark 8:7 L Tr WH; **τους αρτους**, ^{<0096>}Luke 9:16; **το ποτηριον**, ^{<6006>}1 Corinthians 10:16; **την θυσιαν**, ^{<0093>}1 Samuel 9:13; and perhaps **τον αρτον**, ^{<0063>}Matthew 26:26; ^{<0442>}Mark 14:22 (but see above under 1); cf. Rückert, *Das Abendmahl*, p. 220f.

4. of God, “to cause to prosper, to make happy, to bestow blessings on,” (cf. Winer’s Grammar, 32): **τινα**, ^{<4026>}Acts 3:26; followed by **εν** with the dative of the blessing, **εν παση ευλογια**, with every kind of blessing, ^{<0003>}Ephesians 1:3 (**εν αγαθοις**, Test xii. Patr. (test. Jos. sec. 18), p. 722 (**εν ευλογιαις γης, εν πρωτογενημασι καρπων**, test. Isach. sec. 5, p. 626f)); **ευλογων ευλογησω σε** (after the Hebrew, ^{<0227>}Genesis 22:17; see **ειδω**, I. 1 a. (for references)), I will bestow on thee the greatest blessings, ^{<8064>}Hebrews 6:14; ^{<8088>}Galatians 3:8 Rec. ^{elz bez} (see **ενευλογεω**), ^{<8089>}Galatians 3:9; **εὐλογημενος** “favored of God, blessed,” ^{<0042>}Luke 1:42b

(cf. ^{<6804>}Deuteronomy 28:4); *εν γυναιξει*, blessed among women, *i.e.* before all other women, ^{<4028>}Luke 1:28 R G L Tr text brackets; 42a (cf. Winer's Grammar, 246 (231); (Buttmann, 83 (73))); *ευλογημενοι του πατρος* (equivalent to *υπο του πατρος*, like *ευλογημενοι υπο Θεου*, ^{<2609>}Isaiah 61:9; 65:23; cf. Winer's Grammar, 189 (178) and sec. 30, 4; (cf. Buttmann, sec. 132, 23)), appointed to eternal salvation by my father, ^{<4054>}Matthew 25:34. (Compare: *ενευλογεω*, *κατευλογεω*.)*

{2128} *ευλογητος*, *ευλογητον* (*ευλογεω*), the Septuagint for **EWrb**; a Biblical and ecclesiastical word; "blessed, praised," Vulgate *benedictus*: applied to God, ^{<4008>}Luke 1:68; ^{<4025>}Romans 1:25; 9:5 (on its position here cf. Winer's Grammar, 551 (512f); ^{<6630>}Psalms 68:20 (^{<9600>}Psalms 67:20); ^{<4079>}Genesis 27:29; Psalms of Solomon 8, 40. 41; also ^{<4100>}1 Kings 10:9; ^{<4498>}2 Chronicles 9:8; ^{<4002>}Job 1:21; ^{<9830>}Psalms 112:2 (^{<9830>}Psalms 113:2); ^{<4029>}Ruth 2:19; ^{<2020>}Daniel 2:20, and especially the elaborate discussion of Romans, the passage cited by Professors Dwight and Abbot in the Journal of the Society for Biblical Literature, etc. i., pp. 22-55, 87-154 (1882)); ^{<4008>}2 Corinthians 1:3; 11:31; ^{<4008>}Ephesians 1:3; ^{<4100>}1 Peter 1:3; cf. Buttmann, sec. 129, 22 Rem. (contra, Winer's Grammar, 586 (545); Meyer on ^{<4008>}Galatians 1:5); absolutely *ο ευλογητος*, of God: ^{<4146>}Mark 14:61. (The distinction between *ευλογητος* and *ευλογημενος* is thus stated by Philo (de migr. Abr. sec. 19, 1:453 Mang.): *ευλογητος, ου μονον ευλογημενος ... το μεν γαρ τω πεφυκεναι, το δε τω νομιζεσθαι λεγεται μονον ... τω πεφυκεναι ευλογιας αξιον ... οπερ ευλογητον εν τοις χρησιμοις αδεται*. Cf. ^{<0149>}Genesis 14:19,20; ^{<0252>}1 Samuel 25:32,33; Tobit 11:16, the Sinaitic manuscript; contra, Jud. 13:18. *Ευλογητος* is applied to men in ^{<0269>}Genesis 24:31; 26:29; ^{<4074>}Deuteronomy 7:14; ^{<0700>}Judges 17:2; ^{<0953>}1 Samuel 15:13; ^{<4020>}Ruth 2:20; Judith and Tobit as above etc. See Prof. Abbot's careful exposition as above, p. 152f.)*

{2129} *ευλογια*, *ευλογιας*, *η* (*ευλογος*); the Septuagint for **hkrB**; Vulgate *benedictio*; as in classical Greek:

1. "praise, laudation, panegyric": of God or Christ, ^{<4652>}Revelation 5:12,13; 7:12.

2. "fine discourse, polished language": Plato, rep. 3, p. 400 d.; Luc. Lexiph. 1; in a bad sense, language artfully adapted to captivate the hearer, "fair speaking, fine speeches": ^{<6168>}Romans 16:18 (joined with *χρηστολογια*, the latter relating to the substance, *ευλογια* to the

expression); plural in Aesop, fab. 229, p. 150 edition Cor. **εαν συ ευλογιας ευπορης, εγωγε σου ου κηδομαι** (but why not genitive singular?). By a usage unknown to native Greeks.

3. “an invocation of blessings, benediction”: ^{<5827>}Hebrews 12:17; ^{<5080>}James 3:10, (^{<0275>}Genesis 27:35f,38, others; Sir. 3:8; 37:24; Josephus, Antiquities 4, 8, 44); see **ευλογεω**, 2.

4. “consecration”: **το ποτηριον της ευλογιας**, the consecrated cup (for that this is the meaning is evident from the explanatory adjunct **ο ευλογουμεν**, see **ευλογεω** 3 (others besides; cf. Meyer edition Heinrici at the passage; Winer’s Grammar, 189 (178))), ^{<4006>}1 Corinthians 10:16.

5. “a (concrete) blessing, benefit” (^{<5125>}Deuteronomy 11:26, etc.; Sir. 7:32; 39:22, etc.); universally, ^{<4080>}1 Peter 3:9; of the blessings of Christianity, ^{<5150>}Romans 15:29; ^{<4008>}Ephesians 1:3; **η ευλογια του Αβρααμ** the salvation (by the Messiah) promised to Abraham, ^{<4814>}Galatians 3:14; of the continual fertility of the soil granted by God, ^{<5007>}Hebrews 6:7 (^{<4250>}Leviticus 25:21; **υετος ευλογιας**, ^{<3525>}Ezekiel 34:26; cf. **ευλογειν αγρον**, ^{<0277>}Genesis 27:27); of the blessing of a collection sent from Christians to their brethren, ^{<4005>}2 Corinthians 9:5 (of the gifts of men, ^{<0311>}Genesis 33:11; ^{<0015>}Judges 1:15; ^{<0257>}1 Samuel 25:27); **επ’ ευλογιας**, that blessings may accrue, “bountifully” (opposed to **φειδομενος**), ^{<4006>}2 Corinthians 9:6 (see **επι**, B. 2 e., p. 234a top).*

{2130} **ευμεταδοτος, ευμεταδοτον** (**ευ** and **μεταδιδωμι**), “ready or free to impart; liberal”: ^{<5068>}1 Timothy 6:18 (A.V. “ready to distribute”). (Antoninus 1, 14; 6, 48).*

{2131} **Ευνικη** (Rst **Ευνεικη** (see **ει, ι**); literally, conquering well), **Ευνικης, η**, “Eunice,” the mother of Timothy: ^{<5005>}2 Timothy 1:5.*

{2132} **ευνοεω, ευνωω**; (**ευνως**); “to wish (one) well; to be well-disposed, of a peaceable spirit”: **τινι**, toward anyone, ^{<4025>}Matthew 5:25. (3 Macc. 7:11; Sophocles, Aristophanes, Xenophon, Polybius, Plutarch, Herodian)*

{2133} **ευνοια, ευνοιας, η (ευνως)**, “good-will, kindness”: ^{<4001>}1 Corinthians 7:3 Rec.; **μετ’ ευνοιας**, ^{<4007>}Ephesians 6:7. (From Aeschylus down.)*

{2134} ευνουχιζω: 1 aorist ευνουχισα; 1 aorist passive ευνουχισθην; (on the augment cf. Buttmann, 34 (30); WH's Appendix, p. 162); "to castrate, unman": passive ὑπο τινος, <0192>Matthew 19:12a; metaphorically, ευνουχιζειν εαυτον, to make oneself a eunuch, viz. by abstaining (like a eunuch) from marriage, <0192>Matthew 19:12b. (Josephus, Antiquities 10, 2, 2; Lucian, Dio Cassius, others.)*

{2135} ευνουχος, ευνουχου, ὁ (from ευνη a bed, and εχω), the Septuagint syrε; from Herodotus down; properly, "a bed-keeper, bed-guard, superintendent of the bedchamber, chamberlain," in the palace of oriental monarchs who support numerous wives; "the superintendent of the women's apartment or harem," an office held by eunuchs; hence, a. "an emasculated man, a eunuch": <0192>Matthew 19:12b. But eunuchs in oriental courts held other offices of greater or less importance, like the oversight of the treasury, held by the Ethiopian eunuch mentioned in <4487>Acts 8:27,34,36,38f; cf. Gesenius, Thesaurus, ii., p. 973; (B. D. under the word Eunuch). b. "one naturally incapacitated — either for marriage," <0192>Matthew 19:12a; or "for begetting children," Sap. 3:14, cf. Grimm, exgt. Hdb. at the passage c. "one who voluntarily abstains from marriage": <0192>Matthew 19:12c. Fischer, Deuteronomy vitiis lexamples N.T. etc., p. 485ff treats of the word more fully.*

{2136} Ευοδια ((literally, prosperous journey), Ευωδια Rst (literally, fragrant)), Ευοδιας, ἡ, "Euodia," a Christian woman (transformed by A.V. into a man, "Euodias"): <0102>Philippians 4:2 (see Lightfoot at the passage).*

{2137} ευοδοω, ευοδω: (passive, present ευοδομαι; future ευοδωθησομαι; 1 aorist subjunctive ευοδωθη, <6102>1 Corinthians 16:2 WH marginal reading who regard the ευοδωται of the text here as perfect (either indicative or subjunctive) see their Appendix, p. 172); (ευοδος); the Septuagint principally for j l æ and j yl κη; "to grant a prosperous and expeditious journey, to lead by a direct and easy way": <0248>Genesis 24:48: much more frequent tropically, "to grant a successful issue, to cause to prosper": τι, as την ὁδον τινος, <0221>Genesis 24:21,40; <2851>Isaiah 55:11, etc.; τα εργα τινος, Sap. 11:1; in the passive always tropical, "to prosper, be successful": of persons, <6108>Joshua 1:8; <1813>Proverbs 28:13; <4432>2 Chronicles 13:12; 18:11, etc.; <6002>3 John 1:2; ειπως ευοδωθησομαι ελθειν "if haply I shall be so fortunate as to come," <6110>Romans 1:10; of

things: 2 Esdr. 5:8; Tobit 4:19; 1 Macc. 3:6, etc.; **τω Κλεομενει ευωδωθη το πρηγμα**, Herodotus 6, 73; **ὁ, τι αν ευοδωται** (see above, at the beginning) whatever (business) has prospered, *i.e.* (contextually) its gains, ^{<616D>}1 Corinthians 16:2.*

ευπαρεδρος, ευπαρεδρον (**ευ**, and **παρεδρος** (sitting beside)), sitting constantly by; assiduous:” **προς το ευπαρεδρον τω κυριω**, that ye may be constantly devoted to the Lord and his cause, ^{<407S>}1 Corinthians 7:35, for Rec. **ευπροσεδρον**, which does not differ in sense (A.V. “attend upon”). (Hesychius **ευπαρεδρον καλως παραμενον**.)*

{2138} **ευπειθης, ευπειθης** (**ευ**, and **πειθομαι** to comply with, obey), “easily obeying, compliant” (A.V. “easy to be intreated”): ^{<3UR7>}James 3:17. (Aeschylus, Xenophon, Plato, and following.)*

{2139} **ευπεριστατος, ευπεριστατον** (from **ευ** and **περιστημι**), “skilfully surrounding” *i.e.* “besetting,” namely, to prevent or retard running: ^{<812I>}Hebrews 12:1 (some passively (cf. Isocrates 135 e.), “well or much admired” (cf. R. V. marginal reading)). (Not found elsewhere.)*

{2140} **ευποιια** (**ευποιια** WH (cf. Iota, at the end)), **ευποιιας, ἡ** (**ευποιος**), “a doing good, beneficence”: ^{<813I6>}Hebrews 13:16; Arrian exp. Alex. 7, 28, 8; Alciphron 1, 10; Lucian, imag. 21; a benefit, kindness, Josephus, Antiquities 2, 11, 2; (plural, *ibid.* 19, 9, 1).*

{2141} **ευπορευω**, and (especially in later Greek) middle **ευπορευομαι, ευπορουμαι**: imperfect 3 person singular **ηυπορειτο** (R G) and **ευπορευω** (L T Tr WH; for references see **ευδοκεω**, at the beginning); (**ευπορος**, well off); “to be well off, have means”: ^{<411D>}Acts 11:29 (A.V. according to his ability). (^{<R526>}Leviticus 25:26,28,49; often in the classics.)*

{2142} **ευπορια, ευποριας, ἡ** (**ευπορος**, see the preceding word), “riches, means, wealth”: ^{<412S>}Acts 19:25. (Xenophon, Plato, others; in different senses in different authors.)*

{2143} **ευπρεπεια, ευπρεπιας, ἡ** (**ευπρεπης** well-looking), “goodly appearance, shapeliness, beauty, comeliness”: **του προσωπου**, ^{<301I>}James 1:11. (Thucydides, Plato, Aeschines, Polybius, Plutarch; the Septuagint.)*

{2144} **ευπροσδεκτος, ευπροσδεκτον** (**ευ** and **προσδεχομαι**), “well-received, accepted, acceptable”: ^{<615I6>}Romans 15:16; ^{<401D>}2 Corinthians 6:2;

8:12; **τινι**, ^{<6153>}Romans 15:31; ^{<4117>}1 Peter 2:5. (Plutarch, *praecept. rei publ.* ger. c. 4, 17, p. 801 c.; ecclesiastical writings.)*

{2145} **ευπροσεδρος, ευπροσεδρον** (**ευ**, and **προσεδρος** (sitting near)), see **ευπαρεδρος**.

{2146} **ευπροσωπεω, ευπροσωπω**: 1 aorist infinitive **ευπροσωπησαι**; (**ευπροσωπος** fair of face, of good appearance); “to make a fair show; to please” (a weak translation (?); yet Vulgate *placere*): **εν, σαρκι**, in things pertaining to the flesh, ^{<862>}Galatians 6:12. (Elsewhere only in Chrysost. hom. ad Ephesians 22 sec. 5, Works, xi. 173 c., Montf. edition (variant) and several times in Byzantine writings (cf. Sophocles’ *Lexicon*, under the word).)*

{2148} **ευρακυλων, ευρακυλωνος, ὁ** (from **ευρος** and Latin *aquilo*, like **ευρονοτος**, and euroauster (Buttmann, 16 (15))), Vulgate *euroaquilo*; the “Euraquilo,” a “N. E. wind”: ^{<4274>}Acts 27:14 L T Tr WH, for Rec. **ευροκλυδων** (Griesbach, **ευρυκλων**) which see. (Not found elsewhere.) (B. D., see under the word, Euroclydon.)*

{2147} **ευρισκω**; imperfect **ευρισκον** (^{<4145>}Mark 14:55 (R G T); ^{<2198>}Luke 19:48 (R G T); ^{<4171>}Acts 7:11 (except Tr WH)) and more rarely **ηυρισκον** (cf. Kühner, sec. 343, i. 825f (especially Veitch, under the word at the end) and references under **ευδοκειω**); future **ευρησω**; perfect **ευρηκα**; 1 aorist **ευρησα** (which aorist, unknown to the earlier Greeks, occurs in Aesop fab. 131 (f. 41 edition Furia, p. 333 edition Cor.); Manetho, 5, 137 and in Byzantine writings; cf. Lob. ad Phryn., p. 721; Winer’s Grammar, 86 (82); (cf. Buttmann, 36 (31))), ^{<6684>}Revelation 18:14 Rec.; 2 aorist **ευρον**, 1 person plural in Alexandrian LXX form L WH’s Appendix, p. 164; Buttmann, 39 (34); Winer’s Grammar, sec. 13, 1 (see **απερχομαι**)) **ευραμεν**, ^{<2212>}Luke 23:2 T Tr WH, 3 person plural **ευραν**, ^{<285>}Luke 8:35 Tr WH; ^{<4510>}Acts 5:10 Tr (in the Septuagint often **ευροσαν**); passive, present **ευρισκομαι**; imperfect 3 person singular **ευρισκετο**, ^{<3115>}Hebrews 11:5 R G, **ηυρισκετο** L T Tr WH (cf. Bleek and Delitzsch at the passage (Veitch, as above)); 1 aorist **ευρεθην**; future **ευρεθησομαι**; 2 aorist middle **ευρομην** and later **ευραμην** (^{<3912>}Hebrews 9:12 (cf. references above (on 2 aorist active))); the Septuagint numberless times for **αχμ**; sometimes for **gChi** to attain to, and for Chaldean **j kaej** (from Homer down); “to find”; *i.e.*

1. properly, “to come upon, hit upon, to meet with”; a. after searching, “to find a thing sought”: absolutely, opposed to **ζητεῖν**, ^{<4107>}Matthew 7:7f; ^{<2119>}Luke 11:9f (**ζητεῖ καὶ ἔυρησεῖς**, Epictetus diss. 4, 1, 51); **τινα**, ^{<4118>}Matthew 2:8; ^{<41037>}Mark 1:37; ^{<4125>}Luke 2:45; ^{<41125>}Acts 11:26 (25); 13:22; ^{<41213>}2 Corinthians 2:13 (12); ^{<3117>}2 Timothy 1:17; ^{<6115>}Revelation 20:15, etc.; **οὐχ ἔυρισκετο**, he had vanished, ^{<3116>}Hebrews 11:5; with a specification of place added: **περὰν** with the genitive ^{<3125>}John 6:25; **ἐν** with the dative ^{<4122>}Acts 5:22; **ἔυρεθη εἰς**, ^{<4181>}Acts 8:40 (see **εἰς**, C. 2); with the accusative of the thing, ^{<4174>}Matthew 7:14; 13:46; 18:13; ^{<2113>}Luke 24:3; ^{<6119>}John 10:9; ^{<4171>}Acts 7:11; ^{<6178>}Romans 7:18 Rec., etc.; followed by indirect discourse, ^{<4159>}Luke 5:19; **οὐχ ἔυρεθησαν**, had disappeared, ^{<6111>}Revelation 16:20, cf. ^{<6121>}Revelation 18:21; with the dative of advantage, ^{<6111>}Revelation 20:11; followed by **ἐν** with the dative of place, ^{<2119>}Matthew 21:19; ^{<6128>}Revelation 12:8. **τινα** or **τι ζητεῖν καὶ οὐχ ἔυρισκειν**: ^{<4126>}Matthew 12:43; 26:60; ^{<4145>}Mark 14:55; ^{<2124>}Luke 11:24; 13:6f; ^{<4174>}John 7:34; ^{<4116>}Revelation 9:6 (^{<1117>}2 Kings 2:17; ^{<4174>}Nehemiah 7:64; ^{<4116>}Psalms 9:36 (^{<1115>}Psalms 10:15); ^{<2179>}Ecclesiastes 7:29; ^{<2121>}Ezekiel 22:30; 26:21 Aldine LXX; Complutensian LXX; ^{<3117>}Hosea 2:7); **γῆ καὶ τὰ ἐν αὐτῇ ἐργὰ ἔυρεθησεται** “shall be found” namely, for destruction, *i.e.* will be unable to hide themselves from the doom decreed them by God, ^{<6110>}2 Peter 3:10 Tr WH, after the strange but improbable reading of manuscripts **a** B and other authorities; (see WH. Introductory sec. 365 and Appendix at the passage). b. without previous search, “to find (by chance), to fall in with”: **τινα**, ^{<4138>}Matthew 18:28; 27:32; ^{<4141>}John 1:41 (42), 45 (46); 5:14; 9:35; ^{<4136>}Acts 13:6; 18:2; 19:1; 28:14; followed by **ἐν** with the dative of place, ^{<4124>}John 2:14. **τι**, ^{<4134>}Matthew 13:44; 17:27; ^{<4117>}Luke 4:17; ^{<3124>}John 12:14; ^{<4173>}Acts 17:23; followed by **ἐν**, with the dative of place, ^{<4110>}Matthew 8:10; ^{<4109>}Luke 7:9. c. **ἔυρισκω τινα** or **τι** with a predicate accusative is used of those who come or return to a place, the predicate participle or adjective describing the state or condition in which the person or thing met with is found, or the action which one is found engaged in: with an adjective, ^{<4151>}Acts 5:10; ^{<4104>}2 Corinthians 9:4; 12:20; with a participle (cf. Buttmann, 301 (258)), ^{<4124>}Matthew 12:44; 20:6; 21:2; 24:46; 26:40,43; ^{<4112>}Mark 11:2; 13:36; 14:37,40; ^{<4112>}Luke 2:12; 7:10; 8:35; 11:25; 12:37,43; 19:30; 23:2; 24:2,33; ^{<4123>}Acts 5:23; 9:2; 10:27; 21:2; 24:12,18; 27:6; followed by **καθώς**, ^{<4146>}Mark 14:16; ^{<2132>}Luke 19:32; 22:13; followed by a predicate substantive to which **ὄντα** must be

supplied, ^{<4215>}Acts 24:5 (cf. Winer's Grammar, sec. 45, 6 b.; Buttman, 304 (261)).

2. tropically, "to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience," *i.e.* "to see, learn, discover, understand": **κατηγοριαν**, ^{<4167>}Luke 6:7 (T Tr text WH **κατηγορειν**); **τινα** followed by participle in the predicate, ^{<4239>}Acts 23:29; by **οτι**, ^{<6072>}Romans 7:21; after an examination (**πειραζειν**), **τινα (τι)** with a predicate adjective (participle), ^{<6682>}Revelation 3:2; of a judge: **αιτιαν θανατου**, ^{<4133>}Acts 13:28; **αιτιαν, κακον, αδικημα εν τινι**, ^{<6183>}John 18:38; 19:4,6; ^{<4219>}Acts 23:9; 24:20; after a computation, with an accusative of the price or measure, ^{<4493>}Acts 19:19; 27:28; after deliberation, **το τι ποιησωσι**, ^{<4293>}Luke 19:48; **το πως κολασωνται αυτους**, ^{<4421>}Acts 4:21. Passive **ευρισκομαι** "to be found," *i.e.* "to be seen, be present": ^{<4286>}Luke 9:36 (^{<4183>}Genesis 18:31); often like the Hebrew **אָחַזְקָה** "to be discovered, recognized, detected, to show oneself out," of one's character or state as found out by others (men, God, or both) (cf. Winer's Grammar, sec. 65, 8): **ευρεθη εν γαστρι εχουσα**, ^{<4013>}Matthew 1:18; **ινα ευρεθωσι καθως και ημεις**, ^{<4712>}2 Corinthians 11:12; **ευρεθη μοι η εντολη εις θανατον** namely, **ουσα**, the commandment, as I found by experience, brought death to me, ^{<6070>}Romans 7:10; add, ^{<4273>}Luke 17:18 (none showed themselves as having returned); ^{<4453>}Acts 5:39; ^{<4442>}1 Corinthians 4:2; 15:15; ^{<4783>}2 Corinthians 5:3; ^{<8027>}Galatians 2:17; ^{<6007>}1 Peter 1:7; ^{<6683>}Revelation 5:4; **τινι**, the dative of the person taking cognizance and judging (Winer's Grammar, sec. 31, 10; Buttman, 187 (162)), ^{<6034>}2 Peter 3:14 (add ^{<4722>}2 Corinthians 12:20, yet cf. Buttman, the passage cited and sec. 133, 14; Winer's Grammar, sec. 31, 4 a.); **ινα ευρεθω εν αυτω** *i.e.* **εν Χριστω**, namely, **ων**, ^{<3083>}Philippians 3:9; **σηματι ευρεθεις ως ανθρωπος**, ^{<4107>}Philippians 2:7 (8) (Josephus, b. j. 3, 6, 1; so the Latin *incenior*, Cicero, de amic. 19, 70; reperior, Tuscul. i. 39, 94). **ευρισκειν Θεον** (opposed to **ζητειν αυτον**, see **ζητεω**, 1 c. (cf. **εκζητεω**, a.)), "to get knowledge of, come to know, God," ^{<4472>}Acts 17:27; **ευρισκεται (ο Θεος) τινι**, discloses the knowledge of himself to one, Sap. 1:2; cf. Grimm, exgt. Hdb. at the passage (who refers to Philo, monarch. i. sec. 5; Origen contra Celsus 7, 42). On the other hand, in the O.T. **ευρισκεται ο Θεος** is used "of God heaving prayer, granting aid implored" (^{<1339>}1 Chronicles 28:9; ^{<4452>}2 Chronicles 15:2,4,15; ^{<2463>}Jeremiah 36:13 (^{<2493>}Jeremiah 29:13)); hence, **ευρεθην** (L and Tr in brackets WH marginal reading add **εν**) **τοις εμε μη ζητουσι**, ^{<6111>}Romans 10:20 from ^{<2361>}Isaiah 65:1, means, according to

Paul's conception, "I granted the knowledge and deliverance of the gospel".

3. Middle, as in Greek writings, "to find for oneself, to acquire, get, obtain, procure": **λυτρωσιν**, ^{<3092>}Hebrews 9:12; contrary to better Greek usage, the active is often used in the Scriptures in the same sense (cf. Buttman, 193 (167); Winer's Grammar, 18; 33 (32) n.): **την ψυχην**, ^{<4009>}Matthew 10:39; 16:25; **αναπαυσιν**, (Sir. 11:19) **ταις ψυχαις υμων**, ^{<4012>}Matthew 11:29; **μετανοιας τοπον**, place for recalling the decision, changing the mind (of his father), ^{<3827>}Hebrews 12:17 (cf. Winer's Grammar, 147 (139)); **σκηνομα τω Θεω**, opportunity of building a house for God, ^{<4076>}Acts 7:46; **χαριν ευρωμεν**, grace, favor, ^{<3016>}Hebrews 4:16; **χαριν παρα τω Θεω**, ^{<4003>}Luke 1:30; **ενωπιον, του Θεου**, ^{<4076>}Acts 7:46; **ελεος παρα κυριου**, ^{<5018>}2 Timothy 1:18; (**αχμ; j ̄θη[β]**) ^{<4008>}Genesis 6:8; 18:3; 30:27; 32:6; ^{<4032>}Exodus 33:12; ^{<4040>}Deuteronomy 24:1, etc.; 1 Esdr. 8:4). (Compare: **ανευρισκω**.)

{2148} **ευροκλυδων, ευροκλυδωνος, ο** (from **ευρος** the southeast wind, and **κλυδων** a wave), "a southeast wind raising mighty waves": ^{<4074>}Acts 27:14 Rec. But respectable authorities read **ευρυκλυδων**, preferred by Griesbach, et al., from **ευρυς** broad, and **κλυδων**, "a wind causing broad waves" (German *der Breitspülende*, the "Wide-washer"); Etymologicum Magnum, p. 772, 30 under the word **τυφων**. "**τυφων γαρ εστιν η του ανεμου σφοδρα πνοη, ος και ευρυκλυδων καλειται.**" Others **ευρακυλων**, which see*

{2149} **ευρυχωρος, ευρυχωρον** (**ευρυς** broad, and **χωρα**), "spacious, broad": ^{<4073>}Matthew 7:13. (the Septuagint; Aristotle, h. anim. 10, 5 (p. 637a, 32); Diodorus 19, 84; Josephus, Antiquities 1, 18, 2; (8, 5, 3; contra Apion 1, 18, 2).)*

{2150} **ευσεβεια, ευσεβειας, η (ευσεβης)**, "reverence, respect"; in the Bible everywhere "piety toward God, godliness": ^{<4082>}Acts 3:12; ^{<5402>}1 Timothy 2:2; 4:7,8; 6:5f,11; ^{<5002>}2 Timothy 3:5; ^{<6002>}2 Peter 1:3,6f; **η κατ' ευσεβειαν διδασκαλια**, the doctrine that promotes godliness, ^{<5403>}1 Timothy 6:3 (see **κατα**, II. 3 d.); **η αληθεια η κατ' ευσεβειαν**, the truth that leads to godliness, ^{<5002>}Titus 1:1; **το μυστηριον της ευσεβειας**, the mystery which is held by godliness and nourishes it, ^{<5406>}1 Timothy 3:16; in plural, aims and acts of godliness, ^{<6001>}2 Peter 3:11; cf. Pfeiderer, Paulinism., p. 477f (English translation, ii. 209f). (Aeschylus, Sophocles,

Xenophon, Plato, and following; often in Josephus; the Septuagint ^{<3002>}Proverbs 1:7; 13:11; ^{<23102>}Isaiah 11:2; Sap. 10:12; often in 4 Macc.; **προς τον Θεον**, Josephus, Antiquities 18, 5, 2; (**περι το Θειον**) contra Apion 1, 22, 2; **εις Θεους και γονεας**, Plato, rep. 10, p. 615 c.) (Cf. Schmidt, chapter 181.)*

{2151} **ευσεβω, ευσεβω** (**ευσεβης**); “to be **ευσεβης** (pious), to act piously or reverently” (toward God, one’s country, magistrates, relations, and all to whom dutiful regard or reverence is due); in secular authors followed by **εις, περι, προς τινα**; rarely also transitive, as Aeschylus Ag. 338 (**τους Θεους**) and in the Bible: **τον ιδιον οικον**, ^{<5100>}1 Timothy 5:4; **Θεον**, to worship God, ^{<4473>}Acts 17:23; 4 Macc. 5:24 (23) variant; 11:5; (Josephus, contra Apion 2, 11, 1).*

{2152} **ευσεβης, ευσεβες** (**ευ** and **σεβομαι**), “pious, dutiful” (toward God (A.V. “devout, godly”)); **ευσεβω**): ^{<4102>}Acts 10:2,7; 22:12 R G; ^{<6102>}2 Peter 2:9. ((Theognis), Pindar, Tragg., Aristophanes, Plato, others; thrice in the Septuagint for **bydñ**; noble, generous, ^{<3318>}Isaiah 32:8; for **qyDkæ** ^{<2316>}Isaiah 24:16; 26:7; often in Sirach (circa 132 B. C.? and 4 Maccabees (1st century B. C.?) (Cf. Trench, sec. xlvi.)*

{2153} **ευσεβως**, adverb, “piously, godly”: **ζην**, ^{<5102>}2 Timothy 3:12; ^{<3102>}Titus 2:12. (Pindar (**ευσεβεως**), Sophocles, Xenophon, Plato, others; 4 Macc. 7:21 (Fritzsche omits).)*

{2154} **ευσημος, ευσημον** (**ευ** and **σημα** a sign), “well-marked, clear and definite, distinct”: **λογος**, ^{<6149>}1 Corinthians 14:9 (A.V. “easy to be understood”). (Aeschylus (Sophocles), Theophrastus, Polybius, Plutarch.)*

{2155} **ευσπλαγχνος, ευσπλαγχνον** (**ευ** and **σπλαγχνον**, which see), properly, “having strong bowels”; once so in Hippocrates (430 B. C.), p. 89 c. (edited by Foës., i. 197, Kühn edition); in Biblical and ecclesiastical lang. “compassionate, tender-hearted”: ^{<4002>}Ephesians 4:32; ^{<1008>}1 Peter 3:8; prec. Manass. 7 ((see the Septuagint, Tdf. edition, Proleg. sec. 29); Test xii. Putt. test. Zab. sec. 9; cf. Harnack’s note on Hermas, vis. 1, 2).*

{2156} **ευσχημονως**, adverb (see **ευσχημων**), “in a seemly manner, decently”: ^{<6140>}1 Corinthians 14:40; **περιπατειν**, ^{<6133>}Romans 13:13; ^{<3012>}1 Thessalonians 4:12. (Aristophanes vesp. 1210; Xenophon, mem. 3, 12, 4; Cyril 1, 3, 8f; others.)*

{2157} ευσχημοσύνη, ευσχημοσύνης, ἡ (ευσχημων, which see), “charm or elegance of figure, external beauty, decorum, modesty, seemliness” (Xenophon, Plato, Polybius, Diodorus, Plutarch); of external charm, comeliness: ^{<4623>}1 Corinthians 12:23.*

{2158} ευσχημων, ευσχημον (εϋ, and σχημα the figure, Latin *habitus*);

1. “of elegant figure, shapely, graceful, comely, bearing oneself becomingly in speech or behavior” (Euripides, Aristophanes, Xenophon, Plato): τα ευσχημονα ἡμων, the comely parts of the body that need no covering (opposed to τα ασχημονα ἡμων, verse 23), ^{<4624>}1 Corinthians 12:24; of morals: προς το ευσχημον, to promote decorum, ^{<4625>}1 Corinthians 7:35.

2. in later usage (cf. Lob. ad Phryn., p. 333), “of good standing, honorable, influential, wealthy, respectable” (R. V. “of honorable estate”): ^{<4156>}Mark 15:43; ^{<4157>}Acts 13:50; 17:12. (Josephus, de vita sua sec. 9; Plutarch, parallel. Graec. et Romans c. 15, p. 309 b.)*

{2159} ευτονως, adverb (from ευτονος, and this from εϋ and τεινω to stretch (cf. “at full stretch, well strung,” etc.)), “vehemently, forcibly”: ^{<4230>}Luke 23:10; ^{<4182>}Acts 18:28. (^{<4188>}Joshua 6:8; 2 Macc. 12:23; Xenophon, Hier. 9, 6; Aristophanes, Plutarch, 1095; Diodorus, others.)*

{2160} ευτραπελια, ευτραπελιας, ἡ (from ευτραπελος, from εϋ, and τρεπω to turn: easily turning; nimble-witted, witty, sharp), “pleasantry, humor, facetiousness” ((Hippocrates), Plato, rep. 8, p. 563a.; Diodorus 15, 6; 20, 63; Josephus, Antiquities 12, 4, 3; Plutarch, others); in a bad sense, “scurrility, ribaldry, low jesting” (in which there is some acuteness): ^{<4194>}Ephesians 5:4; in a milder sense, Aristotle, eth. 2, 7, 13; (ἡ ευτραπελια πεπαιδευμενη ὑβρις εστιν, rhet. 2, 12, 16 (cf. Cope, in the place cited); cf. Trench, sec. xxxiv.; Matthew Arnold, Irish Essays etc., p. 187ff (Speech at Eton) 1882).*

{2161} Ευτυχος (i.e. fortunate; on accent cf. Winer’s Grammar, 51; Chandler sec. 331f), Ευτυχου, ὁ, “Eutyclus,” a young man restored to life by Paul: ^{<4109>}Acts 20:9.*

{2162} ευφημια, ευφημιας, ἡ (ευφημος, which see), properly, “the utterance of good or auspicious words”; hence, “good report, praise”: ^{<4168>}2 Corinthians 6:8 (opp: to δυσφημια), as in Diodorus 1, 2 (4 edition,

Dindorf); Aelian v. h. 3, 47. (In different senses in other authors from Pindar, Sophocles, and Plato down.)*

{2163} εὐφημος, εὐφημον (εὐ and φημι), “sounding well; uttering words of good omen, speaking auspiciously”: neuter plural εὐφημα, things spoken in a kindly spirit, with good-will to others, ^{<1048>}Philippians 4:8 (A. V. “of good report” (R. V. marginal reading “gracious”)). (In very diverse senses common in Greek writings from Aeschylus down.)*

{2164} εὐφορέω, εὐφορῶ: 1 aorist εὐφορήσα (Lachmann ηυφορήσα, see references in εὐδοκέω, at the beginning); (εὐφορός (bearing well)); “to be fertile, bring forth plentifully”: ^{<2126>}Luke 12:16. (Josephus, b. j. 2, 21, 2; Hippocrates, Geoponica, others.)*

{2165} εὐφραίνω; passive, present εὐφραίνομαι; imperfect εὐφραίνομην (^{<474>}Acts 7:41, where a few manuscripts have ηυφραίνω (cf. WH’s Appendix, p. 162)); 1 aorist εὐφρανθην and L T Tr WH ηυφρανθην (^{<426>}Acts 2:26; see references in εὐδοκέω, at the beginning); 1 future εὐφρανθήσομαι; (εὐ and φρην); in the Septuagint very often actively for j **Mæi**to make joyful, and passive for j **mæ**to be joyful, sometimes for **ἠνæ**to sing; in Greek writings from Homer down; “to gladden, make joyful”: τινα, ^{<412>}2 Corinthians 2:2 (opposed to λυπεῖν). Passive “to be glad, to be merry, to rejoice”: absolutely, ^{<2163>}Luke 16:32; ^{<426>}Acts 2:26 (from Psalm 15:9 (^{<1969>}Psalm 16:9)); ^{<610>}Romans 15:10 (fr. ^{<638>}Deuteronomy 32:43); ^{<827>}Galatians 4:27 (from ^{<2541>}Isaiah 54:1); ^{<610>}Revelation 11:10; 12:12; εὐ τινι, “to rejoice in,” be delighted with, a thing, ^{<474>}Acts 7:41 (Xenophon, Hier. 1, 16); ἐπι τινι, ^{<683>}Revelation 18:20 L T Tr WH (for Rec. ἐπ’ αὐτην); of the merriment of a feast, ^{<2129>}Luke 12:19; 15:23f,29 (^{<6145>}Deuteronomy 14:25 (26); 27:7); with λαμπρῶς added, to live sumptuously: ^{<2169>}Luke 16:19 (Homer, Odyssey 2, 311; Xenophon, Cyril 8, 7, 12).*

{2166} Εὐφρατης, Εὐφρατου, ὄ, “Euphrates,” a large and celebrated river, which rises in the mountains of Armenia Major, flows through Assyria, Syria, Mesopotamia and the city of Babylon, and empties into the Persian Gulf (Hebrew **trp**)(i.e. (probably) ‘the great stream’ (^{<1018>}Genesis 1:18); cf. Fried. Delitzsch, Wo lag d. Par., p. 169)): ^{<6914>}Revelation 9:14; 16:12. (B. D. under the word and references there.)*

{2167} εὐφροσύνη, εὐφροσύνης, ἡ (εὐφρων (well-minded, cheerful)), from Homer down; “good cheer, joy, gladness”: ^{<4028>}Acts 2:28 (^{<9101>}Psalm 15:11 (^{<9161>}Psalm 16:11)); 14:17.*

{2168} εὐχαριστεῶ, εὐχαριστῶ; 1 aorist εὐχαριστήσα (^{<4275>}Acts 27:35) and ηὐχαρίστησα (^{<5021>}Romans 1:21 G L T Tr WH; see references in εὐδοκεῶ, at the beginning); 1 aorist passive subjunctive 3 person singular εὐχαρίστηθῆ (^{<4011>}2 Corinthians 1:11); (εὐχαριστός, which see);

1. “to be grateful, feel thankful”; so in the decree of the Byzantines in Demosthenes pro cor., p. 257, 2.

2. “to give thanks” (so Posid. quoted in Athen. 5, p. 213 e.; Polybius, Diodorus, Philo, Josephus, Plutarch, Epictetus, others; cf. Lob. ad Phryn., p. 18 (Winer’s Grammar, 23 (22))): τινι, especially τῷ Θεῷ, ^{<2176>}Luke 17:16; ^{<4275>}Acts 27:35; 28:15; ^{<5146>}Romans 14:6; 16:4; ^{<6148>}1 Corinthians 14:18 (see below); ^{<5008>}Philippians 1:3; ^{<5008>}Colossians 1:3,12; ^{<5004>}Philemon 1:4; (with the accusative (hence, as the nominative) in the passive, ἵνα ... ὑπὲρ τῶν αγαθῶν ὃ Θεὸς εὐχαρίσθηται, Philo, quis rer. div. her. sec. 36). simply, so that τῷ Θεῷ must be added mentally: ^{<6021>}Romans 1:21; (^{<6147>}1 Corinthians 14:17); ^{<5158>}1 Thessalonians 5:18; especially where the giving of thanks customary at the beginning of a feast, or in general before eating, is spoken of: ^{<4050>}Matthew 15:30; 26:27; ^{<4086>}Mark 8:6; 14:23; ^{<2217>}Luke 22:17,19; ^{<4061>}John 6:11,23; ^{<6124>}1 Corinthians 11:24; εὐχαριστεῖν τῷ Θεῷ δια Ἰησοῦ Χριστοῦ, through Christ *i.e.* by Christ’s help (because both the favors for which thanks are given and the gratitude which prompts the thanks are due to Christ (cf. Winer’s Grammar, 378 (354) note)): ^{<6008>}Romans 1:8; 7:2.) R WH marginal reading; ^{<5087>}Colossians 3:17; τῷ Θεῷ ἐν ὀνόματι Χριστοῦ (see ὄνομα, 2 c.), ^{<4050>}Ephesians 5:20. Of that for or on account of which thanks are given to God, we find — περὶ τίνος, the genitive of person, concerning, with regard to one (^{<5002>}1 Thessalonians 1:2); ^{<5008>}2 Thessalonians 1:3 (cf. Ellicott, in the place cited); with ὅτι added exegetically, ^{<6008>}Romans 1:8 (where R G ὑπὲρ); ^{<5023>}2 Thessalonians 2:13; with addition of ἐπι and the dative of the thing for, on account of, which, ^{<6004>}1 Corinthians 1:4; ὑπὲρ τίνος, the genitive of person, ^{<6016>}Ephesians 1:16; ὑπὲρ with the genitive of the thing, “for, on account of,” ^{<6008>}1 Corinthians 10:30; ^{<4050>}Ephesians 5:20; the matter or ground of the thanksgiving is expressed by a following ὅτι: ^{<2881>}Luke 18:11; ^{<6144>}John 11:41; ^{<6014>}1 Corinthians 1:14; ^{<5023>}1 Thessalonians 2:13; ^{<6117>}Revelation 11:17; or is added asyndetically without ὅτι, ^{<6148>}1

Corinthians 14:18 (λαλω L T Tr WH, for which R G λαλων, the participle declaring the cause which prompts to thanksgiving (Winer's Grammar, 345f (324); Buttmann, 300 (258))). Once ευχαριστην τι, "for a thing," in the passage ^{<4011>}2 Corinthians 1:11 (cf. Buttmann, 148 (130); Winer's Grammar, 222 (209)); in the Fathers ευχαριστην τι is "to consecrate a thing by giving thanks, to 'bless'": ὁ ευχαριστηθεὶς ἄρτος καὶ οἶνος, Justin Martyr, Apology 1, 65 at the end; ευχαριστηθεῖσα τροφή, ibid. c. 66; εἰσὶν οἱ ευχαριστουσὶ ψιλὸν ὕδωρ, Clement of Alexandria, Strom. i., p. 317, Sylb. edition; (cf. Suicer, Thesaurus i., 1269. "The words ευχαριστος, ευχαριστην, ευχαριστια, occur in St. Paul's writings alone of the apostolic Epistles" (Lightfoot; cf. Ellicott on ^{<3012>}Colossians 1:12)).*

{2169} ευχαριστια, ευχαριστιας, ἡ (ευχαριστος, which see);

1. "thankfulness": decree of the Byzantines in Demosthenes, p. 256, 19; Polybius 8, 14, 8; Additions to ^{<4700>}Esther 6:4, Fritzsche edition; 2 Macc. 2:27; Sir. 37:11; προς τινα, Diodorus 17, 59; Josephus, Antiquities 3, 3.

2. "the giving of thanks": ^{<4018>}Acts 24:3; for God's blessings, ^{<6446>}1 Corinthians 14:16; ^{<4045>}2 Corinthians 4:15; ^{<4050>}Ephesians 5:4 (cf. ^{<5058>}1 Thessalonians 5:18); ^{<5046>}Philippians 4:6; ^{<5017>}Colossians 2:7; 4:2; ^{<5089>}1 Thessalonians 3:9; ^{<5048>}1 Timothy 4:3f; ^{<6049>}Revelation 4:9; 7:12; with the dative of the person to whom thanks are given: τῷ Θεῷ (cf. Winer's Grammar, sec. 31, 3; (Buttmann, 180 (156)); Kühner, sec. 424, 1), ^{<4011>}2 Corinthians 9:11 (τοῦ Θεοῦ, Sap. 16:28); in plural, ^{<4092>}2 Corinthians 9:12; ^{<5011>}1 Timothy 2:1.*

{2170} ευχαριστος, ευχαριστον (ευ and χαριζομαι), "mindful of favors, grateful, thankful": to God, ^{<5085>}Colossians 3:15 (Xenophon, Cyril 8, 3, 49; Plutarch; others); "pleasing, agreeable" (cf. English "grateful" in its secondary sense): ευχαριστοι λογοι, pleasant conversation, Xenophon, Cyril 2, 2, 1; "acceptable to others, winning": γυνὴ ευχαριστος χειρὶ ἀνδρὶ δοξάν, ^{<2016>}Proverbs 11:16; "liberal, beneficent," Diodorus 18, 28.*

{2171} ευχη, ευχης, ἡ (ευχομαι (from Homer down);

1. "a prayer to God": ^{<5085>}James 5:15.

2. "a vow" (often so in the Septuagint for ῥδῆα and ῥδῆ, also for ῥζη consecration, see ἀγνίζω): ευχὴν εχειν, to have taken a vow, ^{<4483>}Acts

18:18; with εφ' ἑαυτων added (see επι, A. I. 1 f., p. 232a), ^{<4023>}Acts 21:23.*

{2172} ευχομαι; imperfect ηυχομην (^{<5008>}Romans 9:3) and ευχομην (^{<4073>}Acts 27:29 T Tr, see ευδοκεω at the beginning (cf. Veitch, under the word; Tdf. Proleg., p. 121)); (1 aorist middle ευξαμην ^{<4073>}Acts 26:29 Tdf., where others read the optative ευχαιμην; deponent verb, cf. Winer's Grammar, sec. 38, 7);

1. “to pray to God” (the Septuagint in this sense for I Lεθη and r tε): τω Θεω (as very often in classical Greek from Homer down (cf. Winer's Grammar, 212 (199); Buttmann, 177 (154))), followed by the accusative with an infinitive, ^{<4073>}Acts 26:29; προς τον Θεον (Xenophon, mem. 1, 3, 2; symp. 4, 55; often in the Septuagint), followed by the accusative with infinitive ^{<4737>}2 Corinthians 13:7; ὑπερ with the genitive of person, “for one,” ^{<5156>}James 5:16 where L WH text Tr marginal reading προσευχεσθε (Xenophon, mem. 2, 2, 10). (Synonym: see αιτεω, at the end)

2. “to wish”: τι, ^{<4739>}2 Corinthians 13:9; followed by the accusative with an infinitive ^{<6002>}3 John 1:2 (others, adhere to the religious sense, “to pray, pray for,” in both the preceding passages); ^{<4073>}Acts 27:29; ηυχομην (on this use of the imperfect cf. Winer's Grammar, 283 (266); Buttmann, sec. 139, 15; (Lightfoot on ^{<5013>}Philemon 1:13)) ειναι, I could wish to be, ^{<5008>}Romans 9:3. (Compare: προσευχομαι.)*

{2173} ευρηστος, ευρηστον (ευ and χραομαι), “easy to make use of, useful”: with the dative of person ^{<5121>}2 Timothy 2:21; opposed to αρηστος, ^{<5011>}Philemon 1:11; εις τι, for a thing, ^{<5041>}2 Timothy 4:11. (Diodorus 5, 40; Sap. 13:13; προς τι, Xenophon, mem. 3, 8, 5.)*

{2174} ευψυχεω, ευψυχω; (ευψυχος); “to be of good courage, to be of a cheerful spirit”: ^{<1669>}Philippians 2:19. (Josephus, Antiquities 11, 6, 9; (Pollux 3, 28 sec. 135 at the end); in epitaphs, ευψυχει! equivalent to Latin *have pia anima!*)*

{2175} ευωδια, ευωδιας, ἡ (from ευωδης; and this from ευ and οζω, perfect οδωδα);

a. “a sweet smell, fragrance,” (Xenophon, Plato, Plutarch, Herodian, others); metaphorically, Χριστου ευωδια εσμεν τω Θεω, *i.e.* (dropping

the figurative) our efficiency in which the power of Christ himself is at work is well-pleasing to God, ^{<4025>}2 Corinthians 2:15.

b. “a fragrant or sweet-smelling thing, incense”: Diodorus 1, 84; 1 Esdr. 1:11, etc.; hence, **οσμη ευωδίας**, “an odor of something sweet-smelling,” in the Septuagint often for **ⲓ ⲡⲉ ⲁⲓⲃⲟⲩⲛⲓ** “an odor of acquiescence, satisfaction; a sweet odor,” spoken of the smell of sacrifices and oblations, ^{<0298>}Exodus 29:18; ^{<R009>}Leviticus 1:9,13,17, etc., agreeably to the ancient (anthropopathic) notion that God smells and is pleased with the odor of sacrifices, ^{<0021>}Genesis 8:21; in the N.T. by a metaphor borrowed from sacrifices, “a thing well-pleasing to God”: ^{<4021>}Ephesians 5:2; ^{<0048>}Philippians 4:18 (Winer’s Grammar, 605 (562) cf. 237 (222)).*

(**Ευωδία, Ευωδίας**, ^{<0042>}Philippians 4:2 Rec.st for **Ευωδία**, which see)

{2176} **ευωνυμος, ευωνυμον** (**ευ** and **ονομα**);

1. “of good name” (Hesiod, Pindar), and “of good omen” (Plato, *polit.*, p. 302 d.; *legg.* 6, p. 754 e.); in the latter sense used in taking auguries; but those omens were euphemistically called **ευωνυμα** which in fact were regarded as unlucky, *i.e.* which came “from the left, sinister” omens (for which a “good name” was desired); hence,

2. “left” (so from Aeschylus and Herodotus down): ^{<4028>}Acts 21:3; ^{<6002>}Revelation 10:2; **εξ ευωνυμων** (cf. Winer’s Grammar, sec. 27, 3; sec. 19 under the word **δεξια**; Buttman, 89 (78)), on the left hand (to the left): ^{<4021>}Matthew 20:21,23; 25:33,41; 27:38; ^{<4025>}Mark 10:37 (R G L), 40; 15:27.*

{2177} **εφαλλομαι**; 2 aorist participle **εφαλομενος** L T Tr WH; (**επι** and **αλλομαι**, which see); from Homer down; “to leap upon, spring upon”: **επι τινα**, ^{<4016>}Acts 19:16 (here RG present participle); (^{<0106>}1 Samuel 10:6; 11:6; 16:13).*

{2178} **εφαπαξ** (Treg. in Hebrews **εφ’ ἀπαξ**; cf. Lipsius, *gram. Unters.*, p. 127), adverb (from **επι** and **ἀπαξ** (cf. Winer’s Grammar, 422 (393); Buttman, 321 (275))), “once; at once” *i.e.* a. our “all at once”: ^{<6376>}1 Corinthians 15:6. b. our “once for all”: ^{<6160>}Romans 6:10; ^{<3027>}Hebrews 7:27; 9:12; 10:10. (Lucian, Dio Cassius, others.)*

{1896} **εφειδον**, see **επειδον**.

{2179} Εφεσινος, Εφεσινη, Εφεσινον, “Ephesian”: ~~601~~ Revelation 2:1 Rec.*

{2180} Εφεσιος, Εφεσια, Εφεσιον (an) “Ephesian,” *i.e.* a native or inhabitant of Ephesus: ~~419B~~ Acts 19:28,34f; 21:29.*

{2181} Εφεσος, Εφεσου, ἦ, “Ephesus,” a maritime city of Asia Minor, capital of Ionia and, under the Romans of proconsular Asia (see [ΑΣΙΑ](#)), situated on the Icarian Sea between Smyrna and Miletus. Its chief splendor and renown came from the temple of Artemis, which was reckoned one of the wonders of the world. It was burned down B. C. 356 by Herostratus, rebuilt at the common expense of Greece under the supervision of Deinocrates (Pausanias, 7, 2, 6f; Livy 1, 45; Pliny, h. n. 5, 29 (31); 36, 14 (21)), and in the middle of the third century after Christ utterly destroyed by the Goths. At Ephesus the apostle Paul founded a very flourishing church, to which great praise is awarded in ~~601~~ Revelation 2:1ff The name of the city occurs in ~~419B~~ Acts 18:19,21,24; 19:1,17,26; 20:16f; ~~415C~~ 1 Corinthians 15:32; 16:8; ~~400C~~ Ephesians 1:1 (where *εν Εφεσω* is omitted by the Sinaiticus manuscript and other ancient authorities (bracketed by T WH Tr marginal reading; see WH’s Appendix at the passage; B. D. American edition under the word Ephesians, The Epistle to the)); ~~500B~~ 1 Timothy 1:3; ~~508B~~ 2 Timothy 1:18; 4:12; ~~601~~ Revelation 1:11, and (according to G L T Tr WH) 2:1. Cf. Zimmermann, Ephesus im 1. christl. Jahrh., Jena 1874; (Wood, Discoveries at Ephesus (1877)).*

{2182} εφευρετης, εφευρετου, ὁ (εφευρισκω to find out), “an inventor, contriver” (Anacreon (530 B. C.) 41 (36), 3; Schol. ad Aristophanes ran. 1499): ~~601~~ Romans 1:30 (*κακων ευρεται*, Philo in Flacc. sec. 4 middle; ὁ καινων αδικημάτων ευρετης, *ibid.* sec. 10; *πασης κακιας ευρετης*, 2 Macc. 7:31; Sejanus *facinorum omalum repertor*, Tacitus, ann. 4, 11).*

{2183} εφημερια, εφημεριας, ἡ (efeemerios], εφημεριον, by day, lasting or acting for a day, daily), a word not found in secular authors; the Septuagint in Chronicles and Nehemiah;

1. “a service limited to a stated series of days” (cf. German *Tagdienst*, *Wochendienst*); so used of the service of the priests and Levites: ~~633~~ Nehemiah 13:30; ~~328B~~ 1 Chronicles 25:8; ~~4130~~ 2 Chronicles 13:10, etc.

2. “the class or course itself of priests who for a week at a time performed the duties of the priestly office” (German *Wöchnerzunft*): ^{<13216>}1 Chronicles 23:6; 28:13, etc.; 1 Esdr. 1:2,15; so twice in the N.T.: ^{<4006>}Luke 1:5,8. For David divided the priests into twenty-four classes, each of which in its turn discharged the duties of the office for an entire week from sabbath to sabbath, ^{<13201>}1 Chronicles 24:4; ^{<14084>}2 Chronicles 8:14; ^{<16124>}Nehemiah 12:24; these classes Josephus calls *πατριαι* and *εφημεριδες*, Antiquities 7, 14, 7; de vita sua 1; Suidas, *εφημερια*. *Ἡ πατρια λεγεται δε και ἡ της ἡμερας λειτουργια*. Cf. Fritzsche, commentary on 3 Esdras, p. 12. (BB. DD. under the word Priests; Edersheim, Jesus the Messiah, book ii., chapter iii.)*

{2184} *εφημερος, εφημερον* (equivalent to *ὁ ἐπι ἡμεραν ὧν*);

1. “lasting for a day” (Pindar, Hippocrates, Plutarch, Galen.; others).

2. “daily”: *ἡ τροφη* (Diodorus 3, 32; Dionysius Halicarnassus 8, 41; Aristid. ii., p. 398 Jebb edition; 537, Dindorf edition), ^{<5025>}James 2:15.*

{1896} *εφιδε*, see *επειδον*.

{2185} *εφικνεομαι, εφικνουμαι*; 2 aorist infinitive *εφικεσθαι*; (from Homer down); “to come to”: *αχρι* with the genitive of person ^{<4703>}2 Corinthians 10:13; “to reach”: *εις τινα*, ^{<4704>}2 Corinthians 10:14.*

{2186} *εφιστημι*: 2 aorist *επεστην*, participle *επιστας*, imperative *επιστηθι*; perfect participle *εφεστως*; “to place at, place upon, place over”; in the N.T. only in the middle (present indicative 3 person singular *επισταται* (for *εφισταται*), ^{<5183>}1 Thessalonians 5:3 T Tr WH; see references under the word *αφειδον*) and the intransitive tenses of the active, viz. perfect and 2 aorist (see *ανιστημι*); “to stand by, be present”: ^{<4128>}Luke 2:38; ^{<4221>}Acts 22:20; *επανω* with the genitive of person “to stand over” one, “place oneself above,” ^{<4049>}Luke 4:39; used especially of persons coming upon one suddenly: simply, ^{<4000>}Luke 10:40; 20:1; ^{<4162>}Acts 6:12; 22:13; 23:27; of an angel, ^{<4177>}Acts 12:7; with the dative of person, ^{<4001>}Acts 4:1; 23:11; of the advent of angels, ^{<4189>}Luke 2:9; 24:4 (of Hephaestus, Lucian, dial. deor. 17, 1; frequently of dreams, as Homer, Iliad 10, 496; 23, 106; Herodotus 1, 34; others); with the dative of place, ^{<4175>}Acts 17:5; followed by *επι*; with the accusative of place, ^{<4107>}Acts 10:17; 11:11; of evils coming upon one: with the dative of person, ^{<5183>}1 Thessalonians 5:3 (see above); *επι τινα*, ^{<4213>}Luke 21:34 (Sap. 6:9; 19:1; Sophocles O. R.

777; Thucydides 3, 82). equivalent to “to be at hand” *i.e.* “be ready”: ^{<5042>}2 Timothy 4:2, cf. Leo at the passage (Euripides, *Andr.* 547; Demosthenes, p. 245, 11). “to be at hand” *i.e.* “impend”: of time, ^{<5046>}2 Timothy 4:6. “to come on,” of rain, ^{<4812>}Acts 28:2. (Compare: **κατεφιστημι, συνεφιστημι.**)*

{160} (εφνιδιος, see αιφνιδιος.)

{2187} **Εφραϊμ** or (so R Tr) **Εφραϊμ** (cf. Iota, at the end) (a L H **Εφρεμ**, Vulgate *Ephrem, Efrem*), “Ephraim,” proper name of a city situated, according to Eusebius, eight (but edition Larsow and Parthey, p. 196, 18, twenty), according to Jerome twenty miles from Jerusalem; according to Josephus, b. j. 4, 9, 9 not far from Bethel; conjectured by Robinson (*Palest. i.* 444f (cf. *Bib. Sacr.* for May 1845, p. 398f)), Ewald, et al., dissenting, to be the same as the village now called “et-Taiyibeh,” a short day’s journey N. E. of Jerusalem: ^{<6154>}John 11:54. Cf. Winer’s *RWB* under the word; Keim, iii., p. 7f (English translation, 5:9).*

{2188} **εφφαθα**, “ephphatha,” Aramaic **ܝ ܛܦܬܬܐ**, (the ethpaal imperative of the verb **ܝ ܛܦܐ** Hebrew **י ִתַּע** to open), “be thou opened” (*i.e.* receive the power of hearing; the ears of the deaf and the eyes of the blind being considered as closed): ^{<4074>}Mark 7:34. (See Kautzsch, *Gram. d. Biblical-Aram.*, p. 10).*)

{5504} **εχθες** and (Rec., so Griesbach in Acts and Heb.) **χθες** (on which forms cf. Lob. ad Phryn., p. 323f; (especially Rutherford. *New Phryn.*, p. 370f); Bleek, *Br. an d. Hebrew* ii. 2, p. 1000; (Tdf. *Proleg.*, p. 81; Winer’s *Grammar*, pp. 24, 45; Buttmann, 72 (63))), adverb, “yesterday”: ^{<4862>}John 4:52; ^{<4078>}Acts 7:28; of time just past, ^{<8138>}Hebrews 13:8. (From Sophocles down.)*

{2189} **εχθρα, εχθρας, ἥ** (from the adjective **εχθρος**, “enmity”: ^{<2312>}Luke 23:12; ^{<4124>}Ephesians 2:14 (15),16; plural, ^{<8181>}Galatians 5:20; **εχθρα** (Lachmann **εχθρα** feminine adjective (Vulgate *inimica*)) **Θεου**, toward God, ^{<5004>}James 4:4 (where Tdf. **τω Θεω**); **εις Θεον**, ^{<8107>}Romans 8:7; by metonymy, equivalent to “cause of enmity,” ^{<4124>}Ephesians 2:14 (15) (but cf. Meyer. (From Pindar down.))*

{2190} **εχθρος, εχθρα, εχθρον** (**εχθος** hatred); the Septuagint numberless times for **byραο** also for **ρχαε** several times for **αηο** and **αηαη** a hater;

1. passively, “hated, odious, hateful” (in Homer only in this sense):

◊128◊ Romans 11:28 (opposed to **αγαπητος**).

2. actively, “hostile, hating and opposing” another: ◊655◊ 1 Corinthians 15:25;

◊385◊ 2 Thessalonians 3:15; with the genitive of the person hated or opposed,

◊504◊ James 4:4 Lachmann; ◊8016◊ Galatians 4:16, cf. Meyer or Wieseler on the latter passage used of men as at enmity with God by their sin: ◊850◊ Romans

5:10 (cf. ◊8007◊ Romans 8:7; ◊5021◊ Colossians 1:21; ◊5004◊ James 4:4) (but many take **εχθρος** here (as in 11:28, see 1 above) passively; cf. Meyer); **τη**

διανοια, opposing (God) in the mind, ◊5021◊ Colossians 1:21; **εχθρος ανθρωπος**, a man that is hostile, a certain enemy, ◊1038◊ Matthew 13:28; **ο εχθρος**, the hostile one (well known to you), *i.e.* **κατ’ εξοχη** the devil, the most bitter enemy of the divine government: ◊2009◊ Luke 10:19, cf.

◊1039◊ Matthew 13:39 (and ecclesiastical writings). **ο εχθρος** (and **εχθρος**) substantively, “enemy” (so the word, whether adjective or a substantive, is translated in A.V., except twice (R. V. once) “foe”: **εσχατος εχθρος**, ◊655◊ 1

Corinthians 15:26): with the genitive of the person to whom one is hostile, ◊1058◊ Matthew 5:43f; 10:36; 13:25; Luke 1:(71),74; 6:27,35; 19:27,43;

◊5121◊ Romans 12:20; ◊6115◊ Revelation 11:5,12; in the words of ◊6901◊ Psalm 109:1 (◊3801◊ Psalm 110:1), quoted in ◊1224◊ Matthew 22:44; ◊4125◊ Mark 12:36; ◊2248◊ Luke

20:43; ◊4125◊ Acts 2:35; ◊655◊ 1 Corinthians 15:25 (L brackets; others omit the genitive (see above)); ◊8013◊ Hebrews 1:13; 10:13. with the genitive of the

thing: ◊4130◊ Acts 13:10; **του σταυρου του Χριστου**, who given up to their evil passions evade the obligations imposed upon them by the death of Christ, ◊1058◊ Philippians 3:18.*

{2191} **εχιδνα, εχιδνης, η**, “a viper”: ◊4088◊ Acts 28:3 (Hesiod, Herodotus,

Tragg., Aristophanes, Plato, others); **γεννηματα εχιδνων** “offspring of vipers” (anguigenae, Ovid, metam. 3,531), addressed to cunning,

malignant, wicked men: ◊4107◊ Matthew 3:7; 12:34; 23:33; ◊4107◊ Luke 3:7.*

{2192} **εχω**; future **εξω**; imperfect **ειχον** (1 person plural **ειχαμεν**, ◊6065◊ 2

John 1:5 T Tr WH), 3 person plural **ειχαν** (◊4007◊ Mark 8:7 L T Tr WH;

◊6088◊ Revelation 9:8 L T Tr WH; but cf. (Sophocles’ Lexicon, Introduction, p. 38; Tdf. Proleg., p. 123; WH’s Appendix, p. 165); Buttmann, 40 (35))

and **ειχουσαν** (L T Tr WH in ◊6152◊ John 15:22,24; but cf. Alexander

Buttmann (1873) in *Theol. Studien und Kritiken* 1858, pp. 485ff 491; see his *N.T. Gr.*, p. 43 (37); (*Sophocles' Lexicon*, Introduction, p. 39; *Tdf. Proleg.*, p. 124; *WH's Appendix*, p. 165; cf. **δολιοω**); present middle participle **εχομενος**; “to have” — with 2 aorist active **εσχον**; perfect **εσχηκα**;

I. Transitively.

1. “to have” equivalent to “to hold”;

a. “to have (hold) in the hand”: **τι εν τη χειρι**, ^{<6116>}Revelation 1:16; 6:5; 10:2; 17:4; and simply, ^{<6118>}Revelation 5:8; 8:3,6; 14:6, etc.; ^{<508B>}Hebrews 8:3.

b. in the sense of “wearing” (Latin *gestare*); of garments, arms and the like: **το ενδυμα**, ^{<6184>}Matthew 3:4; 22:12; **κατα κεφαλης εχων**, namely, **τι**, having a covering hanging down from the head, *i.e.* having the head covered (Buttmann, sec. 130, 5; *Winer's Grammar*, sec. 47, k. cf. 594 (552)), ^{<6104>}1 Corinthians 11:4; **θωρακας**, ^{<6197>}Revelation 9:17; **μαχαιραν**, ^{<6180>}John 18:10; add ^{<6187>}Matthew 26:7; ^{<414B>}Mark 14:3; of a tree having (bearing) leaves, ^{<4113>}Mark 11:13; **εν γαστρι εχειν**, namely, **εμβρυον**, to be pregnant (cf. *Winer's Grammar*, 594 (552); Buttmann, 144 (126)) (see **γαστηρ**, 2). Metaphorically, **εν εαυτω εχειν το αποκριμα**, ^{<6109>}2 Corinthians 1:9; **την μαρτυριαν**, ^{<6150>}1 John 5:10; **εν καρδια εχειν τινα**, to have (carry) one in one's heart, to love one constantly, ^{<5007>}Philippians 1:7.

c. tropically, “to have (hold) possession of” the mind; said of alarm, agitating emotions, etc.: **ειχειν αυτας τρομος και εκστασις**, ^{<4168>}Mark 16:8 (^{<1806>}Job 21:6; ^{<2138>}Isaiah 13:8, and often in secular authors; cf. Passow, under the word, p. 1294f; (*Liddell and Scott*, under the word, A. I. 8)).

d. “to hold fast, keep”: **η μνα σου, ην ειχον αποκειμενην εν σουδαριω**, ^{<6121>}Luke 19:20; tropically, **τον θεον εχειν εν επιγνωσει**, ^{<6128>}Romans 1:28; to keep in mind, **τας εντολας**, ^{<6121>}John 14:21 (see **εντολη**, under the end); **την μαρτυριαν**, ^{<6109>}Revelation 6:9; 12:17; 19:10; **το μυστηριον της πιστεως εν καθαρα συνειδησει**, ^{<5439>}1 Timothy 3:9; **υποτυπωσιν υγιανοντων λογων**, ^{<5113>}2 Timothy 1:13.

e. “to have” (in itself or as a consequence), “comprise, involve”: **εργον**, ^{<5004>}James 1:4; 2:17; **κολασιν**, ^{<6148>}1 John 4:18; **μισθαποδοσιν**,

<3105> Hebrews 10:35 (Sap. 8:16). See examples from Greek authors in Passow, under the word, p. 1296f; (Liddell and Scott, see A. I. 8 and 10).

f. by a Latinism equivalent to *aestimo*, “to regard, consider, hold as” (but this sense is still denied by Meyer, on Luke as below; <4045> Matthew 14:5): **τινα** with the accusative of the predicate, **εχε με παρητημενον**, have me excused, <2418> Luke 14:18; **τινα ὡς προφητην**, <4045> Matthew 14:5; 21:26 (**εχειν Ιαννην και Ιαμβρην ὡς Θεους**, Ev. Nicod. 5); **τινα εντιμον** (see **εντιμος**), <1862> Philippians 2:29; **την ψυχην μου** (G omits **μου**) **τιμιαν εμαυτω**, <4014> Acts 20:24 R G; **τινα εις προφητην** (a Hebraism (see **εις**, B. II. 3 c. y. at the end)), for a prophet, <4245> Matthew 21:46 L T Tr WH, cf. Buttman, sec. 131, 7; **τινα, ὅτι οντως** (T Tr WH **οντως, ὅτι** etc.) **προφητης ην**, <4112> Mark 11:32, cf. Buttman, sec. 151, 1 a.; (Winer’s Grammar, sec. 66, 5 a.).

2. to have equivalent to “to own, possess”;

a. external things such as pertain to property, riches, furniture, utensils, goods, food, etc.: as **τον βιον**, <2204> Luke 21:4; <6187> 1 John 3:17; **κτηματα**, <4092> Matthew 19:22; <4102> Mark 10:22; **θησαυρον**, <4092> Matthew 19:21; <4102> Mark 10:21; **αγαθα**, <2209> Luke 12:19; **προβατα** <2504> Luke 15:4; <6106> John 10:16; **δραχμας**, <2158> Luke 15:8; **πλοια**, <6189> Revelation 18:19; **κληρονομιαν**, <4085> Ephesians 5:5; (cf. <4213> Matthew 21:38 LT Tr WH, where R G **κατασχωμεν**); **μερος** followed by **εν** with the dative of the thing, <6116> Revelation 20:6; **θυσιαστηριον**, <8130> Hebrews 13:10; **ὅσα εχεις**, <4102> Mark 10:21; 12:44; <4134> Matthew 13:44,46; 18:25; **μηδεν**, <4050> 2 Corinthians 6:10; **τι δε εχεις, ὁ** etc. <4007> 1 Corinthians 4:7; with a predicate accusative added, **ειχον ἅπαντα κοινα**, <4024> Acts 2:44; absolutely **εχειν**, “to have” property, to be rich: **ουκ** and **μη εχειν** (A.V. “to have not”), to be destitute, be poor, <4012> Matthew 13:12; 25:29; <4025> Mark 4:25; <4088> Luke 8:18; 19:26; <6112> 1 Corinthians 11:22; <4082> 2 Corinthians 8:12 (<4080> Nehemiah 8:10; 1 Esdr. 9:51,54; Sir. 13:5; examples from Greek authors in Passow, under the word, p. 1295b; (Liddell and Scott, under the word, A. I. 1; cf. Winer’s Grammar, 594 (552))); **εκ του εχειν**, in proportion to your means (see **εκ**, II. 13 at the end), <4081> 2 Corinthians 8:11.

b. Under the head of possession belongs the phrase **εχειν τινα** as commonly used of those joined to anyone by the bonds of nature, blood, marriage, friendship, duty, law, compact, and the like: **πατερα**, <4084> John 8:41; **αδελφους**, <2163> Luke 16:28; **ανδρα** (a husband), <4047> John 4:17f;

^{<8027>}Galatians 4:27; **γυναικα**, ^{<4102>}1 Corinthians 7:2,12f,29; **τεκνα**,
^{<4128>}Matthew 21:28; 22:24; ^{<5434>}1 Timothy 3:4; ^{<5006>}Titus 1:6; **υιους**,
^{<8027>}Galatians 4:22; **σπερμα**, offspring, ^{<4225>}Matthew 22:25; **χηρας**, ^{<5156>}1
 Timothy 5:16; **ασθενουντας**, ^{<4044>}Luke 4:40; **φιλον**, ^{<2115>}Luke 11:5;
παιδαγωγους, ^{<4045>}1 Corinthians 4:15; **εχειν κυριον**, to have (be subject
 to) a master, ^{<5100>}Colossians 4:1; **δεσποτην**, ^{<5482>}1 Timothy 6:2; **βασιλεα**,
^{<6195>}John 19:15; with **εφ' εαυτων** added, ^{<6911>}Revelation 9:11; **εχει τον**
κρινοντα αυτον, ^{<6128>}John 12:48; **εχειν οικονομον**, ^{<2141>}Luke 16:1;
δουλον, ^{<2177>}Luke 17:7; **αρχιερεα**, ^{<5044>}Hebrews 4:14; 8:1; **ποιμενα**,
^{<4085>}Matthew 9:36; **εχων υπ' εμαυτον στρατιωτας**, ^{<2128>}Luke 12:8; **εχειν**
τον υιον και τον πατερα, to be in living union with the Son (Christ) and
 the Father by faith, knowledge, profession, ^{<6123>}1 John 2:23; (^{<6152>}1 John
 5:12); ^{<6009>}2 John 1:9. With two accusatives, one of which serves as a
 predicate: **πατερα τον Αβρααμ**, “Abraham for our father,” ^{<4089>}Matthew
 3:9; add, ^{<4135>}Acts 13:5; ^{<5187>}Philippians 3:17; ^{<5819>}Hebrews 12:9; **εχειν τινα**
γυναικα, to have (use) a woman (unlawfully) as a wife, ^{<4044>}Matthew 14:4;
^{<4068>}Mark 6:18; ^{<4081>}1 Corinthians 5:1 (where see Meyer) (of lawful
 marriage, Xenophon, Cyril 1, 5, 4).

c. of attendance or companionship: **εχειν τινα μεθ' εαυτου**, ^{<4050>}Matthew
 15:30; 26:11; ^{<4029>}Mark 2:19; 14:7; ^{<6128>}John 12:8.

d. **εχειν τι** “to have” a thing “in readiness, have at hand, have in store”:
ουκ εχομεν ει μη πεντε αρτους, ^{<4147>}Matthew 14:17; add, ^{<4054>}Matthew
 15:34; ^{<4018>}John 2:3 (not Tdf.); 4:11; 12:35; ^{<4122>}1 Corinthians 11:22; 14:26;
ουκ εχω, ο παραθησω αυτω, ^{<2116>}Luke 11:6; **που συναξω τους**
καρπους μου, ^{<2127>}Luke 12:17; **τι** (cf. Buttman, sec. 139, 58) **φαγωσι**,
^{<4081>}Mark 8:1f; **εχειν τινα**, “to have one at hand,” be able to make use of:
Μωυσεα και τας προφητας, ^{<2169>}Luke 16:29; **παρακλητον**, ^{<6111>}1 John
 2:1; **μαρτυρας**, ^{<5812>}Hebrews 12:1; **ουδενα εχω** etc. ^{<5151>}Philippians 2:20;
ανθρωπον, ινα etc. ^{<6187>}John 5:7.

e. a person or thing is said **εχειν** those things which are its parts or are
 members of his body: as **χειρας, ποδας, οφθαλμους**, ^{<4088>}Matthew 18:8f;
^{<4098>}Mark 9:43,45,47; **ους**, ^{<6117>}Revelation 2:7,11, etc.; **ωτα**, ^{<4015>}Matthew
 11:15; ^{<4076>}Mark 7:16 (T WH omit; Tr brackets the verse); ^{<4088>}Mark 8:18;
μελη, ^{<6124>}Romans 12:4; ^{<4622>}1 Corinthians 12:12; **σαρκα και οστεα**,
^{<2249>}Luke 24:39; **ακροβυστιαν**, ^{<4113>}Acts 11:3; an animal is said **εχειν**
 head, horns, wings, etc.: ^{<6047>}Revelation 4:7f; 5:6; 8:9; 9:8ff; 12:3, etc.; a
 house, city, or wall, **εχειν θεμελιους**, ^{<58110>}Hebrews 11:10; ^{<6214>}Revelation

21:14; **στασιν**, ^{<5008>}Hebrews 9:8; (add **επιστολην εχουσαν** (R G **περιεχουσαν**) **τον τυπον τουτον**, ^{<4235>}Acts 23:25).

f. one is said “to have” the diseases or other ills with which he is affected or afflicted: **μαστιγας**, ^{<4180>}Mark 3:10; **ασθeneias**, ^{<420>}Acts 28:9; wounds, ^{<6134>}Revelation 13:14; **θλιψιν**, ^{<6163>}John 16:33; ^{<4173>}1 Corinthians 7:28; ^{<6120>}Revelation 2:10. Here belong the expressions **δαιμονιον εχειν**, to be possessed by a demon, ^{<4018>}Matthew 11:18; ^{<4073>}Luke 7:33; 8:27; ^{<4070>}John 7:20; 8:48f,52; 10:20; **Βηλζεβουλ**, ^{<4032>}Mark 3:22; **πνευμα ακαθαρτον**, ^{<4030>}Mark 3:30; 7:25; ^{<4033>}Luke 4:33; ^{<4487>}Acts 8:7; **πνευμα πονηρον**, ^{<4493>}Acts 19:13; **πνευμα ασθeneias**, *i.e.* a demon causing infirmity, ^{<4231>}Luke 13:11; **πνευμα αλαλον**, ^{<4097>}Mark 9:17; **λεγεωνα**, ^{<4155>}Mark 5:15.

g. one is said “to have” intellectual or spiritual faculties, endowments, virtues, sensations, desires, emotions, affections, faults, defects, etc.: **σοφιαν**, ^{<6170>}Revelation 17:9; **γνωσιν**, ^{<6180>}1 Corinthians 8:1,10; **χαρισματα**, ^{<5126>}Romans 12:6; **προφητειαν**, ^{<6130>}1 Corinthians 13:2; **πιστιν**, ^{<4070>}Matthew 17:20; 21:21; ^{<4112>}Mark 11:22; ^{<4270>}Luke 17:6; ^{<4440>}Acts 14:9; ^{<5142>}Romans 14:22; ^{<5019>}1 Timothy 1:19; ^{<5005>}Philemon 1:5; **πεποιθησιν**, ^{<4034>}2 Corinthians 3:4; ^{<5104>}Philippians 3:4; **παρρησιαν**, ^{<5008>}Philemon 1:8; ^{<3109>}Hebrews 10:19; ^{<6123>}1 John 2:28; 3:21; 4:17; 5:14; **αγαπην**, ^{<6154>}John 5:42; 13:35; 15:13; ^{<6046>}1 John 4:16; ^{<6130>}1 Corinthians 13:1ff; ^{<4004>}2 Corinthians 2:4; ^{<5012>}Philippians 2:2; ^{<5005>}Philemon 1:5; ^{<6108>}1 Peter 4:8; **ελπιδα** (see **ελπις**, 2, p. 206a middle); **ζηλον**, zeal, ^{<5002>}Romans 10:2; envy, jealousy (**εν τη καρδια**), ^{<3914>}James 3:14; **χαριν τινι**, to be thankful to one, ^{<4270>}Luke 17:9; ^{<5012>}1 Timothy 1:12; ^{<5003>}2 Timothy 1:3; **θυμον**, ^{<6120>}Revelation 12:12; **υπομονην**, ^{<6123>}Revelation 2:3; **φοβον**, ^{<5050>}1 Timothy 5:20; **χαραν**, ^{<5007>}Philemon 1:7 (Rec.st **χαριν**); ^{<6004>}3 John 1:4 (WH text **χαριν**); **λυπην**, ^{<6160>}John 16:21; ^{<4003>}2 Corinthians 2:3; ^{<3807>}Philippians 2:27; **επιθυμιαν**, ^{<5023>}Philippians 1:23; **επιποθιαν**, ^{<5153>}Romans 15:23; **μνειαν τινος**, ^{<3106>}1 Thessalonians 3:6. **συνειδησιν καλην, αγαθην, απροσκοπον**: ^{<4246>}Acts 24:16; ^{<5019>}1 Timothy 1:19; ^{<4016>}1 Peter 3:16; ^{<3138>}Hebrews 13:18; **συνειδησιν αμαρτιων**, ^{<3802>}Hebrews 10:2; **αγνωσιαν Θεου**, ^{<6154>}1 Corinthians 15:34; **ασθeneian**, ^{<3073>}Hebrews 7:28; **αμαρτιαν**, ^{<4041>}John 9:41; 15:22, etc.

h. of age and time: **ηλικιαν**, mature years (A.V. “to be of age”), ^{<4021>}John 9:21, 23; **ετη**, to have (completed) years, be years old, ^{<4057>}John 8:57; with **εν τινι** added: in a state or condition, ^{<4005>}John 5:5 (Winer’s Grammar, 256

(240) note{3}; Buttmann, sec. 147, 11); in a place, **τεσσαρας ημερας εν τω μνημειω**, ^{<8117>}John 11:17; beginning or end, or both, ^{<8008>}Hebrews 7:3; ^{<4025>}Mark 3:26; ^{<2237>}Luke 22:37 (see **τελος**, 1 a.).

i. εχειν τι is said of opportunities, benefits, advantages, conveniences, which one enjoys or can make use of: **βαθος γης**, ^{<4135>}Matthew 13:5; **γην πολλην**, ^{<4045>}Mark 4:5; **ικμαδα**, ^{<4086>}Luke 8:6; **καιρον**, ^{<8160>}Galatians 6:10; ^{<8115>}Hebrews 11:15; ^{<6122>}Revelation 12:12; **εξουσιαν**, see **εξουσια**, passim; **ειρηνην δια τινος**, ^{<8151>}Romans 5:1 (where we must read **εχομεν**, not (with T Tr WH L marginal reading (cf. WH. Introductory sec. 404)) **εχωμεν**); **ελευθεριαν**, ^{<8104>}Galatians 2:4; **πνευμα Θεου**, ^{<4174>}1 Corinthians 7:40; **πνευμα Χριστου**, ^{<8189>}Romans 8:9; **νουν Χριστου**, ^{<4126>}1 Corinthians 2:16; **ζωην**, ^{<8150>}John 5:40; 10:10; 20:31; **την ζωην**, ^{<8152>}1 John 5:12; **ζωην αιωνιον**, ^{<4096>}Matthew 19:16; ^{<8185>}John 3:15f,36 (cf. Winer's Grammar, 266 (249)); 5:24,39; 6:40,47,54; ^{<8153>}1 John 5:13; **επαγγελιας**, ^{<4002>}2 Corinthians 7:1; ^{<8006>}Hebrews 7:6; **μισθον**, ^{<4154>}Matthew 5:46; 6:1; ^{<4097>}1 Corinthians 9:17; **τα αιτηματα**, the things which we have asked, ^{<8155>}1 John 5:15; **επαινον**, ^{<8133>}Romans 13:3; **τιμην**, ^{<8044>}John 4:44; ^{<8083>}Hebrews 3:3; **λογον σοφιας**, a reputation for wisdom, ^{<5023>}Colossians 2:23 (see **λογος**, I. 5 at the end); **καρπον**, ^{<8013>}Romans 1:13; 6:21f; **χαριν**, benefit, ^{<4015>}2 Corinthians 1:15 (where Tr marginal reading WH text **χαραν**); **χαρισμα**, ^{<4007>}1 Corinthians 7:7; **προσαγωγην**, ^{<4018>}Ephesians 2:18; 3:12; **αναπαυσιν**, ^{<6018>}Revelation 4:8; 14:11; **απολαυσιν τινος**, ^{<8125>}Hebrews 11:25; **προφασιν**, ^{<8152>}John 15:22; **καυχημα**, that of which one may glory, ^{<8102>}Romans 4:2; ^{<8104>}Galatians 6:4; **καυχησιν**, ^{<8157>}Romans 15:17.

k. εχειν τι is used of one on whom something has been laid, on whom it is incumbent as something to be borne, observed, performed, discharged: **αναγκην**, ^{<4075>}1 Corinthians 7:37; **αναγκην** followed by an infinitive, ^{<2448>}Luke 14:18; 23:17 (R L brackets Tr marginal reading brackets); ^{<8077>}Hebrews 7:27; **χρειαν τινος** (see **χρεια**, 1); **ευχην εφ' εαυτων**, ^{<4123>}Acts 21:23; **νομον**, ^{<8107>}John 19:7; **εντολην**, ^{<6005>}2 John 1:5; ^{<8005>}Hebrews 7:5; **επιταγην**, ^{<4075>}1 Corinthians 7:25; **διακονιαν**, ^{<4002>}2 Corinthians 4:1; **πραξιν**, ^{<8104>}Romans 12:4; **αγωνα**, ^{<5013>}Philippians 1:30; ^{<5001>}Colossians 2:1; **εγκλημα**, ^{<4239>}Acts 23:29; **κριμα**, ^{<5052>}1 Timothy 5:12. 1. **εχειν τι** is used of one to whom something has been intrusted: **τας κλεις**, ^{<6018>}Revelation 1:18; 3:7; **το γλωσσοκομον**, ^{<8126>}John 12:6; 13:29. m. in reference to complaints and disputes the following phrases are used: **εχω**

τι (or without an accusative, cf. Buttmann, 144 (126)) **κατα τινος**, “to have something” to bring forward “against one,” to have something to complain of in one, ^{<4183>}Matthew 5:23; ^{<41125>}Mark 11:25; followed by **ὅτι**, ^{<6104>}Revelation 2:4; **εχω κατα σου ολιγα, ὅτι** etc. ^{<6124>}Revelation 2:14 (here L WH marginal reading omit **ὅτι**), ^{<6121>}Revelation 2:20 (here G L T Tr WH omit **ολιγα**); **εχω τι προς τινα**, “to have” some accusation to bring “against” one, ^{<4249>}Acts 24:19; **συζητησιν εν εαυτοις**, ^{<4329>}Acts 28:29 (Rec.); **ζητηματα προς τινα**, ^{<4259>}Acts 25:19; **λογον εχειν προς τινα**, ^{<4188>}Acts 19:38; **πραγμα προς τινα**, ^{<4001>}1 Corinthians 6:1; **μομφην προς τινα**, ^{<5183>}Colossians 3:13; **κριματα μετα τινος**, ^{<4007>}1 Corinthians 6:7. n. phrases of various kinds: **εχειν τινα κατα προσωπον**, to have one before him, in his presence (A.V. “face to face”; see **προσωπον**, 1 a.), ^{<4256>}Acts 25:16; **κοιτην εκ τινος**, to conceive by one, ^{<4390>}Romans 9:10; **τουτο εχεις, ὅτι** etc. thou hast this (which is praiseworthy (cf. Winer’s Grammar, 595 (553))) that etc. ^{<6126>}Revelation 2:6; **εν εμοι ουκ εχει ουδεν**, “hath nothing in me” which is his of right, equivalent to no power over me (German *er hat mir nichts an*), ^{<6141>}John 14:30; **ὁ εστιν ... σαββατου εχον ὄδον**, a sabbath-day’s journey distant (for the distance is something which the distant place “has,” as it were), ^{<4012>}Acts 1:12; cf. Kypke at the passage o. **εχω**, with an infinitive (Winer’s Grammar, 333 (313); Buttmann, 251 (216)),

[α]. like the Latin *habeo quod* with the subjunctive, equivalent to “to be able”: **εχω αποδουναι**, ^{<41825>}Matthew 18:25; ^{<40742>}Luke 7:42; 14:14; **τι ποιησαι**, ^{<6124>}Luke 12:4; **ουδεν ειχον αντειπειν**, they had nothing to oppose (could say nothing against it), ^{<4044>}Acts 4:14; **κατ’ ουδενος ειχε μειζονος ὁμοσαι**, ^{<5183>}Hebrews 6:13; add, ^{<4386>}John 8:6 (Rec.); ^{<4256>}Acts 25:26 (cf. Buttmann, as above); ^{<4048>}Ephesians 4:28; ^{<6118>}Titus 2:8; ^{<6015>}2 Peter 1:15; the infinitive is omitted and to be supplied from the context: **ὁ εσχεν**, namely, **ποιησαι**, ^{<4148>}Mark 14:8; see examples from Greek authors in Passow, under the word, p. 1297a; (Liddell and Scott, see A. III. 1).

[β]. is used of what there is a certain necessity for doing: **βαπτισμα εχω βαπτισθηναι**, ^{<6120>}Luke 12:50; **εχω σοι τι ειπειν**, 7:40; **απαγγειλαι**, ^{<4237>}Acts 23:17,19; **λαλησαι**, 18; **κατηγορησαι**, ^{<4289>}Acts 28:19; **πολλα γραφειν**, ^{<6012>}2 John 1:12; ^{<6013>}3 John 1:13.

II. Intransitively.

a. (Latin *me habeo*) “to hold oneself” or “find oneself” so and so, “to be” in such or such a condition: **ἔτοιμος εχω**, to be ready, followed by an infinitive, ^{<4213>}Acts 21:13; ^{<4724>}2 Corinthians 12:14; ^{<4145>}1 Peter 4:5 (not WH); **εσχατως** (see **εσχατως**), ^{<4153>}Mark 5:23; **κακως**, to be sick, ^{<4021>}Matthew 4:24; 8:16; 9:12; (17:15 L Tr text WH text), etc.; **καλως**, to be well, ^{<4163>}Mark 16:18; **κομψοτερον**, to be better, ^{<4042>}John 4:52; **πως**, ^{<4156>}Acts 15:36; **εν ἔτοιμο**, followed by an infinitive, ^{<4716>}2 Corinthians 10:6.

b. impersonally: **αλλως χει**, it is otherwise, ^{<3425>}1 Timothy 5:25; **ουτως**, ^{<4001>}Acts 7:1; 12:15; 17:11; 24:9; **το νυν, εχον**, as things now are, for the present, ^{<4025>}Acts 24:25 (Tobit 7:11, and examples from later secular authors in Kypke, *Observations*, 2, p. 124; cf. Vig. edition Herm., p. 9; (cf. Winer’s *Grammar*, 463 (432))).

III. Middle **εχομαι τινος** (in Greek writings from Homer down), properly, “to hold oneself” to a thing, “to lay hold of” a thing, “to adhere” or “cling to; to be closely joined to” a person or thing (cf. Winer’s *Grammar*, 202 (190); Buttmann, 192 (166f), 161 (140)): **τα εχομενα της σωτηριας**, Vulgate *viciniora saluti*, connected with salvation, or which lead to it, ^{<3109>}Hebrews 6:9, where cf. Bleek; **ο εχομενος**, “near, adjoining, neighboring, bordering, next”: of place, **κωμοπολεις**, ^{<4013>}Mark 1:38 (**νησος**, Isocrates paneg. sec. 96; **οι εχομενοι**, neighbors, Herodotus 1, 134); of time, **τη εχομενη** namely, **ημερα**, the following day, ^{<2133>}Luke 13:33; ^{<4015>}Acts 20:15 (1 Macc. 4:28; Polybius 3, 112, 1; 5, 13, 9); with **ημερα** added, ^{<4215>}Acts 21:26; **σαββατω**, ^{<4134>}Acts 13:44 (where R T Tr WH text **ερχομενω**); **ενιαυτω**, 1 Macc. 4:28 (with variant **ερχομενω ενιαυτω**); **του εχομενου ετους**, Thucydides 6, 3. (Compare: **ανεχω**, **προσανεχω**, **αντεχω**, **απεχω**, **ενεχω**, **επεχω**, **κατεχω**, **μετεχω**, **παρεχω**, **περιεχω**, **προεχω**, **προσεχω**, **συνεχω**, **υπερχω**, **υπεχω**.)

{2193} **ἕως**, a particle marking a limit, and

I. as a conjunction signifying

1. the temporal terminus ad quem, “till, until” (Latin *donee, usque dum*); as in the best writings

a. with an preterite indicative, where something is spoken of which continued up to a certain time: ^{<4119>}Matthew 2:9 (**ἕως ... εστη (εσταθη** L T Tr WH)); 24:39 (1 Macc. 10:50; Sap. 10:14, etc.).

b. with **αν** and the aorist subjunctive (equivalent to the Latin future perfect), where it is left doubtful when that will take place till which it is said a thing will continue (cf. Winer's Grammar, sec. 42, 5): **ισθι εκει, εως αν ειπω σοι**, ^{<4013>}Matthew 2:13; add, 5:18; 10:11; 22:44; ^{<4060>}Mark 6:10; 12:36; ^{<2178>}Luke 17:8; 20:43; ^{<4015>}Acts 2:55; ^{<5013>}Hebrews 1:13; after a negative sentence: ^{<1058>}Matthew 5:18,26; 10:23 (T WH omit **αν**); 12:20; 16:28; 23:39; 24:34; ^{<4001>}Mark 9:1; ^{<4027>}Luke 9:27; 21:32; ^{<4015>}1 Corinthians 4:5; with the aorist subjunctive without the addition of **αν**: ^{<4065>}Mark 6:45 R G; 14:32 (here Tr marginal reading future); ^{<2154>}Luke 15:4; (12:59 T Tr WH; 22:34 L T Tr WH); ^{<5102>}2 Thessalonians 2:7; ^{<5013>}Hebrews 10:13; ^{<6115>}Revelation 6:11 (Rec. **εως ου**); **ουκ ανεζησαν εως τελεσθη τα χιλια ετη**, did not live again till the thousand years had been finished (*elapsi fuerint*), ^{<6115>}Revelation 20:5 Rec. Cf. Winer's Grammar, sec. 41 b. 3.

c. more rarely used with the present indicative where the aorist subjunctive might have been expected (Winer's Grammar, as above; Buttmann, 231 (199)): so four times **εως ερχομαι**, ^{<2913>}Luke 19:13 (where L T Tr WH **εν ω** for **εως**, but cf. Bleek at the passage); ^{<4022>}John 21:22f; ^{<5043>}1 Timothy 4:13; **εως απολυει**, ^{<4065>}Mark 6:45 L T Tr WH, for R G **απολυση** (the indicative being due to a blending of direct and indirect discourse; as in Plutarch, Lycurgus 29, 3 **δειν ουν εκεινους εμμενειν τοις καθεστωσι νομοις ... εως επανεισιν**). **d.** once with the future indicative, according to an improbable reading in ^{<2135>}Luke 13:35: **εως ηξει** Tdf., **εως αν ηξει** Lachmann, for R G **εως αν ηξει**; (but WH (omitting **αν ηξει οτε**) read **εως ειπητε**; Tr omits **αν** and brackets **ηξει οτε**; cf. Buttmann, 231f (199f)).

2. as in Greek writings from Homer down, "as long as, while," followed by the indicative in all tenses — in the N.T. only in the present: **εως ημερα εστιν**, ^{<4004>}John 9:4 (Tr marginal reading WH marginal reading **ως**); **εως (L T Tr WH ως) το φως εχετε**, ^{<4125>}John 12:35f (**εως ετι φως εστιν**, Plato, Phaedo, p. 89 c.); (^{<4065>}Mark 6:45 (cf. c. above)).

II. By a usage chiefly later it gets the force of an adverb, Latin *usque ad*; and

1. used of a temporal terminus ad quem, "until" (unto);

a. like a preposition, with a genitive of time (Winer's Grammar, sec. 54, 6; Buttmann, 319 (274)): **εως αιωνος**, ^{<4015>}Luke 1:55 Griesbach (^{<2515>}Ezekiel 25:15 Alexandrian LXX; ^{<3716>}1 Chronicles 17:16; Sir. 16:26, Fritzsche;

24:9, etc.); **της ἡμερας**, ^{<169>} Matthew 26:29; 27:64; ^{<180>} Luke 1:80; ^{<172>} Acts 1:22 (Tdf. **αχρι**); ^{<118>} Romans 11:8, etc.; **ώρας**, ^{<175>} Matthew 27:45; ^{<153>} Mark 15:33; ^{<234>} Luke 23:44; **της πεντηκοστης**, ^{<168>} 1 Corinthians 16:8; **τελους**, ^{<108>} 1 Corinthians 1:8; ^{<113>} 2 Corinthians 1:13; **της σημερον** namely, **ἡμερας**, ^{<178>} Matthew 27:8; **του νυν**, ^{<121>} Matthew 24:21; ^{<139>} Mark 13:19 (1 Macc. 2:33); **χηρα ἕως ετων ογδοηκοντα τεσσαρων** a widow (who had attained) even unto eighty-four years, ^{<127>} Luke 2:37 L T Tr WH; before the names of illustrious men by which a period of time is marked: ^{<117>} Matthew 1:17; 11:13; ^{<166>} Luke 16:16 (where T Tr WH **μεχρι**); ^{<131>} Acts 13:20; before the names of events: ^{<117>} Matthew 1:17 (**ἕως μετοικεσιας Βαβυλωνος**); 2:15; 23:35; 28:20; ^{<151>} Luke 11:51; ^{<107>} James 5:7; **ἕως του ελθειν**, ^{<180>} Acts 8:40 (Buttmann, 266 (228); cf. Winer’s Grammar, sec. 44, 6; Judith 1:10; 11:19, etc.).

b. with the genitive of the neuter relative pronoun **ὅυ** or **ὄτου** it gets the force of a conjunction, “until, till” (the time when);

[**α**]. **ἕως ὅυ** (first in Herodotus 2, 143; but after that only in later authors, as Plutarch, et al. (Winer’s Grammar, 296 (278) note; Buttmann, 230f (199)): followed by the indicative, ^{<125>} Matthew 1:25 (WH brackets **ὅυ**); 13:33; ^{<131>} Luke 13:21; ^{<126>} Acts 21:26 (see Buttmann); followed by the subjunctive aorist, equivalent to Latin future perfect, ^{<142>} Matthew 14:22; 26:36 (where WH brackets **ὅυ** and Lachmann has **ἕως ὅυ αυ**); ^{<121>} Luke 12:50 (Rec.; ^{<158>} Luke 15:8 Tr WH); ^{<249>} Luke 24:49; ^{<127>} Acts 25:21; ^{<119>} 2 Peter 1:19; after a negative sentence, ^{<179>} Matthew 17:9; ^{<129>} Luke 12:59 (R G L; ^{<218>} Luke 22:18 Tr WH); ^{<138>} John 13:38; ^{<121>} Acts 23:12,14,21.

[**β**]. **ἕως ὄτου**,

[**αα**]. “until, till” (the time when): followed by the indicative, ^{<118>} John 9:18; followed by the subjunctive (without **αυ**), ^{<138>} Luke 13:8; 15:8 (R G L T); after a negation, ^{<226>} Luke 22:16,18 (R G L T).

[**ββ**]. “as long as, whilst” (^{<112>} Song of Solomon 1:12), followed by the present indicative, ^{<125>} Matthew 5:25 (see **αχρι**, 1 d. at the end).

c. before adverbs of time (rarely so in the earlier and more elegant writings, as **ἕως ουε**, Thucydides 3, 108; (cf. Winer’s Grammar, sec. 54, 6 at the end; Buttmann, 320 (275)): **ἕως αρτι**, up to this time, “until now” (Vig. edition Herm., p. 388), ^{<112>} Matthew 11:12; ^{<120>} John 2:10; 5:17; 16:24; ^{<119>} 1 John 2:9; ^{<113>} 1 Corinthians 4:13; 8:7; 15:6; **ἕως ποτε**; “how long?”

<0177> Matthew 17:17; <099> Mark 9:19; <094> Luke 9:41; <604> John 10:24;
 <660> Revelation 6:10 (<912> Psalm 12:2f (<913> Psalm 13:2f); <026> 2 Samuel 2:26; 1
 Macc. 6:22); ἕως σημερον, <085> 2 Corinthians 3:15.

2. according to a usage dating from Aristotle down, employed of the local *terminus ad quem*, “unto, as far as, even to”;

a. like a preposition, with a genitive of place (Winer’s Grammar, sec. 54, 6; Buttman, 319 (274)): ἕως ἁδου, ἕως του ουρανου, <012> Matthew 11:23; <015> Luke 10:15; add, <061> Matthew 24:31; 26:58; <032> Mark 13:27; <015> Luke 2:15; 4:29; <008> Acts 1:8; 11:19,22; 17:15; 23:23; <012> 2 Corinthians 12:2; with the genitive of person, “to the place where one is”: <042> Luke 4:42; <088> Acts 9:38 (ἕως Ὑπερβορεων, Aelian v. h. 3, 18).

b. with adverbs of place (Winer’s Grammar, and Buttman, as in c. above): ἕως ανω, <017> John 2:7; ἕως εσω, <044> Mark 14:54; ἕως κατω, <025> Matthew 27:51; <058> Mark 15:38; ἕως ωδε, <026> Luke 23:5 (cf. Winer’s Grammar, sec. 66, 1 c.).

c. with prepositions: ἕως εξω της πολεως, <016> Acts 21:5; ἕως εις, <028> Luke 24:50 (R G L marginal reading, but L text T Tr WH ἕως προς “as far as to” (Polybius 3, 82, 6; 12, 17, 4; <030> Genesis 38:1)); Polybius 1:11, 14; Aelian v. h. 12, 22.

3. of the limit (terminus)of quantity; with an adverb of number: ἕως ἑπτακις, <021> Matthew 18:21; with numerals: <026> Matthew 22:26 (ἕως των ἑπτα); cf. <018> Matthew 20:8; <030> John 8:9 (Rec.); <080> Acts 8:10; <081> Hebrews 8:11; ουκ εστιν ἕως ἑνος, there is not so much as one, <082> Romans 3:12 from <030> Psalm 13:1 (<040> Psalm 14:1).

4. of the limit of measurement: ἕως ἡμισους, <063> Mark 6:23; Esth. 5:3,6 Alexandrian LXX

5. of the end or limit in acting and suffering: ἕως τουτου, <025> Luke 22:51 (see εαω, 2); ἕως του θερισμου, <030> Matthew 13:30 L Tr WH text; ἕως θανατου, even to death, so that I almost die, <044> Mark 14:34; <058> Matthew 26:38 (Sir. 4:28; 31:13 (Sir. 34:13); 37:2; 4 Macc. 14:19).

Z

(Zeta **z**, on its substitution for sigma **s** see Sigma.)

{2194} Zaboul wn, oJ indeclinable (^ˆwDbz] (but on the Hebrew form see B. D.) habitation, dwelling, ^{<0330>}Genesis 30:20), Vulgate *Zabulon*; “Zebulun,” the tenth son of Jacob; by metonymy, “the tribe of Zebulun”: ^{<0043>}Matthew 4:13,15; ^{<0078>}Revelation 7:8.*

{2195} Zakcaiov, Zakcaiou, oJ (yKzpa pure, innocent; cf. 2 Esdr. 2:9; ^{<0074>}Nehemiah 7:14), “Zacchaeus,” a chief tax-collector: ^{<0192>}Luke 19:2,5,8. (B. D., under the word.)*

{2196} Zara, oJ (rza rising (of light)), indeclinable, “Zarah” (better “Zerah”), one of the ancestors of Christ: ^{<0003>}Matthew 1:3; cf. ^{<0330>}Genesis 38:30.*

{2197} Zacariav, Zacariou, oJ (hyrkzā and Whyrkzā .e. whom Jehovah remembered), “Zacharias” or “Zachariah” or “Zechariah”;

1. a priest, the father of John the Baptist: ^{<0005>}Luke 1:5,12f,18,21,40,59,67; 3:2.

2. a prophet, the son of Jehoiada the priest, who was stoned to death in the middle of the ninth century before Christ in the court of the temple: ^{<0449>}2 Chronicles 24:19ff; ^{<0235>}Matthew 23:35; ^{<0151>}Luke 11:51. Yet this Zachariah is called in Matthew, the passage cited the son not of Jehoiada but of Barachiah. But most interpreters now think (and correctly) that the Evangelist confounded him with that more noted Zachariah the prophet who lived a little after the exile, and was the son of Barachiah (cf.

^{<3001>}Zechariah 1:1), and whose prophecies have a place in the canon. For Christ, to prove that the Israelites throughout their sacred history had been stained with the innocent blood of righteous men, adduced the first and the last example of the murders committed on good men; for the books of the Chronicles stand last in the Hebrew canon. But opinions differ about this Zachariah. For according to an ancient tradition, which the Greek church follows (and which has been adopted by Chronicles W. Müller in the *Theol. Studien und Kritiken* for 1841, p. 673ff, and formerly by Hilgenfeld, *krit. Untersuchungen üb. die Evangg. Justins, etc.*, p. 155 and *die Evangg.*

nach ihrer Entstehung, p. 100), Zachariah the father of John the Baptist is meant (cf. Protevangelium Jacobi, c. 23); others think (so quite recently Keim, iii. 184 (English translation, see 218), cf. Weiss, das Matthäusevang., p. 499) a certain Zachariah son of Baruch (according to another reading **Bariskaïou**), who during the war between the Jews and the Romans was slain by the zealots **en mesw tw idrw**, as Josephus, b. j. 4, 5, 4 relates. Those who hold this opinion believe, either that Jesus divinely predicted this murder and in the prophetic style said **efoneusate** for **foneusete** (cf. Buttmann, sec. 137, 4; Winer's Grammar, 273 (256) n.; sec. 40, 5 b.), or that the Evangelist, writing after the destruction of Jerusalem, by an anachronism put this murder into the discourse of Jesus. These inventions are fully refuted by Fritzsche on Matthew, the passage cited, and Bleek, Erklär. der drei ersten Evangg. ii., p. 177ff; cf. Hilgenfeld, Einl. in d. N.T., p. 487f; (and Dr. James Morison, Commentary on Matthew, the passage cited; B. D., under Zechariah 6, and under Zechariah 11).*

{2198} zaw, zw, zhv, zh, infinitive **zhn** (so L T, but R G WH **-h-**, Tr also (except ^{<4014>}1 Corinthians 9:14; ^{<4008>}2 Corinthians 1:8); cf. Winer's Grammar, sec. 5, 4 c.; WH. Introductory sec. 410; Lipsius Gram. Unters., p. 5f), participle **zwn**; imperfect **ezwn** (^{<4009>}Romans 7:9, where the Vaticanus manuscript has the inferior form **ezhn** (found again ^{<4017>}Colossians 3:7 **ezhte**); cf. Fritzsche on Romans, ii., p. 38; (WH's Appendix, p. 169; Veitch, under the word)); future in the earlier form **zhsw** (^{<4012>}Romans 6:2 (not L marginal reading); ^{<4011>}Hebrews 12:9; L T Tr WH also in John (^{<4025>}John 5:25); 6:57,58 (51 T WH), (not L; 14:19 T Tr WH); ^{<4014>}2 Corinthians 13:4; ^{<4045>}James 4:15), and much oftener ((?) five times, quotations excepted, viz. ^{<4018>}Matthew 9:18; ^{<4008>}Luke 10:28; ^{<4015>}John 11:25; ^{<4013>}Romans 8:13; 10:5; cf. Moulton's Winer, p. 105) the later form, first used by (Hippocrates 7, 536 (see Veitch, under the word) Demosthenes, **zhsomai**; 1 aorist (unused in Attic (Hipp., Anth. Pal., Plutarch, others (see Veitch))) **ezhsa** (^{<4015>}Acts 26:5, etc.); cf. Alexander Buttmann (1873) Ausf. Sprachl. ii. 191f; Buttmann, 58 (51); Krüger, i., p. 172; Kühner, i. 829; Winer's Grammar, 86 (83); (Veitch, under the word); Hebrew **hyj** ; (from (Homer) Theognis, Aeschylus down); "to live";

I. properly,

1. "to live, be among the living, be alive (not lifeless, not dead)": ^{<4012>}Acts 20:12; ^{<4010>}Romans 7:1-3; ^{<4017>}1 Corinthians 7:39; ^{<4008>}2 Corinthians 1:8;

4:11; ^{<5045>}1 Thessalonians 4:15,17; ^{<6601>}Revelation 19:20, etc.; **yuch zwsa**, ^{<655>}1 Corinthians 15:45 and R Tr marginal reading ^{<6608>}Revelation 16:3; **dia pantov tou zhn**, during all their life (on earth), ^{<8025>}Hebrews 2:15 (**diatel ein panta ton tou zhn cronon**, Diodorus 1, 74 (cf. Buttmann, 262 (225))); **eti zwn** (participle imperfect (cf. Winer's Grammar, 341 (320))), while he was yet alive, before his death, ^{<1276>}Matthew 27:63; with **en sarki** added, of the earthly life, ^{<5022>}Philippians 1:22; **oJde nun zw en sarki**, that life which I live in an earthly body, ^{<8021>}Galatians 2:20 (Buttmann, 149 (130); Winer's Grammar, 227 (213)); **en autw zwmen**, in God is the cause why we live, ^{<4478>}Acts 17:28; **zwsa teqnhke**, ^{<5066>}1 Timothy 5:6; **emoi to zhn Cristov**, my life is devoted to Christ, Christ is the aim, the goal, of my life, ^{<5021>}Philippians 1:21; **zwntev** are opposed to **nekroi**, ^{<123>}Matthew 22:32; ^{<4127>}Mark 12:27; ^{<1218>}Luke 20:38; **zwntev kai nekroi**, ^{<4102>}Acts 10:42; ^{<5149>}Romans 14:9; ^{<5002>}2 Timothy 4:1; ^{<6015>}1 Peter 4:5; in the sense of living and thriving, ^{<4769>}2 Corinthians 6:9; ^{<388>}1 Thessalonians 3:8; **zh en emoi Cristov**, Christ is living and operative in me, *i.e.* the holy mind and energy of Christ pervades and moves me ^{<8021>}Galatians 2:20; **ek dunamew Qeou zhn eiv tina**, through the power of God to live and be strong toward one (namely, in correcting and judging), ^{<4734>}2 Corinthians 13:4; in the absolute sense, God is said to be **oJ zwn**: ^{<4066>}Matthew 16:16; 26:63; ^{<4067>}John 6:57; 6:69 Rec.; ^{<4445>}Acts 14:15; ^{<5026>}Romans 9:26; ^{<478>}2 Corinthians 3:3; 6:16; ^{<5009>}1 Thessalonians 1:9; ^{<5045>}1 Timothy 3:15; 4:10; 6:17 RG; ^{<8082>}Hebrews 3:12; 9:14; 10:31; 12:22; ^{<602>}Revelation 7:2 (^{<6180>}Joshua 3:10; ^{<12904>}2 Kings 19:4,16; ^{<2304>}Isaiah 37:4,17; ^{<3010>}Hosea 1:10; ^{<2763>}Daniel 6:20 Theodotus, 26, etc.); with the addition of **eiv touv aiwnav twv aiwnwn**, ^{<6049>}Revelation 4:9; 15:7; **zw egw** (yj **ἄμια**; ^{<4421>}Numbers 14:21; ^{<2498>}Isaiah 49:18, etc.) "as I live" (by my life), the formula by which God swears by himself, ^{<5141>}Romans 14:11. equivalent to "to continue to live, to be kept alic" (**ostiv zhn epiquemei, peirasqw nikan**, Xenophon, an. 3, 2, 26 (39)): **ean oJkuriov qel hsh kai zhswmen (zhsomen** L T Tr WH), ^{<5045>}James 4:15 (Buttmann, 210 (181); Winer's Grammar, 286 (268f)); **zhn ep' artw** (^{<4004>}Matthew 4:4, etc.) see **epi**, B. 2 a. [a]. (Tobit 5:20); **zhn ek tinov**, to get a living from a thing, ^{<604>}1 Corinthians 9:14; also when used of convalescents, ^{<4045>}John 4:50f,53; with **ek thv arrwstia** added, ^{<1202>}2 Kings 1:2; 8:8f, figuratively, "to live and be strong": **en toutoiv** (for Rec. **en autoiv**) in these vices, opposed to the ethical death by which Christians are wholly severed from sin (see **apoqnhskw**, II. 2 b.), ^{<5087>}Colossians 3:7; cf. Meyer at the passage

equivalent to “to be no longer dead, to recover life, be restored to life”: ^{<1098>}Matthew 9:18; ^{<404>}Acts 9:41; so of Jesus risen from the dead, ^{<4161>}Mark 16:11; ^{<246>}Luke 24:5,23; ^{<400>}Acts 1:3; 25:19; ^{<610>}Romans 6:10; ^{<734>}2 Corinthians 13:4; opposed to **nekrov**, ^{<618>}Revelation 1:18; 2:8; **ezhsen** came to life, lived again, ^{<640>}Romans 14:9 G L T Tr WH (opposed to **apeqane**); ^{<634>}Revelation 13:14; 20:4,5 (Rec. **anezhsen**) (^{<650>}Ezekiel 37:9f; on the aorist as marking entrance upon a state see **basileuw**, at the end); **zhn ek nekrown**, tropically, out of moral death to enter upon a new life, dedicated and acceptable to God, ^{<613>}Romans 6:13; (similarly in ^{<252>}Luke 15:32 T Tr WH). equivalent to “not to be mortal,” ^{<808>}Hebrews 7:8 (where **anqrwpoi apoqhskontev** “dying men” *i.e.* whose lot it is to die, are opposed to **olwn**).

2. emphatically, and in the Messianic sense, “to enjoy real life,” *i.e.* “to have true life and worthy of the name — active, blessed, endless in the kingdom of God” (or **zwh aiwniov**; see **zwh**, 2b.): ^{<208>}Luke 10:28; ^{<325>}John 5:25; 11:25; ^{<617>}Romans 1:17; 8:13; 14:9 ((?) see above); ^{<812>}Galatians 3:12; ^{<819>}Hebrews 12:9; with the addition of **ek pistew**, ^{<808>}Hebrews 10:38; of **eiv ton aiwna**, ^{<615>}John 6:51,58; **sun Cristw**, in Christ’s society, ^{<150>}1 Thessalonians 5:10; this life in its absolute fullness Christ enjoys, who owes it to God; hence, he says **zw dia ton patera**, ^{<317>}John 6:57; by the gift and power of Christ it is shared in by the faithful, who accordingly are said **zhsein di’ auton**, ^{<617>}John 6:57; **di’ autou**, ^{<649>}1 John 4:9. with a dative denoting the respect, **pneumati**, ^{<606>}1 Peter 4:6; **onoma eceiv oli zhv kai nekrov ei**, thou art said to have life (*i.e.* vigorous spiritual life bringing forth good fruit) and (yet) thou art dead (ethically), ^{<601>}Revelation 3:1. In the O. T: **zhn** denotes “to live most happily in the enjoyment of the theocratic blessings”: ^{<816>}Leviticus 18:5; ^{<641>}Deuteronomy 4:1; 8:1; 30:16.

3. “to live” *i.e.* “pass life,” of the manner of living and acting; of morals or character: **meta androv** with the accusative of time, of a married woman, ^{<236>}Luke 2:36; **cwriw nomou**, without recognition of the law, ^{<800>}Romans 7:9; **Farisaiov**, ^{<405>}Acts 26:5; also **en kosmw**, ^{<521>}Colossians 2:20; with **en** and a dative indicating the act or state of the soul: **en pistei**, ^{<821>}Galatians 2:20; **en th adartia**, to devote life to sin, ^{<612>}Romans 6:2; with adverbs expressing the manner: **eusebw**, ^{<812>}2 Timothy 3:12; ^{<812>}Titus 2:12; **aswtw**, ^{<253>}Luke 15:13; **eqnikw**, ^{<814>}Galatians 2:14; **adikw**, Sap. 14:28; **zhn tini** (the dative of person, a phrase common in

Greek authors also, in Latin *vivere alicui*; cf. Fritzsche on Romans, vol. iii., p. 176ff), to devote, consecrate, life to one; so to live that life results in benefit to someone or to his cause: **tw Qew**, ^{<418>}Luke 20:38; ^{<6160>}Romans 6:10f; ^{<809>}Galatians 2:19 (4 Macc. 16:25); **tw Cristw**, ^{<765>}2 Corinthians 5:15; that man is said **ea^utw zhn** who makes his own will his law, is his own master, ^{<547>}Romans 14:7; ^{<4765>}2 Corinthians 5:15; with the dative of the thing to which life is devoted: **th dikaiosunh**, ^{<1024>}1 Peter 2:24; **pneumati**, to be actuated by the Spirit, ^{<825>}Galatians 5:25; **kata sarka**, as the flesh dictates, ^{<812>}Romans 8:12f.

II. Metaphorically, of inanimate things; a. **udwr zwn**, **μυῖς ἀγίμας** (^{<129>}Genesis 26:19; ^{<845>}Leviticus 14:5; etc.), “living water,” *i.e.* bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opposed to the water of cisterns and pools (cf. our “spring water”)), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: ^{<840>}John 4:10f; 7:38; **epi zwsav phgav udatwn**, ^{<677>}Revelation 7:17 Rec. b. “having vital power in itself and exerting the same upon the soul”: **el piv zwsa**, ^{<1008>}1 Peter 1:3; **logov Qeou**, ^{<1023>}1 Peter 1:23; ^{<8412>}Hebrews 4:12; **logia** namely, **tou Qeou**, ^{<478>}Acts 7:38, cf. ^{<537>}Deuteronomy 32:47; **odov zwsa**, ^{<810>}Hebrews 10:20 (this phrase describing that characteristic of divine grace, in granting the pardon of sin and fellowship with God, which likens it to a way leading to the heavenly sanctuary). In the same manner the predicate **o^zwn** is applied to those things to which persons are compared who possess real life (see I. 2 above), in the expressions **liqoi zwntev**, ^{<1004>}1 Peter 2:4; **artov o^zwn** (see **artov**, at the end), ^{<816>}John 6:51; **qusia zwsa** (tacitly opposed to slain victims), ^{<511>}Romans 12:1. (Compare: **anazaw**, **suzaw**.)

{4570} **zbennumi**, see **sbennumi** and under the word Sigma.

{2199} **Zebedaiov**, **Zebedaiou**, **o^j** “Zebedee” (**ydbaiō** for **yDbaiō** *i.e.* my gift), a form of the proper name which occurs a few times in the O.T., as ^{<377>}1 Chronicles 27:27 (the Septuagint **Zabdi**), munificent (others for **hydbaiō** gift of Jehovah); from **cbaiō** to give), a Jew, by occupation a fisherman, husband of Salome, father of the apostles James and John: ^{<1021>}Matthew 4:21; 10:2 (3); 20:20; 26:37; 27:56; ^{<1019>}Mark 1:19f; 3:17; 10:35; ^{<810>}Luke 5:10; ^{<810>}John 21:2.*

{2200} **zestov, zesth, zeston (zew)**, “boiling hot, hot,” (Strabo, Appian, Diogenes Laërtius, others); metaphorically, of fervor of mind and zeal: ^{<4185>}Revelation 3:15f.*

{2201} **zeugov, zeugeov (zeugouv), to (zeugnumi** to join, yoke),

1. “two draught-cattle” (horses or oxen or mules) “yoked together, a pair or yoke of beasts”: ^{<4149>}Luke 14:19 (**dmx**, ^{<4199>}1 Kings 19:19, etc.; often in Greek Writ; from Homer, Iliad 18, 543 down).

2. universally, “a pair”: ^{<4124>}Luke 2:24 (Herodotus 3, 130; Aeschylus Ag. 44; Xenophon, oec. 7, 18, and often in Greek writings).*

{2202} **zeukthria, zeukthriav, hJ**(from the adjective **zeukthriov**, fit for joining or binding together), “a band, fastening”: ^{<4274>}Acts 27:40. Found nowhere else.*

{2203} **Zeuv** (but genitive, **Diov** (dative **Dii**), are. **Dia** (or **Dian**) (from old nominative **Div**), “Zeus,” corresponding to Latin Jupiter (A.V.): ^{<4442>}Acts 14:12 (see **Div**); **oJdrev tou Diou tou ontov pro thv pol ewv**, “the priest of Zeus whose temple was before the city,” ^{<4443>}Acts 14:13 (cf. Meyer at the passage)). See **Div**.*

{2204} **zew**; “to boil with heat, be hot”; often in Greek writings; thus of water, Homer, Iliad 18, 349; 21, 362 (365); metaphorically, used of ‘boiling’ anger, love, zeal for what is good or bad, etc. (Tragg., Plato, Plutarch, others); **zewn** (on this uncontracted form cf. Alexander Buttmann (1873) Ausf. Spr. (or his School Gram. (Robinson’s translation)) sec. 105 N. 2, i., p. 481; Matthiae, i., p. 151; (Hadley sec. 371 b.)) **tw pneumatI**, “fervent in spirit,” said of zeal for what is good, ^{<4485>}Acts 18:25; ^{<6121>}Romans 12:11; cf. especially Rückert and Fritzsche on Romans, the passage cited*

{2206} **zhl eww**; equivalent to **zhl ow**, which see;

1. “to envy, be jealous”: Simplicius in Epictetus c. 26, p. 131, Salinas edition. (c. 19, 2, p. 56, 34 Didot) **oudeiv twn t’ agaon to anqrwpinon zhtountwn fqonei h zhl euei pote**.

2. in a good sense, “to imitate emulously, strive after”: **erga arethv, ou logouv**, Demosthenes quoted in Stab. flor. app. 14, 7, iv. 384, Gaisf.

edition; intransitive, “to be full of zeal for good, be zealous”: ^{<4689>}Revelation 3:19 L T Tr text WH, for Rec. **zhl wson** (cf. WH’s Appendix, p. 171).*

{2205} **zhl ov, zhl ou, oJ** and (in ^{<5086>}Philippians 3:6 L T Tr WH; (^{<4702>}2 Corinthians 9:2 T Tr WH)) **to zhl ov** (Ignatius ad Trall. 4; **dia zhl ov**, Clement of Rome, 1 Corinthians 4, 8 (“in Clement of Rome, sections 3, 4, 5, 6 the masculine and neuter seem to be interchanged without any law” (Lightfoot). For facts see especially Clement of Rome, edition 2 Hilgenfeld (1876), p. 7; cf. Wit. Appendix, p. 158; Winer’s Grammar, sec. 9, N. 2; Buttmann, 23 (20)); (from **zew** (Curtius, sec. 567; Vanicek, p. 757)); the Septuagint for **hanḡi**; “excitement of mind, ardor, fervor of spirit”;

1. “zeal, ardor in embracing, pursuing, defending anything”: ^{<4721>}2 Corinthians 12:11; 9:2; **kata zhl ov**, as respects zeal (in maintaining religion), ^{<5086>}Philippians 3:6; with the genitive of the object, “zeal in behalf of, for” a person or thing, ^{<4027>}John 2:17 from ^{<4680>}Psalms 68:10 (^{<4690>}Psalms 69:10); ^{<4502>}Romans 10:2 (1 Macc. 2:58; Sophocles O. C. 943); **uper tinov**, genitive of person, ^{<4702>}2 Corinthians 7:7; ^{<5043>}Colossians 4:13 Rec. with subject. genitive **zhl w Qeou**, with a jealousy such as God has, hence, most pure and solicitous for their salvation, ^{<4712>}2 Corinthians 11:2; “the fierceness of indignation, punitive zeal,” **purov** (of penal fire, which is personified (see **pur**, at the end)), ^{<5107>}Hebrews 10:27 (^{<2351>}Isaiah 26:11; Sap. 5:18).

2. “an envious and contentious rivalry, jealousy”: ^{<4513>}Romans 13:13; ^{<4088>}1 Corinthians 3:3; ^{<5084>}James 3:14,16; **epi hsqhsan zhl ou**, ^{<4167>}Acts 5:17; 13:45; plural **zhl oi**, now the stirrings or motions of **zhl ov**, now its outbursts and manifestations: ^{<4721>}2 Corinthians 12:20; ^{<4161>}Galatians 5:20; but in both passages L T Tr (WH, yet in Galatians, the passage cited WH only in text) have adopted **zhl ov** (**zhl oi te kai fqonoi**, Plato, legg. 3, p. 679 c.). (On the distinction between **zhl ov** (which may be used in a good sense) and **fqonov** (used only in a bad sense) cf. Trench, Synonyms, sec. xxvi.; Cope on Aristotle, rhet. 2, 11,

{2206} **zhl ow, zhl w**; 1 aorist **ezhl wsa**; present passive infinitive **zhl ousqai**; (**zhl ov**, which see); the Septuagint for **anḡi**; “to burn with zeal”;

1. absolutely, “to be heated” or “to boil” (A.V. “to be moved”) “with envy, hatred, anger”: ^{<4170>}Acts 7:9; 17:5 (where Griesbach omits **zhl wsantev**);

<630>1 Corinthians 13:4; <300>James 4:2; in a good sense, “to be zealous in the pursuit of good,” <689>Revelation 3:19 R G Tr marginal reading (the aorist **zhl wson** marks the entrance into the mental state, see **basil euw**, at the end; **ezhl wse**, he was seized with indignation, 1 Macc. 2:24).

2. transitive, **ti**, “to desire earnestly, pursue”: <623>1 Corinthians 12:31; 14:1, 39, (Sir. 51:18; Thucydides 2, 37; Euripides, Hec. 255; Demosthenes 500, 2; others); **mal l on de**, namely, **zhl oute**, followed by **ida**, <640>1 Corinthians 14:1 (Buttmann, 237 (205); cf. Winer’s Grammar, 577 (537)). **tina**, a. “to desire one earnestly, to strive after, busy oneself about” him: to exert oneself for one (that he may not be torn from me), <710>2 Corinthians 11:2; to seek to draw over to one’s side, <807>Galatians 4:17 (cf. **ida**, II. 1 d.); to court one’s good will and favor, <237>Proverbs 23:17; 24:1; <80>Psalm 36:1 (<950>Psalm 37:1)1; so in the passive “to be the object of the zeal of others, to be zealously sought after”: <808>Galatians 4:18 (here Tr marginal reading **zhl ousqe**, but cf. WH. Introductory sec. 404). b. “to envy one”: <234>Genesis 26:14; 30:1; 37:11; Hesiod app. 310; Homer Cer. 168, 223; and in the same sense, according to some interpretations, in <400>Acts 7:9; but there is no objection to considering **zhl wsantev** here as used absolutely (see 1 above (so A.V. (not R. V.))) and **ton lwshf** as depending on the verb **apedonto** alone. (Compare: **parazhl ow**.)*

{2207} **zhl wthv**, **zhl wtou**, **o(zhl ow)**, “one burning with zeal; a zealot”;

1. absolutely, for the Hebrew **anqas** of God as jealous of any rival and sternly vindicating his control: <216>Exodus 20:5; <804>Deuteronomy 4:24, etc. From the time of the Maccabees (105-63 B. C.) there existed among the Jews a class of men, called “Zealots,” who rigorously adhered to the Mosaic law and endeavored even by a resort to violence, after the example of Phinehas (<951>Numbers 25:11, **zhl wthv Finhv** 4 Macc. 18:12), to prevent religion from being violated by others; but in the latter days of the Jewish commonwealth they used their holy zeal as a pretext for the basest crimes, Josephus, b. j. 4, 3, 9; 4, 5, 1; 4, 6, 3; 7, 8; 1. To this class perhaps Simon the apostle had belonged, and hence, got the surname **o(zhl wthv**: <865>Luke 6:15; <4013>Acts 1:13; (cf. Schürer, Neutest. Zeitgesch., Index under the word Zeloten; Edersheim, Jesus the Messiah, i. 237ff).

2. with the genitive of the object: with the genitive of the thing, “most eagerly desirous of, zealous for, a thing”; a. to acquire a thing (zealous of)

(see **zhlow**, 2): ^{<6412>}1 Corinthians 14:12; ^{<61214>}Titus 2:14; ^{<61813>}1 Peter 3:13 L T Tr WH (**arethv**, Philo, praem. et poen. sec. 2; **thv eusebeiv**, de monarch. 50:1, sec. 3; **eusebeiv kai dikaiosunhv**, de poenit. sec. 1; **twv pol emikwn ergwn**, Diodorus 1, 73; **peri twv anhkotwn eiv swthrian**, Clement of Rome, 1 Corinthians 45,1). b. to defend and uphold a thing, vehemently contending for a thing (zealous for): **nomou**, ^{<6211>}Acts 21:20 (2 Macc. 4:2); **twv patrikwn paradosewn**, ^{<6114>}Galatians 1:14 (**twv aiguptiakwn pl asmatwn**, Philo, vit. Moys. iii. sec. 19; **thv arcaiv kai swfronov agwghv**, Diodorus excerpt., p. 611 (from 50:37, vol. 2:564 Didot)); with the genitive of person: **Oeou**, intent on protecting the majesty and authority of God by contending for the Mosaic law, ^{<6213>}Acts 22:3. (In secular authors also “an emulator, admirer, imitator, follower of anyone”.)*

{2209} **zhmia, zhmiav, hJ** “damage, loss” (Sophocles, Herodotus down): ^{<6210>}Acts 27:10,21; **hgeisqai zhmian** (Xenophon, mem. 2, 4, 3; **tina**, accusative of person, 2, 3, 2), **ti**, to regard a thing as a loss: ^{<6187>}Philippians 3:7 (opposed to **kerdov**), 8.*

{2210} **zhmiow, zhmiw**: (**zhmia**), “to affect with damage, do damage to”: **tina** ((Thucydides), Xenophon, Plato); in the N.T. only in the passive, future **zhmiwqhsomai** ((Xenophon, mem. 3, 9, 12, others; but “as often”) in secular authors (future middle) **zhmiwsomai** in passive sense; cf. Krüger, sec. 39, 11 Anm.; Kühner, on Xenophon, mem. as above; (Liddell and Scott, under the word; Veitch, under the word)); 1 aorist **ezhmiwqhn**; absolutely, “to sustain damage, to receive injury, suffer loss”: ^{<6185>}1 Corinthians 3:15; **en tini ek tinov**, in a thing from one, ^{<6189>}2 Corinthians 7:9; with the accusative of the thing: (one from whom another is taken away (as a penalty) by death, is said **thn yuchn tinov zhmiousevai**, Herodotus 7, 39), **thn yuchn autou**, to forfeit his life, *i.e.* according to the context, eternal life, ^{<6166>}Matthew 16:26; ^{<6186>}Mark 8:36, for which Luke, in ^{<6185>}Luke 9:25, **eauton** *i.e.* himself, by being shut out from the everlasting kingdom of God. **panta ezhmiwqhn**, reflexive (yet see Meyer), I forfeited, gave up all things, I decided to suffer the loss of all these ((?)) things, ^{<6188>}Philippians 3:8.*

{2211} **Zhnv** (cf. Lightfoot on ^{<6145>}Colossians 4:15; Winer’s Grammar, sec. 16 N. 1), **Zhnan**, (Buttmann, 20 (18)), **oj** “Zenas,” at first a teacher of

the Jewish law, afterward a Christian: ^{<4083>}Titus 3:13. (B. D. under the word.)*

{2212} **zhtew**, **zhtw**; imperfect 3 person singular **ezhtei**, plural **ezhtoun**; future **zhthsw**; 1 aorist **ezhthsa**; passive, present **zhtoumai**; imperfect 3 person singular **ezhteito** (^{<3887>}Hebrews 8:7); 1 future **zhthqhsomai** (^{<4128>}Luke 12:48); (from Homer on); the Septuagint for **vrē**; and much more often for **vQBj**; “to seek,” *i.e.*

1. “to seek in order to find”;

a. universally and absolutely: ^{<4077>}Matthew 7:7f; ^{<4109>}Luke 11:9f (see **euriskw**, 1 a); **tina**, ^{<4037>}Mark 1:37; ^{<4028>}Luke 2:48 (^{<4025>}Luke 2:45 R L marginal reading), (^{<4042>}Luke 4:42 Rec.); ^{<4024>}John 6:24; 18:4,7; ^{<4009>}Acts 10:19, and often; followed by **en** with the dative of place, ^{<4091>}Acts 9:11; with the accusative of the thing (**margaritav**), of buyers, ^{<4035>}Matthew 13:45; something lost, ^{<4082>}Matthew 18:12; ^{<4090>}Luke 19:10; **ti en tini**, as fruit on a tree, ^{<4036>}Luke 13:6f; **anapausin**, a place of rest, ^{<4028>}Matthew 12:43; ^{<4028>}Luke 11:24; after the Hebrew (**vQBita,vpp**,... (cf. Winer’s Grammar, 33 (32); 18)) **yuchn tinov**, to seek, plot against, the life of one, ^{<4021>}Matthew 2:20; ^{<4003>}Romans 11:3, (^{<4049>}Exodus 4:19, etc.); universally, **ti zhtei**; what dost thou seek? what dost thou wish? ^{<4038>}John 1:38 (39); (^{<4027>}John 4:27).

b. “to seek” (*i.e.* “in order to find out”) “by thinking, meditating, reasoning; to inquire into”: **peri tinov zhteite met’ al lhlwn**; ^{<4069>}John 16:19; followed by indirect discourse, **pwv, ti, tina**: ^{<4118>}Mark 11:18; 14:1,11; ^{<4122>}Luke 12:29; 22:2; ^{<4038>}1 Peter 5:8; **ton Qeon**, to follow up the traces of divine majesty and power, ^{<4172>}Acts 17:27 (universally, to seek the knowledge of God, Sap. 1:1; 13:6; (Philo, monarch. i. sec. 5)).

c. “to seek after, seek for, aim at, strive after”: **eukairian**, ^{<4036>}Matthew 26:16; ^{<4026>}Luke 22:6; **yeudomarturian**, ^{<4059>}Matthew 26:59; ^{<4145>}Mark 14:55; **ton qanaton**, an opportunity to die, ^{<4096>}Revelation 9:6; **Iusin**, ^{<4072>}1 Corinthians 7:27; **thn basileian tou Qeou**, ^{<4053>}Matthew 6:33; ^{<4123>}Luke 12:31; **ta anw**, ^{<5001>}Colossians 3:1; **eirhnhn**, ^{<4081>}1 Peter 3:11; **afqarsian** etc. ^{<4077>}Romans 2:7; **doxan ek tinov**, ^{<5006>}1 Thessalonians 2:6; **thn doxan thn para tinov**, ^{<4154>}John 5:44; **ta tinov**, the property of one, ^{<4124>}2 Corinthians 12:14; **thn doxan Qeou**, to seek to promote the glory of God, ^{<4078>}John 7:18; 8:50; **to qel hma tinov**, to attempt to

establish, ^{<850>}John 5:30; **to sumforon tinov**, to seek to further the profit or advantage of one, ^{<608>}1 Corinthians 10:33, equivalent to **zhtein ta tinov**, ^{<601>}1 Corinthians 10:24; 13:5; ^{<362>}Philippians 2:21; **udav**, to seek to win your souls, ^{<724>}2 Corinthians 12:14; **ton Qeon**, to seek the favor of God (see **ekzhtew**, a.), ^{<501>}Romans 10:20; (^{<811>}Romans 3:11 Tr marginal reading WH marginal reading). followed by an infinitive (Buttmann, 258 (222); Winer's Grammar, sec. 44, 3) "to seek" *i.e.* "desire, endeavor": ^{<026>}Matthew 12:46 (47 (WH in marginal reading only)); 21:46; ^{<409>}Mark 4:19 (L Tr marginal reading); ^{<122>}Mark 12:12; ^{<518>}Luke 5:18; 6:19; 9:9; ^{<618>}John 5:18; 7:4 (Buttmann, sec. 142, 4); ^{<859>}John 5:19f; ^{<438>}Acts 13:8; 16:10; ^{<503>}Romans 10:3; ^{<801>}Galatians 1:10; 2:17; followed by **ida** (Buttmann, 237 (205)), ^{<642>}1 Corinthians 14:12.

2. "to seek" *i.e.* "require, demand": (**shmeion**, ^{<182>}Mark 8:12 L T Tr WH; ^{<212>}Luke 11:29 T Tr WH); **sofian**, ^{<102>}1 Corinthians 1:22; **dokimhn**, ^{<732>}2 Corinthians 13:3; **ti para tinov**, to crave, demand something from someone, ^{<181>}Mark 8:11; ^{<216>}Luke 11:16; 12:48; **en tini**, the dative of person, to seek in one, *i.e.* to require of him, followed by **ida**, ^{<442>}1 Corinthians 4:2. (Compare: **anazhtew**, **ekzhtew**, **epizhtew**, **suzhtew**.)

{2213} **zthtma**, **zthtov**, **to (zhtew)**, "a question, debate": ^{<412>}Acts 15:2; 26:3; **nomou**, about the law, ^{<423>}Acts 23:29; **peri tinov**, ^{<485>}Acts 18:15; 25:19. (From Sophocles down.)*

{2214} **zhtsiv**, **zhtsewv**, **h(zhtew)**;

a. "a seeking": (Herodotus), Thucydides 8, 57; others;

b. "inquiry" (German *die Frage*): **peri tinov**, ^{<421>}Acts 25:20.

c. "a questioning, debate": ^{<412>}Acts 15:2 (for Rec. **suzhtsiv**); 7 T Tr text WH; **peri tinov**, ^{<825>}John 3:25.

d. "a subject of questioning or debate, matter of controversy": ^{<104>}1 Timothy 1:4 R G L; 6:4; ^{<223>}2 Timothy 2:23; ^{<689>}Titus 3:9.*

{2215} **zizanion**, **zizaniou**, **to** (doubtless a word of Semitic origin; Arabic ..., Syriac ... (see Schaaf, Lex. under the word, p. 148), Talmud ^ˆynwz]or ^ˆynwz; Suidas **zizanion. hēn tw sitw aira**), "zizanium" (A.V. "tares"), a kind of darnel, bastard wheat (but see references below), resembling wheat except that the grains are black: ^{<125>}Matthew 13:25-

27,29f,38,38,40. (Geoponica (for references see B. D. American edition, p. 3177 note)). Cf. Winer's RWB under the word Lolch; Furrer in Schenkel B. L. 4:57; (B. D., and Tristram, Nat. Hist. of the Bible, under the word Tares).*

{4667} **Zmurna**, so Tdf. in <4011>Revelation 1:11, etc., for **Smurna**, which see.

{2216} **Zorobabel**, in Josephus, **Zorobabhl ov, Zorobabel ou, oJ** (I bBrz] i.e. either for I bBWrz]dispersed in Babylonia or for [Wrz]I bB; begotten in Babylonia), “Zerubbabel,” Vulgate *Zorobabel*, a descendant of David, the leader of the first colony of the Jews on their return from the Babylonian exile: <4012>Matthew 1:12f; <4027>Luke 3:27.*

{2217} **zofov, zofou, oJ**(akin to **gnofov, dnofov, nefov, knefav**, see Alexander Buttmann (1873) Lexil. ii., p. 266 (Fishlake's translation, p. 378); cf. Curtius, p. 706), “darkness, blackness”: <4028>Hebrews 12:18 L T Tr WH; as in Homer Iliad 15, 191; 21, 56, etc., used of the darkness of the nether world (cf. Grimm on Sap. 17:14), <4034>2 Peter 2:4; <4036>Jude 1:6; **zofov tou skotouv** (cf. **Ēvj hl pa**) <4032>Exodus 10:22), the blackness of (i.e. the densest) darkness, <4027>2 Peter 2:17; <4033>Jude 1:13. (Cf. Trench, sec. c.)*

{2218} **zugov, zugou, oJ**for which in Greek writings before Polybius **to zugon** was more common (from **zeugnumi**);

1. “a yoke”; a. properly, such as is put on draught-cattle. b. metaphorically, used of any burden or bondage: as that of slavery, <4001>1 Timothy 6:1 (<4033>Leviticus 26:13), **doule iav**, <4001>Galatians 5:1 (Sophocles Aj. 944; **doul osunhv**, Demosthenes 322, 12); of troublesome laws imposed on one, especially of the Mosaic law, <4050>Acts 15:10; <4001>Galatians 5:1; hence, the name is so transferred to the commands of Christ as to contrast them with the commands of the Pharisees which were a veritable ‘yoke’; yet even Christ's commands must be submitted to, though easier to be kept: <4029>Matthew 11:29f (less aptly in Clement of Rome, 1 Corinthians 16, 17 Christians are called **oJ upo ton zugon thv caritov el qontev** (cf. Harnack at the passage)).

2. “a balance, pair of scales”: <4065>Revelation 6:5 (as in <4030>Isaiah 40:12; <4036>Leviticus 19:36; Plato, rep. 8, 550 e.; Aelian v. h. 10, 6; others).*

{2219} **zumh, zumhv, hJ(zew** (but cf. Curtius, p. 626f; Vanicek, p. 760)), “leaven”: ^{<0133>}Matthew 13:33; ^{<0121>}Luke 13:21 (^{<0215>}Exodus 12:15; ^{<0121>}Leviticus 2:11; ^{<0163>}Deuteronomy 16:3, etc.; Aristotle, gen. an. 3, 4; Josephus, Antiquities 3, 10, 6; Plutarch, mor., p. 289f (quaest. Romans 109)); **tou artou**, ^{<0162>}Matthew 16:12; metaphorically, of inveterate mental and moral corruption, 1 Corinthians 5:(7),8 (Ignatius ad Magnes. 10); viewed in its tendency to infect others, **zumh twn Farisaiwn**: ^{<0166>}Matthew 16:6, 11; ^{<0185>}Mark 8:15; ^{<0171>}Luke 12:1, which fig. ^{<0162>}Matthew 16:12 explains of the teaching of the Pharisees, Luke, the passage cited more correctly (definitely?) of their hypocrisy. It is applied to that which, though small in quantity, yet by its influence thoroughly pervades a thing: either in a good sense, as in the parable ^{<0133>}Matthew 13:33; ^{<0121>}Luke 13:21 (see **zumow**); or in a bad sense, of a pernicious influence, as in the proverb **mikra zumh oJ on to furama zumoi**, “a little leaven leaveneth the whole lump,” which is used variously, according to the various things to which it is applied, viz. a single sin corrupts a whole church, ^{<0166>}1 Corinthians 5:6; a slight inclination to error (respecting the necessity of circumcision) easily perverts the whole conception of faith, ^{<0166>}Galatians 5:9; but many interpretations explain the passage ‘even a few false teachers lead the whole church into error.’*

{2220} **zumow, zumw**; 1 aorist passive **ezumwqhn**; (**zumh**); “to leaven” (to mix leaven with dough so as to make it ferment): ^{<0166>}1 Corinthians 5:6; ^{<0166>}Galatians 5:9 (on which passage see **zumh**); **ewv ezumwqh oJ on**, namely, **to al euron**, words which refer to the saving power of the gospel, which from a small beginning will gradually pervade and transform the whole human race: ^{<0133>}Matthew 13:33; ^{<0121>}Luke 13:21. (the Septuagint, Hipp., Athen., Plutarch.)*

{2221} **zwgrew, zwgrw**; perfect passive participle **ezwgrhmenov**; (**zowv** alive, and **agreuw** (poetic form of **agreuw**, which see));

1. “to take alive” (Homer, Herodotus, Thucydides, Xenophon, others; the Septuagint).
2. universally, “to take, catch, capture”: **ezwgrhmenoi up’ autou** (*i.e.* **tou diabolou**) **eiv to ekeinou qel hma**, if they are held captive to do his will, ^{<0126>}2 Timothy 2:26 (others make **ezwgrhmenoi up’ autou** parenthetical and refer **ekeinou** to God; see **ekeinov**, 1 c.; cf. Ellicott, in the

place cited); **anqrwpouv esh zwgrwn**, thou shalt catch men, *i.e.* by teaching thou shalt win their souls for the kingdom of God, ^{<4150>}Luke 5:10.*

{2222} **zwh, zwhv, hJ**(from **zaw, zw**), the Septuagint chiefly for **μυῖν** æ “life”;

1. universally, “life,” *i.e.* “the state of one who is possessed of vitality or is animate”: ^{<0180>}1 Peter 3:10 (on which see **agapaw**); ^{<3008>}Hebrews 7:3,16; **autov (oJQeov) didouv pasin zwhn kai pohn**, ^{<4175>}Acts 17:25; **pneuma zwhv ek tou Qeou**, the vital spirit, the breath of (*i.e.* imparting) life, ^{<6111>}Revelation 11:11 (^{<2575>}Ezekiel 37:5); **pasa yuch zwhv**, genitive of possess, “every living soul,” ^{<6163>}Revelation 16:3 G L T Tr text WH; spoken of earthly life: **hJzwh tinov**, ^{<0215>}Luke 12:15; ^{<4483>}Acts 8:33 (see **airw**, 3 h.); ^{<5044>}James 4:14; **en th zwh sou**, whilst thou wast living on earth, ^{<0215>}Luke 16:25 (**en th zwh autou**, Sir. 30:5; 50:1); **en th zwh tauth**, ^{<6159>}1 Corinthians 15:19; **pasai aJ hderai thv zwhv tinov**, ^{<4075>}Luke 1:75 Rec. (^{<0084>}Genesis 3:14; ^{<8075>}Psalms 127:5 (^{<8085>}Psalms 128:5); Sir. 22:12 (10)). **epaggel ia zwhv thv nun kai thv mel l oushv**, a promise looking to the present and the future life, ^{<5008>}1 Timothy 4:8; **zwh** and **qanatov** are contrasted in ^{<6188>}Romans 8:38; ^{<4182>}1 Corinthians 3:22; ^{<3001>}Philippians 1:20; of a life preserved in the midst of perils, with a suggestion of vigor, ^{<4042>}2 Corinthians 4:12 (the life of Paul is meant here, which exerts a saving power on the Corinthians by his discharge of his apostolic duties); of the life of persons raised from the dead: **en kainothti zwhv**, figuratively spoken of a new mode of life, dedicated to God, ^{<6104>}Romans 6:4; of the life of Jesus after his resurrection, ^{<4128>}Acts 2:28; ^{<6150>}Romans 5:10; of the same, with the added notion of vigor, ^{<7040>}2 Corinthians 4:10f.

2. used emphatically,

a. “of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic **I ogov** and to Christ” in whom the **I ogov** put on human nature: **w\$per oJpathr ecei zwhn en eautw, outwv edwken kai tw uJw zwhn ecein en eautw**, ^{<6155>}John 5:26; **en autw** (namely, **tw I ogw**) **zwh hn kai hJzwh hn to fw twn anqrwpwn**, in him life was (comprehended), and the life (transfused from the Logos into created natures) was the light (*i.e.* the intelligence) of men (because the life of men is self-conscious, and thus a fountain of intelligence springs up), ^{<6004>}John 1:4; **oJ I ogov thv zwhv**, the Logos having life in itself and communicating it to others, ^{<6001>}1 John 1:1; **hJzwh**

efanerwqh, was manifested in Christ, clothed in flesh, ^{<G002>}1 John 1:2. From this divine fountain of life flows forth that life which is next to be defined: viz.

b. “life real and genuine,” “vita quae sola vita nominanda” (Cicero, de sen. 21, 77), “a life active and vigorous, devoted to God, blessed, the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last forever” (the writers of the O.T. have anticipated the conception, in their way, by employing **μυϋj** **αε** denote a happy life and every kind of blessing: ^{<E015>}Deuteronomy 30:15,19; ^{<A015>}Malachi 2:5; ^{<E013>}Psalm 33:13 (^{<E043>}Psalm 34:13) 13; ^{<O085>}Proverbs 8:35; 12:28, etc.): ^{<E016>}John 6:51,63; 14:6; ^{<E070>}Romans 7:10; 8:6, 10; ^{<E016>}2 Corinthians 2:16; ^{<O076>}Philippians 2:16; (^{<S004>}Colossians 3:4); ^{<G002>}2 Peter 1:3; ^{<E011>}1 John 5:11,16,20; with the addition of **tou Qeou**, supplied by God (Winer’s Grammar, 186 (175)), ^{<E018>}Ephesians 4:18; **hJen Cristw**, to be obtained in fellowship with Christ, ^{<S002>}2 Timothy 1:1; **metabebhkenai ek tou qanatu eiv zwhn**, ^{<E015>}John 5:24; ^{<E014>}1 John 3:14; **oyesqai thn zwhn**, ^{<E016>}John 3:36; **ecein zwhn**, ^{<E010>}John 5:40; 10:10; ^{<E012>}1 John 5:12; with **en eautw** (or **eautoiv**) added, ^{<E015>}John 5:26; (6:53); **didonai**, ^{<E013>}John 6:33; **cariv zwhv**, the grace of God evident in the life obtained, ^{<E017>}1 Peter 3:7; **to pneuma thv zwhv en Cristw Ihsou**, the Spirit, the repository and impartor of life, and which is received by those united to Christ, ^{<E012>}Romans 8:2; **oJartov thv zwhv** (see **artov**, at the end), ^{<E015>}John 6:35,48; **to fww thv zohv**, the light illumined by which one arrives at life, ^{<E012>}John 8:12. more fully **zwh aiwniov** and **hJzwh hJaiwniov** ((cf. Buttman, 90 (79)); see below): ^{<E015>}John 4:36; (^{<E012>}John 12:50); 17:3; ^{<G002>}1 John 1:2; 2:25; (**rhmata zwhv aiwniou**, ^{<E016>}John 6:68); **eiv zwhn aiwnion**, unto the attainment of eternal life (cf. **eiv**, B. II. 3 c. [^d]., p. 185a), ^{<E044>}John 4:14; 6:27; **didonai zwhn aiwnion**, ^{<E013>}John 10:28; 17:2; ^{<E011>}1 John 5:11; **ecein zwhn aiwnion**, ^{<E015>}John 3:15 (and ^{<E016>}John 3:16) (opposed to **apol Iusqai**), ^{<E016>}John 3:36; 5:24,39; 6:40,47,54; 20:31 L brackets; ^{<E013>}1 John 5:13; **ouk ecein zwhn aiwnion en eautw**, ^{<E015>}1 John 3:15; (in Enoch 15:4,6 the wicked angels are said before their fall to have been “spiritual” and “partakers of eternal and immortal life”). **zwh** and **hJ zwh**, without epithet, are used of the blessing of “real life after the resurrection,” in ^{<O074>}Matthew 7:14; ^{<E015>}John 11:25; ^{<E015>}Acts 3:15; 5:20; 11:18; ^{<E017>}Romans 5:17,18 (on which see **dikaiwsiv**, at the end); ^{<E014>}2 Corinthians 5:4; ^{<S003>}Colossians 3:3; ^{<S002>}2 Timothy 1:10; ^{<S002>}Titus 1:2; 3:7;

zwh ek nekrwn, life breaking forth from the abode of the dead, ^{<5115>}Romans 11:15; **eisel qein eiv thn zwhn**, ^{<4188>}Matthew 18:8f; 19:17; ^{<4193>}Mark 9:43,45; **anastasiv zwhv** equivalent to **eiv zwhn** (2 Macc. 7:14), ^{<4192>}John 5:29 (on the genitive, cf. Winer's Grammar, 188 (177)); **stefanov thv zwhv** equivalent to **h.zwh wj stefanov**, ^{<3012>}James 1:12; ^{<6120>}Revelation 2:10; **xul on thv zwhv**, the tree whose fruit gives and maintains eternal life, ^{<6120>}Revelation 2:7; 22:2,14,19 (G L T Tr WH) (cf. ^{<1009>}Genesis 2:9; ^{<1088>}Proverbs 3:18; **dendron zwhv**, ^{<1113>}Proverbs 11:30; 13:12); cf. Bleek, Vorless. üb. d. Apokalypse, p. 174f; **udwr zwhv**, water the use of which serves to maintain eternal life, ^{<6206>}Revelation 21:6; 22:1,17; in the same sense **zwhv phgai udatwn**, ^{<6177>}Revelation 7:17 G L T Tr WH; **h.bibl ov** and **to bibl ion thv zwhv**, the book in which the names of those are recorded to whom eternal life has been decreed: ^{<1013>}Philippians 4:3; ^{<6115>}Revelation 3:5; 13:8; 17:8; 20:12,15; 21:27; (^{<6219>}Revelation 22:19 Rec.; cf. Lightfoot on Philippians, the passage cited), more fully **h.bntwv** (Rec. **aiwniov**) **zwh**, ^{<5469>}1 Timothy 6:19; **zwh aiwniov** (cf. above) (Justin Martyr, de resurr. i., p. 588 c. **o.j ogov ... didouv hōin en eautw thn ek nekrwn anastasin kai thn meta tauta zwhn aiwnion**), ^{<1256>}Matthew 25:46 (opposed to **kol asiv aiwniov**); ^{<4136>}Acts 13:46,48; ^{<6107>}Romans 2:7; 6:22f; ^{<808>}Galatians 6:8; ^{<5462>}1 Timothy 6:12; after **en tw aiwni tw ercomenw**, ^{<4183>}Mark 10:30; ^{<2183>}Luke 18:30; **ecein zwhn aiwnion** ^{<1096>}Matthew 19:16; **kl hronomein**, ^{<1092>}Matthew 19:29; ^{<4107>}Mark 10:17; ^{<2125>}Luke 10:25; 18:18; **eiv zwhn aiwnion**, unto the attainment of life eternal, ^{<6125>}John 12:25; ^{<6121>}Romans 5:21; ^{<5416>}1 Timothy 1:16; ^{<6121>}Jude 1:21 (^{<7121>}Daniel 12:2; 4 Macc. 15:2; **aennaov zwh**, 2 Macc. 7:36; **aidiov zwh**, Ignatius ad Ephesians 19). Cf. Köstlin, Lehrbegriff des Ev. Johann. etc., pp. 234ff, 338ff; Reuss, Johann. Theologie (in Beiträge zu d. theol. Wissenschaften, vol. i.), p. 76ff (cf. his Hist. de la Theol. Chret., book vii., chapter xiv.); Lipsius, Paulin. Rechtfertigungslehre, pp. 152ff 185f; Güder in Herzog viii. 254 (2nd edition, 509ff); B. B. Brückner, Deuteronomy notione vocis **zwh** in N.T. Lipsius 1858; Huther, d. Bedeut. d. Begriffe **zwh** u. **pisteuein** im N.T., in the Jahrb. f. deutsche Theol. 1872, p. 1ff (For the relations of the term to heathen conceptions cf. G. Teichmüller, Aristotle, Forsch. iii., p. 127ff) Some, as Bretschneider, Wahl, Wilke, especially Käuffer (in his book Deuteronomy biblica **zwhv aiwniou** notione. Dresd. 1838), maintain that **zwh aiwniov** everywhere even in John's writings refers to "life after the resurrection"; but in this way they are compelled not only to assume a prophetic use of the perfect in the saying **ek tou qanatou**

metabebhkenai eiv thn zwhn (^{<4152>}John 5:24; ^{<4154>}1 John 3:14), but also to interpret the common phrase **ecei zwhn aiwnion** as meaning “he has eternal life as his certain portion though as yet only in hope,” as well as to explain **zwhn aiwnion ouk ecein en eautw menousan** (^{<4155>}1 John 3:15) of “the hope” of eternal life. (Synonym: see **biov**, at the end.)*

{2223} zwnh, zwnhv, hJzwnnumi (from Homer down), “a girdle, belt,” serving not only to gird on flowing garments, (^{<4104>}Matthew 3:4; ^{<4106>}Mark 1:6; ^{<4211>}Acts 21:11; ^{<6113>}Revelation 1:13; 15:6; but also, since it was hollow, to carry money in (A.V. “purse”): (^{<4109>}Matthew 10:9; ^{<4108>}Mark 6:8; Plutarch, mor., p. 665 b. quaest. conviv. 4:2, 3, 2; “argentum in zonis habentes,” Livy 33, 29. (B. D. under the word Girdle.)*

{2224} zwnnumi and **zwnnuw**: imperfect 2 person singular **ezwnuev**; fut, **zwsu**; 1 aorist middle imperative **zwsai**; “to gird”: **tina**, (^{<4218>}John 21:18; Middle “to gird oneself”: ^{<4428>}Acts 12:8 L T Tr WH. (^{<4249>}Exodus 29:9; Homer, et al.) (Compare: **anazwnnumi**, **diazwnnumi**, **perizwnnumi**, **ufozwnnumi**.)*

{2225} zowgonew, zowgonw; future **zowgonhsw**; present infinitive passive **zowgoneisqai**; (from **zowgonov** viviparous, and this from **zowv** and **GENW**);

1. properly, “to bring forth alive” (Theophrastus, Diodorus, Lucian, Plutarch, others).

2. “to give life” (Theophrastus, de caus. pl. 4, 15, 4; Ath. 7, p. 298 c.): **ta panta**, of God, (^{<5063>}1 Timothy 6:13 L T Tr WH ((^{<4016>}1 Samuel 2:6)).

3. in the Bible “to preserve alive”: **thn yuchn**, (^{<4773>}Luke 17:33; passive ^{<4779>}Acts 7:19. (For **hyj h**, ^{<4117>}Exodus 1:17; ^{<4789>}Judges 8:19; (^{<4729>}1 Samuel 27:9,11; ^{<4218>}1 Kings 21:31 (^{<4218>}1 Kings 20:31).)*

{2226} zown (or **zown** (so L WH uniformly, Treg. in Hebrews and Rev.; see Etymologicum Magnum 413, 24, and references under the word Iota)), **zowu**, **to**, (**zowv** alive);

1. “a living being”.

2. “an animal, brute, beast”: (^{<5831>}Hebrews 13:11; ^{<6012>}2 Peter 2:12; ^{<6110>}Jude 1:10; ^{<6106>}Revelation 4:6-9 (on ^{<6108>}Revelation 4:8 cf. Buttman, 130 (114)), etc.

(Synonyms: **zown** differs from **qhrion** (at least etymologically; but cf. Schmidt as below) in giving prominence to the vital element, while **qhrion** emphasizes the bestial element. Hence, in Revelation as above **zown** is fitly rendered “living creature” in contradistinction to the **qhrion** “beast,” cf.

~~<6107>~~ Revelation 11:7; 13:1, etc. See Trench, sec. lxxxi.; Schmidt ii., chapter 70.)

{2227} **zowpoiew**; **zowpoiw**; future **zowpoihsu**; 1 aorist infinitive **zowpoihsai**; passive, present **zowpoioumai**; 1 future **zowpoihsomai**; 1 aorist participle **zowpoihsiv**; (**zowpoio** making alive);

1. “to produce alive, beget or bear living young” (Aristotle, Theophrastus).

2. “to cause to live, make alive, give life”: **ta panta**, of God, ~~<5038>~~1 Timothy 6:18 R G (cf. ~~<4006>~~ Nehemiah 9:6; ~~<1287>~~2 Kings 5:7; Diogn., epistle 5 at the end); by spiritual power to arouse and invigorate, ~~<4006>~~2 Corinthians 3:6; ~~<4021>~~ Galatians 3:21; to give **zwh aiwniov** (in the Johannine sense), ~~<4006>~~ John 6:63; of the dead, “to reanimate, restore to life”: ~~<4156>~~1 Corinthians 15:45; **tina**, ~~<4021>~~ John 5:21; ~~<4017>~~ Romans 4:17; 8:11; passive ~~<4152>~~1 Corinthians 15:22; equivalent to “to give increase of life”: thus of physical life, **prwton to paidion mel iti, eita gal akti zowpoieitai**, the Epistle of Barnabas 6, 17; of the spirit, **zowpoihsiv pneumati**, quickened as respects the spirit, endued with new and greater powers of life, ~~<4008>~~1 Peter 3:18, on which cf. Lechler, Das apost. u. nachapost. Zeitalter, p. 182 edition 2; (Zezschwitz, Deuteronomy Christi ad inferos descensu (Lipsius 1857), p. 20). metaphorically (Geoponica 9, 11, 7) of seeds quickening into life, *i.e.* germinating, springing up, growing: ~~<4156>~~1 Corinthians 15:36. (Compare: **suzowpoiew**.)*

H

{2228} **h**, a disjunctive conjunction (cf. Winer's Grammar, sec. 53, 6).
Used

1. to distinguish things or thoughts which either mutually exclude each other, or one of which can take the place of the other: "or" (Latin *aut, vel*);

a. to distinguish one thing from another in words of the same construction:

Matthew 5:17 (**ton nomon h touv profhtav**), Matthew 5:36 (**leukhn h mel ainan**); Matthew 6:31; 7:16; Mark 6:56; 7:11f; Luke 2:24; 9:25; John 7:48; 13:29; Acts 1:7; 3:12; 4:7; Romans 1:21; 3:1; 1 Corinthians 4:3; 5:10f; 1 Corinthians 10:19; Galatians 1:10, etc.

b. after an interrogative or a declarative sentence, before a question designed to prove the same thing in another way: Matthew 7:4,9; 12:29; 16:26; 26:53; Mark 8:37; Luke 13:4; 14:31; 15:8; Romans 9:21; 14:10; 1 Corinthians 6:16.

c. before a sentence contrary to the one just preceding, to indicate that if one be denied or refuted the other must stand: Matthew 20:15 (*i.e.* "or," if thou wilt not grant this, "is thine eye" etc.); Romans 3:29; 1 Corinthians 9:6; 10:22; 11:14 (Rec.); 14:36; 2 Corinthians 11:7; **h agnoeite** etc., Romans 6:3; 7:1 (cf. Romans 6:14); **h ouk oikate** etc., Romans 11:2; 1 Corinthians 6:9, 16, 19.

d. h ... h, "either ... or," Matthew 6:24; 12:33; Luke 16:13; Acts 24:20f; 1 Corinthians 14:6.

2. in a disjunctive question it corresponds to the Latin *an* after *utrum*;

a. preceded by **poteron**, John 7:17; cf. Klotz ad Dev. 2:2, p. 574f; preceded by the interrogative **mh**, 1 Corinthians 9:8; preceded by **mhti**, 2 Corinthians 1:17.

b. without an intertog. particle in the first member of the interrogation: **ti esti eukopwteron, eipein ... h eipein**, Matthew 9:5; Mark 2:9;

<0723> Luke 5:23; add, <0725> Matthew 21:25; 23:17, 19; 27:17; <0704> Mark 3:4; <0709> Luke 7:19; <0834> Acts 8:34.

c. h ... h ... h, <0135> Mark 13:35.

3. as a comparative conjunction, “than”;

a. after comparatives: <0005> Matthew 10:15; 11:22; <0013> Luke 9:13; 16:17; <0309> John 3:19; 4:1 (Tr marginal reading omits; WH brackets **h**); <0409> Acts 4:19; <0531> Romans 13:11, and often. **h** is lacking after **pl eiouv** followed by a noun of number: <0163> Matthew 26:53 T Tr WH; <0402> Acts 4:22; 23:13, 21; 24:11 (where Rec. adds **h**); cf. Matthiae, sec. 455 note 4; Kühner, ii., p. 847; (Jelf, sec. 780 Obs. 1); Winer’s Grammar, 595 (554); (Buttmann, 168 (146)); Lob. ad Phryn., p. 410f.

b. after **eJeron**: <0472> Acts 17:21.

c. prin h, “before that, before,” followed by accusative with an infinitive (cf. Buttmann, sec. 139, 35; Winer’s Grammar, sec. 44, 6, also, p. 297 (279)): <0018> Matthew 1:18; <0143> Mark 14:30; <0121> Acts 2:20 R G WH marginal reading; <0402> Acts 7:2; followed by the aorist subjunc, <0126> Luke 2:26 Tr text omits; WH brackets **h**; 22:34 R G (others **euwv**); followed by present optative, <042516> Acts 25:16.

d. after **qel w** equivalent to “to prefer”: <0449> 1 Corinthians 14:19 (followed by **hper**, 2 Macc. 14:42); examples from Greek authors are given in Klotz ad Devar. 2:2, p. 589f; Winer’s Grammar, sec. 35, 2 c.; (Buttmann, sec. 149, 7); Kühner, ii., p. 841; (Jelf, sec. 779 Obs. 3).

e. after **ou**: <0130> John 13:10 R G, where after **ou creian ecei** the sentence goes on as though the writer had said **ouk al l ou tinov creian ecei**, (cf. Winer’s Grammar, 508 (478)).

f. after positive notions, to which in this way a comparative force is given: after **kal on esti** (“it is good ... rather than”) equivalent to “it is better,” <0103> Matthew 18:8f; <0103> Mark 9:43,45,47; cf. Menander’s saying **kal on to mh zhn, h zhn aql iww**, and Plautus rud. 4, 4, 70 tacita mulier est bona semper, quam loquens; similar examples in the O.T. are <0492> Genesis 49:12; Psalm 117:8 (<0808> Psalm 118:8); <0303> Jonah 4:3,8; Tobit 6:13; 12:8; Sir. 20:25; 22:15; 4 Macc. 9:1; also after **lusitel ei** (“it is gain ... rather than”) equivalent to “it is better” (Tobit 3:6), <0172> Luke 17:2; after **cara esti** (“there will be joy ... more than”), <0157> Luke 15:7; see examples from

Greek authors in Alexander Buttmann (1873) Gram. sec. 149, 7; (Buttmann, p. 360 (309)); Winer, Kühner, others, as above.

4. with other particles;

a. **all' h**, see **alla**, I. 10, p. 28a.

b. **h gar**, see **gar**, I. at the end

c. **h kai** (cf. Winer's Grammar, sec. 53, 6 note),

[a]. "or even, or also" (Latin *aut etiam, vel etiam*): (4070) Matthew 7:10 L T Tr WH; (4111) Luke 11:11 G L T Tr WH; (4112) Luke 11:12; 18:11; (4215) Romans 2:15; (4466) 1 Corinthians 16:6; (4013) 2 Corinthians 1:13.

[b]. "or also" (Latin *an etiam*) (in a disjunctive question): (4124) Luke 12:41; (4049) Romans 4:9.

d. **hper**, "than at all" (Latin *quam forte*; German *als etwa*), after a comparative (cf. Jelf, sec. 779 Obs. 5): (4123) John 12:43 (L **h per**, WH marginal reading **uper**) (2 Macc. 14:42; Homer, Hesiod).

e. **htoi ... h**, "either indeed" [cf. Kühner, sec. 540, 5) ... "or": (4016) Romans 6:16 (Sap. 11:19; Herodotus and following).

{2229} **h mhn**, "assuredly, most certainly, full surely" (a particle used in asseverations, promises, oaths (cf. Winer's Grammar, sec. 53, 7 b.; Paley, Greek Particles, p. 38f)): (3064) Hebrews 6:14 R G; see **ei**, III. 9. (the Septuagint; very often in classical Greek from Homer down.)*

{2230} **hgemoneuw**; (**hgemwn**); (from Homer down);

a. "to be leader, to lead the way".

b. "to rule, command": with the genitive of a province (cf. Buttmann, 169 (147)), "to be governor of a province," said of a proconsul, (4002) Luke 2:2; of a procurator, (4001) Luke 3:1.*

{2231} **hgemonia**, **hgemoniav**, **h(hgemwn)** (Herodotus, Thucydides, Plato, others), "chief command, rule, sovereignty": of the reign of a Roman emperor, (4001) Luke 3:1; Josephus, Antiquities 18, 4, 2.*

{2232} **hgemwn, hgeonov, o(hgeomai)**, in classical Greek a word of very various signification: “a leader of any kind, a guide, ruler, prefect, president, chief, general, commander, sovereign”; in the N.T. specifically:

1. “a ‘legatus Caesaris,’ an officer administering a province in the name and with the authority of the Roman emperor; the governor of a province”: ^{<008>}Matthew 10:18; ^{<130>}Mark 13:9; ^{<212>}Luke 21:12; ^{<124>}1 Peter 2:14.

2. “a procurator” (Vulgate *praeses*; Luth. *Landpfleger*), an officer who was attached to a proconsul or a proprætor and had charge of the imperial revenues; in causes relating to these revenues he administered justice, (called **epitropov, dioikthv**, in secular authors). In the smaller provinces also, which were so to speak appendages of the greater, he discharged the functions of governor of the province; and such was the relation of the procurator of Judæa to the proconsul of Syria (cf. Krebs, *Observations*, p. 61ff; Fischer, *Deuteronomy vitiis lexamples etc.*, p. 432ff; Winer’s *RWB* under the word *Procuratoren*; Sieffert in *Herzog 2* under the word *Landpfleger*; Krenkel in *Schenkel 4:7*; (BB. DD. under the word *Procurator*)); so of Pilate, Felix, Festus: ^{<172>}Matthew 27:2,11,14f 21,23 (R G L Tr marginal reading),27; 28:14; ^{<221>}Luke 20:20; ^{<231>}Acts 23:24,26,33; 24:1,10; 26:30; **Pil atov oJhv loudai av hgemwn**, Josephus, *Antiquities* 18, 3, 1; (Tacitus, *ann.* 15, 44 *Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat*).

3. “first, leading, chief”: so of a principal town as “the capital” of the region, ^{<116>}Matthew 2:6, where the meaning is, ‘Thou art by no means least among the chief cities of Judah;’ others less aptly (Bleek also ((where?); in his (posthumous) *Synoptative Erklärung etc.* 1:119 he repudiates this interpretation (ascribed by him to Hofmann, *Weiss. u. Erfüll.* 2:56)), ‘Thou shalt by no means be regarded as least among *i.e.* by the princes, the nobles, of the state.’ The saying is taken from ^{<312>}Micah 5:2 (1), where the Hebrew **yp̄e ʔb̄** (which the Septuagint give correctly, **en cil iasi**) seems to have been read **yp̄e aʔb̄** by the Evangelist (cf. Edersheim, *Jesus the Messiah*, i. 206).*

{2233} **hgeomai, hgoumai**; perfect **hghmai**; 1 aorist **hghsamhn**; (from **agw** (cf. Curtius, p. 688)); deponent middle; from Homer down;

1. “to lead,” *i.e.* a. “to go before”; b. “to be a leader; to rule, command; to have authority over”: in the N.T. so only in the present participle

hġoumenov, “a prince,” of regal power (^{<347>}Ezekiel 43:7 for **Ēl m**; Sir. 17:17), ^{<416>}Matthew 2:6; “a (royal) governor, viceroy,” ^{<470>}Acts 7:10; “chief,” ^{<226>}Luke 22:26 (opposed to **oġdiakonwn**); “leading as respects influence, controlling in counsel,” **en tisi**, among any, ^{<452>}Acts 15:22; with the genitive of the person over whom one rules, so of the overseers or leaders of Christian churches: ^{<337>}Hebrews 13:7,17,24 (**oikou**, ^{<413>}2 Chronicles 31:13; **twn patriwn**, 1 Esdr. 5:65 (66), 67 (68); **thv pol eww**, ^{<105>}Judges 9:51 Alexandrian LXX; a military leader, 1 Macc. 9:30; 2 Macc. 14:16; used also in Greek writings of any kind of a leader, chief, commander, Sophocles *Philippians* 386; often in Polybius; Diodorus 1, 4 and 72; Lucian, *Alex.* 44; others); with the genitive of the thing, **tou logou**, the leader in speech, chief speaker, spokesman: ^{<442>}Acts 14:12 of Mercury, who is called also **tou logou hġemwn** in Jamblichus’ *de myster.*, at the beginning

2. (like the Latin *duco*) equivalent to “to consider, deem, account, think”: with two accusatives, one of the objects, the other of the predicate, ^{<412>}Acts 26:2; ^{<108>}Philippians 2:3,6 (on which see **atpagnov**, ^{<102>}Philippians 2:2 (Winer’s *Grammar*, sec. 44, 3 c.)); ^{<107>}Philippians 3:7 (cf. Buttman, 59 (51); Winer’s *Grammar*, 274 (258)); ^{<512>}1 Timothy 1:12; 6:1; ^{<309>}Hebrews 10:29; 11:11,26; ^{<613>}2 Peter 1:13; 2:13; 3:9,15. **tina wġ tina**, ^{<315>}2 Thessalonians 3:15 (cf. Winer’s *Grammar*, sec. 65, 1 a.); **tina uperekperissou**, to esteem one exceedingly, ^{<513>}1 Thessalonians 5:13 (**peri pol lou**, Herodotus 2, 115; **peri pleistou**, Thucydides 2, 89); with accusative of the thing followed by **oġan**, ^{<302>}James 1:2; **anagkaion**, followed by an infinitive, ^{<505>}2 Corinthians 9:5; ^{<325>}Philippians 2:25; **dikaion**, followed by an infinitive, ^{<613>}2 Peter 1:13; followed by an accusative with an infinitive, ^{<108>}Philippians 3:8. (Compare: **dihgeomai**, **ekhgeomai**, **dihgeomai**, **exhgeomai**, **prohgeomai**.*

Synonyms: **dokew** 1, **hġemai** 2, **nomizw** 2, **oiomai**: **hġemai** and **nomizw** denote a belief resting not on one’s inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing, of facts; **dokew** and **oiomai**, on the other hand, describe a subjective judgment growing out of inclination or a view of facts in their relation to us. **hġemai** denotes a more deliberate and careful judgment than **nomizw**; **oiomai**, a subjective judgment which has feeling rather than thought (**dokew**) for its ground. Cf. Schmidt, chapter 17.)

{2234} hdeuv, adverb (from **hduv** sweet, pleasant), “with pleasure, gladly”: ^{<4161>}Mark 6:20; 12:37; ^{<47119>}2 Corinthians 11:19. (From Sophocles, Plato down.)*

{2235} hdh, adverb (from Homer down; on the derivation see Vanicek, p. 745; Peile, p. 395), in the N.T. everywhere of time, “now, already” (Latin *jam*): ^{<4180>}Matthew 3:10; 5:28; 14:15; ^{<41067>}Mark 4:37; 11:11; ^{<41716>}Luke 7:6; 12:49; (^{<4229>}Luke 24:29 T WH Tr text, L Tr marginal reading brackets); ^{<4185>}John 4:35 (36),51; 19:28 (that all things were now finished and that nothing further remained for him to do or to suffer); ^{<41719>}Acts 27:9; ^{<41511>}Romans 13:11 (that it is already time to wake up and indulge no longer in sleep); ^{<41018>}1 Corinthians 4:8, and often; **nun ... hdh**, “now already” (Latin *jam nunc*): ^{<41018>}1 John 4:3; **hdh pote**, “now at last, at length now”: with future ^{<41110>}Romans 1:10; (with aorist Phil 4:10. Synonym: see **arti**, at the end)

{2236} hdista (neuter plural of the superlative **hdistov** from **hduv**), adverb, “most gladly” (cf. **hdeuv**): ^{<47119>}2 Corinthians 12:9,15. (Sophocles, Xenophon, Plato, others.)*

{2237} hdonh, hdonhv, h(hdomai) (Simonides 117, Herodotus down), “pleasure”: ^{<41213>}2 Peter 2:13; plural, ^{<41844>}Luke 8:14 (**aj hdonai tou biou**); ^{<41888>}Titus 3:3; ^{<41048>}James 4:3; by metonymy, desires for pleasure (Grotius, cupiditates rerum voluptuarium), ^{<41041>}James 4:1.*

{2238} hduosmov, hduosmon (hduv and osmh), “sweet-smelling” (Pliny, *jucunde olens*); neuter **to hduosmov** as a substantive “garden-mint” (equivalent to **minqh**, Strabo 8, 3, 14, p. 344; Theophrastus, hist. plant. 7, 7; cf. caus. plant. 6, 22 (20)), a kind of small odoriferous herb, with which the Jews used to strew the floors of their houses and synagogues; (it was called by them **a Tnyji** see Buxtorf, Lex. talm. under the word, p. 1228 (p. 623, Fischer edition)): ^{<41223>}Matthew 23:23; ^{<41114>}Luke 11:42. (BB. DD.)*

{2239} hqov, hqeov (eqouv), to (akin to **eqov**, probably from **EW**, whence **hñai, ezw** (cf. Vanicek, p. 379));

1. “a customary abode, dwelling-place, haunt, customary state” (Homer, Hesiod, Herodotus, others).

2. “custom, usage” (cf. German *Sitzen, Sitte*); plural **ta hqh** “morals, character” (Latin *mores*) ^{<41633>}1 Corinthians 15:33 from Menander; cf.

Menander fragment, Meineke edition, p. 75. (Sir. 20:26 (25); 4 Macc. 1:29; 2:7, 21.)*

{2240} **hkw**; imperfect **hkon** (^{<4823>} Acts 28:23, where L T Tr WH **hl qon**); future **hkw**; 1 aorist **hka** (^{<2135>} Luke 13:35 R G; ^{<6125>} Revelation 2:25; 3:9 Rec.); perfect **hka** (often in the Septuagint, as ^{<1491>} Genesis 42:7, 9; 45:16; (^{<0401>} Genesis 47:4); ^{<0912>} Joshua 9:12 (7); ^{<8162>} Job 16:22, etc.; in the N.T. once, ^{<4083>} Mark 8:3 Rst L T Tr text, see, WH's Appendix, p. 169; the older and more elegant writers (Aeschylus, Herodotus, Thucydides, others) use only the present imperfect and future; cf. Lob. ad Phryn., p. 743f; Alexander Buttmann (1873) Ausf. Spr. ii. 205; (Veitch, under the word); Winer's Grammar, 87 (83); (Buttmann, 59 (51)); the Septuagint for **awB**; "to have come, have arrived, be present" (Winer's Grammar, 274 (258); Buttmann, 203 (176)); hence, imperfect with force of pluperfect (cf. Matthiae, ii., p. 1136; Krüger, sec. 53, 1, 4): absolutely of persons, ^{<1281>} Matthew 24:50; ^{<4083>} Mark 8:3; ^{<2126>} Luke 12:46; 15:27; ^{<4082>} John 8:42; ^{<8007>} Hebrews 10:7,9,37; ^{<6151>} 1 John 5:20; ^{<6125>} Revelation 2:25; 3:9; 15:4; followed by **apo** with the genitive of place, ^{<4081>} Matthew 8:11; ^{<2139>} Luke 13:29; by **ek** with the genitive of place, ^{<5123>} Romans 11:26; with addition of **eiv** with accusative of place, ^{<4047>} John 4:47; **makroqen**, ^{<4083>} Mark 8:3; **prov tina**, ^{<4823>} Acts 28:23 Rec.; metaphorically, "to come to one" *i.e.* seek an intimacy with one, become his follower: ^{<8157>} John 6:37; **epi tina**, "to come upon one" (unexpectedly), ^{<6183>} Revelation 3:3. of time and events: absolutely, ^{<1244>} Matthew 24:14; ^{<4084>} John 2:4; ^{<6180>} 2 Peter 3:10; ^{<6183>} Revelation 18:8; **eww an hkh** (L T WH Tr in brackets **hkei**; see above and Buttmann, 231 (199)) (namely, **okairov**), **ofe eiphte**, ^{<2135>} Luke 13:35; **epi tina**, metaphorically, "to come upon one," of things to be endured (as evils, calamitous times): ^{<4236>} Matthew 23:36; ^{<2193>} Luke 19:43. (Compare: **anhkw**,

{2241} **hi i**; (L **hji**, T **hjei** (see WH's Appendix, p. 155, and under the word **ei**, **i**; on the breathing cf. Tdf. Proleg., p. 107; WH. Introductory sec. 408; WH **el wi**)), a Hebrew word, **yl äæ** "my God": ^{<1276>} Matthew 27:46. (Cf. **el wi**, and the reference there.)*

{2242} **Hji** (Rst **Hli** (on the breathing in manuscripts see Tdf Proleg., p. 107), T Tr WH **Hjei** (see WH's Appendix, p. 155, and under the word **ei**, **i**)), indeclinable, "Heli," the father of Joseph, the husband of Mary: ^{<4123>} Luke 3:23.*

{2243} Hl iav ((so Rstelz G; WH **Hl eiav** cf. WH's Appendix, p. 155; Tdf. Proleg., p. 84 and see **ei**, **i**, but) L Tr **HJ iav**, Tdf. **HJeiav** (on the breathing in manuscripts see Tdf. Proleg., p. 107; WH. Introductory sec. 408; current edd, are not uniform)), **Hl iou** (Buttmann, 17 (16), 8; but once (viz. ^{<4117>}Luke 1:17 T Tr marginal reading WH) **Hl ia**), **oJ(hY) bæor WhYI aæe**. either 'strength of Jehovah' or 'my God is Jehovah'), "Elijah," a prophet born at Thisbe (but see B. D. under the word, also under the word Tishbite), the unflinching champion of the theocracy in the reigns of the idolatrous kings Ahab and Ahaziah. He was taken up to heaven without dying, whence the Jews expected he would return just before the advent of the Messiah, whom he would prepare the minds of the Israelites to receive (1 Kings 17—19; ^{<1116>}2 Kings 2:6ff; ^{<1212>}2 Chronicles 21:12; ^{<3004>}Malachi 4:4 (^{<3112>}Malachi 3:22); Sir. 48:1,4,12 (cf. Edersheim, Jesus the Messiah, Appendix viii.)): ^{<4114>}Matthew 11:14; 16:14; 17:3f,10-12; 27:47,49; ^{<4165>}Mark 6:15; 8:28; 9:4f; 9:11-13; 15:35f; ^{<4117>}Luke 1:17; 4:25f; 9:8,19,30,33,54 (R G L); ^{<4121>}John 1:21,25; ^{<5157>}James 5:17; **en HJ ia**, in the narrative concerning Elijah, ^{<5112>}Romans 11:2 (see **en**, I. 1 d.).*

{2244} hJikia, hJikiav, hJ(hJix mature, of full age, Homer, Odyssey 18, 373 (others of the same age; cf. Ebeling, Lex. Homer under the word; Pape's Lexicon under the word)); from Homer down;

1. "age, time of life"; a. universally: ^{<4121>}Matthew 6:21; ^{<4125>}Luke 12:25 (in these passages, 'term or length of life'; but others refer them to 2 below; see Field, Otium Norv. Pars iii., p. 4; James Morison, Commentary on Matthew, the passage cited) cf. **phcuv**, and DeWette, Meyer, Bleek on Matthew, the passage cited; **para kairon hJikiav**, beyond the proper stage of life (A.V. "past age"), ^{<5111>}Hebrews 11:11 (2 Macc. 4:40; 4 Macc. 5:4). b. "adult age, maturity": **ecain hJikian** (A.V. "to be of age"), ^{<4121>}John 9:21, 23. c. "suitable age" for anything; with the genitive of the thing for which it is fit: **tou gamou**, Demosthenes; **tou hdh fronein**, Plato, Eryx., p. 396 b.; metaphorically, of an attained state of mind fit for a thing: **tou pl hrwmatov tou Cristou**, the age in which we are fitted to receive the fullness (see **pl hrwma**, 1) of Christ, ^{<4113>}Ephesians 4:13 (others refer this to 2; cf. Ellicott, in the place cited).

2. "stature" (Demosthenes, Plutarch, others): **th hJikia mikrov**, ^{<4121>}Luke 19:3; **prokoptein hJikia**, *i.e.* in height and comeliness of stature

(Bengel, *justam proceritatem nactus est et decoram*), ^{<405>}Luke 2:52; cf. Meyer, Bleek, at the passage.*

{2245} **hjikov**, **hjihk**, **hjikon** (**hjiix**, see **hjikia**), properly, “as old as, as tall as”; universally, (Latin *quantus*): “how great,” ^{<500>}Colossians 2:1; ^{<305>}James 3:5 (cf. Buttmann, 253 (217)); “how small” (Lucian, *Hermot.* 5), **hjikon pur**, ^{<305>}James 3:5 L T Tr WH (Buttmann, the passage cited).*

{2246} **hjiouv**, **hjiou**, **oj** (often anarthrous, Winer’s *Grammar*, 120 (114); Buttmann, 89 (78)) (**ejh** (root us to burn, cf. Curtius, sec. 612)); the Septuagint for **vmv**; “the sun”: ^{<405>}Matthew 5:45; 13:43; ^{<413>}Mark 13:24; ^{<404>}Luke 4:40; 21:25; ^{<403>}Acts 26:13; ^{<454>}1 Corinthians 15:41; ^{<606>}Revelation 1:16, etc. equivalent to “the rays of the sun,” ^{<676>}Revelation 7:16; equivalent to “the light of day”: **mh bl epwn ton hji on**, of a blind man, ^{<431>}Acts 13:11.

{2247} **hiov**, **hiou**, **oj** “a nail”: ^{<405>}John 20:25. ((From Homer on.)).*

{2249} **hheiv**, see **egw**.

{2250} **hhera**, **hherav**, **h** (from **hherov**, **hheron**, properly, **hhera wta** the mild time, cf. *Lob. Paral.*, p. 359; (but cf. Curtius, p. 594f; Vanicek, p. 943)); Hebrew **יומ**; “day”; used

1. of “the natural day,” or the interval between sunrise and sunset, as distinguished from and contrasted with night; a. properly, **hherav**, by day, in the daytime (cf. colloquial English “of a day”; Winer’s *Grammar*, sec. 30, 11; Buttmann, sec. 132, 26), ^{<625>}Revelation 21:25; **hherav kai nuktov**, day and night (cf. Winer’s *Grammar*, 552 (513f); *Lob. Paralip.*, p. 62f; Ellicott on ^{<305>}1 Timothy 5:5), ^{<405>}Mark 5:5; ^{<287>}Luke 18:7; ^{<404>}Acts 9:24; ^{<500>}1 Thessalonians 2:9; 3:10; (^{<308>}2 Thessalonians 3:8 L text T Tr WH); ^{<305>}1 Timothy 5:5; ^{<500>}2 Timothy 1:3; ^{<608>}Revelation 4:8; 7: 15; 12:10; 14:11; 20:10; **hherav meshv**, at midday, ^{<403>}Acts 26:13; **nukta kai hheran** (Winer’s *Grammar*, 230 (216); Buttmann, sec. 131, 11), ^{<407>}Mark 4:27; ^{<401>}Acts 20:31; ^{<308>}2 Thessalonians 3:8 R G; hyperbolically equivalent to “without intermission,” **latreuein**, ^{<405>}Luke 2:37; ^{<407>}Acts 26:7; **hherav odov**, a day’s journey, ^{<404>}Luke 2:44 (^{<1323>}Genesis 31:23 (**miav hherav odon**, Josephus, *contra Apion* 2, 2, 9; cf. Winer’s *Grammar*, 188 (177); B. D. American edition, under the phrase, *Day’s Journey*)); **tav hherav**, accusative of time (Winer’s *Grammar*, and

Buttmann's Grammar, as above), "during the days," ^{<4215>}Luke 21:37; **ek einhn thn hōeran**, ^{<413>}John 1:39 (40); **pasan hōeran**, daily, ^{<4452>}Acts 5:42; **ek dhnariou thn hōeran**, so sometimes we say, "for a shilling the day," ^{<4112>}Matthew 20:2; **dwdeka sisin wtai thv hōerav**, ^{<4311>}John 20:9; to the number of days are added as many nights, ^{<4142>}Matthew 4:2; 12:40; **ginetai hōera**, day dawns, it grows light, ^{<4142>}Luke 4:42; 6:13; 22:66; ^{<4128>}Acts 12:18; 16:35; 23:12; 27:29,33,39 (Xenophon, an. 2, 2, 13; 7, 2, 34); **peripatein en thn hōera**, ^{<4110>}John 11:9; **hōera fainei**, ^{<4182>}Revelation 8:12; **hōera kl inei**, the day declines, it is toward evening, ^{<4142>}Luke 9:12; 24:29. b. metaphorically, the 'day' is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness: ^{<4185>}1 Thessalonians 5:5,8; hence **o aiwn outov** (see **aiwn**, 3) is likened to "the night," **aiwn mel lwn**, to day, and Christians are admonished to live decorously as though it were light, *i.e.* as if **o aiwn o mel lwn** were already come, ^{<4132>}Romans 13:12f **ewv hōera estin** while it is day, *i.e.* while life gives one an opportunity to work, ^{<4104>}John 9:4. of the light of knowledge, ^{<4119>}2 Peter 1:19.

2. of "the civil day," or the space of twenty-four hours (thus including the night): ^{<4154>}Matthew 6:34; ^{<4162>}Mark 6:21; ^{<4234>}Luke 13:14, etc.; opposed to an hour, ^{<4253>}Matthew 25:13; to hours, months, years, ^{<4195>}Revelation 9:15; ^{<4140>}Galatians 4:10; **hōen hōera trufh**, the revelling of a day, *i.e.* ephemeral, very brief, ^{<4123>}2 Peter 2:13 (others refer this to 1 b. above); **eptakiv thv hōerav** seven times in the (space of a) day, ^{<4274>}Luke 17:4; the dative **hōera** of the day "on (in) which" (cf. Winer's Grammar, sec. 31, 9; Buttmann, sec. 133 (26)): as **trith hōera**, ^{<4162>}Matthew 16:21; ^{<4131>}Mark 9:31 (Rec.); ^{<4272>}Luke 17:29f; ^{<4124>}Acts 2:41, etc.; **hōera kai hōera**, day by day, every day, ^{<4146>}2 Corinthians 4:16 (after the Hebrew **מִיּוֹם מִיּוֹם**; Esth. 3:4, where the Septuagint **kaq' elkasthn hōeran**, and **מִיּוֹם מִיּוֹם** ^{<4152>}Psalms 67:20 (^{<4182>}Psalms 68:20), where the Septuagint **hōeran kaq' hōeran**; (cf. Winer's Grammar, 463 (432))); **hōeran ex hōerav** (see **ek**, IV. 2), ^{<4118>}2 Peter 2:8; as an accusative of time (Winer's Grammar, 230 (215f); Buttmann, sec. 131, 11): **o jhn thn hōeran**, ^{<4185>}Romans 8:36; 10:21; **mian hōeran**, ^{<4217>}Acts 21:7; and in the plural, ^{<4112>}John 2:12; 4:40; 11:6; ^{<4199>}Acts 9:19; 10:48; 16:12; 20:6; 21:4,10; 25:6,14; 28:7, 12 (L dative), 14; ^{<4118>}Galatians 1:18; ^{<4113>}Revelation 11:3,9. joined with prepositions: **apo** with the genitive "from ... forth, from ... on," ^{<4246>}Matthew 22:46; ^{<4153>}John 11:53; ^{<4143>}Acts 10:30; 20:18; ^{<4105>}Philippians

1:5; **acri** with the genitive “until, up to,” ^{<1268>} Matthew 24:38; ^{<1271>} Luke 1:20; 17:27; ^{<4102>} Acts 1:2; (22 Tdf.); 2:29; 23:1; 26:22; **acri pente hūerwn**, until five days had passed, *i.e.* after five days, ^{<4106>} Acts 20:6; **mecri** with the genitive “until,” ^{<4185>} Matthew 28:15 (L Tr, WH in brackets); **eww** with the genitive “until,” ^{<1268>} Matthew 27:64; ^{<4102>} Acts 1:22 (T **acri**); ^{<5108>} Romans 11:8; **dia** with the genitive, see **dia**, A. II.; **pro** with the genitive “before,” ^{<5121>} John 12:1 (on which see **pro**, b.); **en** with the dative singular, ^{<1268>} Matthew 24:50; ^{<1269>} Luke 1:59; ^{<1180>} John 5:9; ^{<4608>} 1 Corinthians 10:8 (L T Tr WH text omit **en**); ^{<5004>} Hebrews 4:4, etc.; **en** with the dative plural, ^{<1274>} Matthew 27:40; ^{<1152>} Mark 15:29 (L T Tr omit; WH brackets **en**); ^{<1219>} John 2:19 (Tr WH brackets **en**), 20, etc.; **eiv**, “unto” (against), ^{<5127>} John 12:7; ^{<6195>} Revelation 9:15; **epi** with the accusative “for,” (German *auf* ... *hin*), ^{<4131>} Acts 13:31 (for many days successively); 16:18; 27:20; ^{<5113>} Hebrews 11:30; **kaq’ hūeran**, daily (Winer’s Grammar, 401 (374f)), ^{<1265>} Matthew 26:55; ^{<1149>} Mark 14:49; ^{<1269>} Luke 16:19; 22:53; ^{<4126>} Acts 2:46f; ^{<4182>} Acts 3:2; 16:5; 19:9; ^{<4651>} 1 Corinthians 15:31; ^{<4128>} 2 Corinthians 11:28; ^{<5122>} Hebrews 7:27; 10:11; also **to kaq’ hūeran**, ^{<12108>} Luke 11:3; 19:47; ^{<4171>} Acts 17:11 (L T Tr text omit; WH brackets **to**), (Polybius 4, 18, 2; cf. Matthiae, ii., p. 734; (Jelf, sec. 456); Bernhardt (1829), p. 329; Buttmann, 96 (84)); **kaq’ elkasthn hūeran**, every day, ^{<5113>} Hebrews 3:13 (Xenophon, mem. 4, 2, 12); also **kata pasan hūeran**, ^{<4177>} Acts 17:17; **meta**, “after,” ^{<1270>} Matthew 17:1; 26:2; 27:63; ^{<4081>} Mark 8:31; ^{<1214>} Luke 1:24; ^{<5143>} John 4:43; 20:26; ^{<4105>} Acts 1:5; 15:36, etc. **ou pleiouv eisin emoi hūerai af’ hū**, namely, **hūerav**, ^{<4241>} Acts 24:11. A specification of the number of days is thrust into the discourse in the nominative, as it were adverbially and without any grammatical connection (cf. Fritzsche on Mark, p. 310f; Winer’s Grammar, 518 (481) and sec. 62, 2; (Buttmann, 139 (122))): **hdh hūerai** (Rec. **hūerav**, by correction) **treiv**, ^{<1252>} Matthew 15:32; ^{<1182>} Mark 8:2; **wsei hūerai oktw**, ^{<1268>} Luke 9:28. **hūerwn diagenomenwn tinwn**, certain days having intervened, ^{<4253>} Acts 25:13. **hūera** and **hūerai** are used with the genitive of a noun denoting a festival or some solemnity usually celebrated on a fixed day: **tw azumwn**, ^{<4123>} Acts 12:3; **thv pentekosthv**, ^{<4110>} Acts 2:1; 20:16; **tou sabbatou**, ^{<1214>} Luke 13:14, 16; ^{<5131>} John 19:31; **h.kuriakh hūera**, the Lord’s day, *i.e.* the day on which Christ returned to life, Sunday therefore, ^{<6110>} Revelation 1:10; the following phrases also have reference to sacred or festival days: **krinein hūeran par’ hūeran**, to exalt one day above another, and **krinein pasan hūeran**, to esteem every day sacred, ^{<5145>} Romans 14:5;

fronein thn hōeran, to regard a particular day that is selected for religious services, ^{<5145>}Romans 14:6; **hōerav parathreisqai**, to observe days, ^{<8040>}Galatians 4:10. After the Hebrew usage, which in reference to a definite period of time now elapsed speaks of a certain number of days as fulfilled or completed (see Gesenius under the word **al** א), we have the phrases **epi hsqhsan aj hōerai thv leitourgjiv**, the days spent in priestly service, ^{<4023>}Luke 1:23 (when he had been employed in sacred duties for the appointed time); **tou peritemein auton**, for him to be circumcised, ^{<4021>}Luke 2:21; **tou kaqarismou autwn**, ^{<4022>}Luke 2:22; **suntel esqeiswn hōerwn**, ^{<4042>}Luke 4:2; **tel eiwsantwn tav hōerav**, when they had spent there the time appointed, ^{<4023>}Luke 2:43; **en tw sumpl hrousqai tav hōerav thv anal hyeww autou**, when the number of days was now being completed which the reception of Jesus into heaven required, *i.e.* before which that reception could not occur, ^{<4051>}Luke 9:51; **hj ekpl hrwsiv twn hōerwn tou agnismou**, the fulfilment of the days required for the purification, ^{<4026>}Acts 21:26; **suntel ountai aj hōerai**, ^{<4027>}Acts 21:27; **en tw sumpl hrousqai thn hōeran thv Pentekosthv**, when the measure of time needed for the day of Pentecost was being completed, *i.e.* on the very day of Pentecost, ^{<4001>}Acts 2:1. As in some of the examples just adduced **hōera** is joined to the genitive of a thing to be done or to happen on a certain day, so also in **hōeran tou entafiasmou**, ^{<5127>}John 12:7; **anadeixeww**, ^{<4080>}Luke 1:80. with the genitive of person, **en th hōera sou** (but L T Tr WH omit **sou**) in the day favorable for thee, the day on which salvation is offered thee and can be obtained, ^{<4092>}Luke 19:42 (Polybius 18, 5, 8 **mh parhv ton kairon ... sh nun estin hōera, sov o.kairov**; “meus dies est, tempore accepto utimur” Seneca, Med. 1017).

3. of “the lust day of the present age” (see **aiwn**, 3), the day in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom, the following expressions are used: **hJhōera**, simply, ^{<5132>}Romans 13:12; ^{<3005>}Hebrews 10:25, cf. ^{<5104>}1 Thessalonians 5:4; (**hJ hōera tou kuriou, Cristou, Ihsou Cristou, tou uJou tou anqrwpou**, ^{<4074>}Luke 17:24 R G T Tr WH marginal reading; ^{<4008>}1 Corinthians 1:8; 5:5; ^{<4014>}2 Corinthians 1:14; ^{<5006>}Philippians 1:6,10; ^{<5122>}1 Thessalonians 5:2; ^{<5022>}2 Thessalonians 2:2; ^{<6030>}2 Peter 3:10; **hōera kuriou hJmegal h**, ^{<4021>}Acts 2:20 (from ^{<2023>}Joel 2:31 (^{<2004>}Joel 3:4)); **hōera hJhōv tou anqrwpou apokal uptetai**, ^{<4073>}Luke 17:30; **hJhōera tou Qeou**, ^{<6032>}2 Peter 3:12; **hJhōera ekeinh hJmegal h tou pantokratorov**,

^{<664>}Revelation 16:14 (even in the prophecies of the O.T. “the day of Jehovah” is spoken of, in which Jehovah will execute terrible judgment upon his adversaries, as ^{<2015>}Joel 1:15; 2:1,11; ^{<2012>}Isaiah 2:12; 13:6, 9; ^{<0158>}Amos 5:18,20; ^{<230>}Jeremiah 26:10 (^{<2460>}Jeremiah 46:10); ^{<2335>}Ezekiel 13:5; 30:2ff; Obad. 1:15; ^{<3007>}Zephaniah 1:7ff; ^{<3087>}Malachi 3:17); **hJhøtera ekeinh** and **ekeinh hJhøtera**, ^{<4022>}Matthew 7:22; ^{<4023>}Luke 6:23; 10:12; 21:34; ^{<5010>}2 Thessalonians 1:10; ^{<5012>}2 Timothy 1:12, 18; 4:8; **hJescath høtera**, ^{<4169>}John 6:39f,44,54; 11:24; 12:48; **høtera apol utrwsewv**, ^{<4093>}Ephesians 4:30; **episkophv** (see **episkoph**, b.), ^{<4022>}1 Peter 2:12; **krisewv**, ^{<4005>}Matthew 10:15; 11:22,24; 12:36; ^{<4061>}Mark 6:11 R L brackets; ^{<4019>}2 Peter 2:9; 3:7, cf. ^{<4173>}Acts 17:31; **thv krisewv**, ^{<4017>}1 John 4:17; **orghv kai apokal uyewv dikaiokrisiav tou Qeou**, ^{<4015>}Romans 2:5 (μῦ μ[ζῆ ^{<3224>}Ezekiel 22:24; μῦ ἄδωβ[υ] ^{<4013>}Zephaniah 2:3f; (μῦ ἠρβ[ι], ^{<3004>}Proverbs 11:4.; ^{<3015>}Zephaniah 1:15,18, etc.)); **hJhøtera hJ megal h thv orghv autou**, ^{<4067>}Revelation 6:17; **høtera sfaghv**, of slaughter (of the wicked), ^{<4065>}James 5:5 ((^{<2428>}Jeremiah 12:3, etc.)). Paul, in allusion to the phrase **høtera kuriou**, uses the expression **anqrwpinh høtera** for a tribunal of assembled judges on the day of trial (A.V. “man’s judgment”) (cf. the German *Landtag*, *Reichstag*), ^{<4043>}1 Corinthians 4:3.

4. By a Hebraistic usage (though one not entirely unknown to Greek writers; cf. Sophocles Aj. 131, 623; Euripides, Ion 720) it is used of time in general (as the Latin *dies* is sometimes): ^{<3140>}John 14:20; 16:23,26; ^{<3889>}Hebrews 8:9 (cf. Buttman, 316 (271); Winer’s Grammar, 571 (531)); **thn emhn høteran**, the time when I should appear among men as Messiah, ^{<4056>}John 8:56; **en th høtera th ponhra**, in the time of troubles and assaults with which demons try Christians, ^{<4063>}Ephesians 6:13; **høtera swthriav**, the time when anyone is or can be saved, ^{<4042>}2 Corinthians 6:2; **eiv høteran aiwnov**, for all time, forever (see **aiwn**, 1 a.), ^{<6018>}2 Peter 3:18; much more often in the plural: **høterai ponhrai**, ^{<4066>}Ephesians 5:16; **af’ høterwn arcaiwn**, ^{<4157>}Acts 15:7; **aj proteron høterai** ^{<3012>}Hebrews 10:32; **pasav tav høterav**, through all days, always, ^{<4030>}Matthew 28:20 (I K; μῦμ[ηæ ^{<6040>}Deuteronomy 4:40; 5:26 (29), and very often; **hmata panta**, Homer, Iliad 8, 539; 12, 133; 13, 826, etc.); **aj escatai høterai** (see **escatov**, 1 under the end), ^{<4027>}Acts 2:17; ^{<3011>}2 Timothy 3:1; ^{<3013>}James 5:3; **aj høterai aultai**, the present time, ^{<4024>}Acts 3:24; the time now spoken of, ^{<4013>}Luke 1:39; 6:12; ^{<4015>}Acts 1:15, etc.; **en taiv høterai iv ekeinaiv** (see **ekeinov**, 2 b., p. 195a); **pro toutwn twv høterwn**,

^{<4185>}Acts 5:36; 21:38; **prov ol igav hōterav**, for a short time, ^{<8120>}Hebrews 12:10; **el eusontai ... hōterai oīan** etc., ^{<4095>}Matthew 9:15; ^{<4021>}Mark 2:20; ^{<4055>}Luke 5:35; **oīe** etc. ^{<4172>}Luke 17:22; **hōlousin hōterai epi se, kai**, followed by a future, ^{<4093>}Luke 19:43; **ercontai hōterai, kai**, followed by future, ^{<8188>}Hebrews 8:8; **el eusontai** or **ercontai hōterai, en aīv** etc., ^{<4216>}Luke 21:6; 23:29, with a genitive of the thing done or to happen: **thv apografhv**, ^{<4157>}Acts 5:37; **thv fwnhv**, ^{<6107>}Revelation 10:7; **thv sarkov autou**, of his earthly life, ^{<8187>}Hebrews 5:7. **Aī hōterai** with the genitive of a person, “one’s time, one’s days,” *i.e.* in which he lived, or held office: ^{<4011>}Matthew 2:1; 11:12; 23:30; 24:37; ^{<4005>}Luke 1:5; 4:25; 17:26,28; ^{<4075>}Acts 7:45; 13:41; ^{<4181>}1 Peter 3:20 (^{<0281>}Genesis 26:1; ^{<0970>}1 Samuel 17:10; ^{<1201>}2 Samuel 21:1; ^{<1101>}1 Kings 10:21; Esth. 1:1; Sir. 44:7; 46:7; Tobit 1:2; 1 Macc. 14:36, etc.); **aī hōterai tou uīou tou anqrwpou**, the time immediately preceding the return of Jesus Christ from heaven, ^{<4175>}Luke 17:26; **mian tw n hōterwn tou uīou tou anqrwpou**, a single day of that most blessed future time when, all hostile powers subdued, the Messiah will reign, ^{<4172>}Luke 17:22. Finally, the Hebrews and the Hellenists who imitate them measure the duration and length also of human life by the number of days: **pasav tav hōterav** (L mrg Tr marginal reading WH dative) **thv zwhv** (G L T Tr WH omit) **hōtwn**, during all our life, ^{<4075>}Luke 1:75 Rec. (^{<0458>}Genesis 47:8f; Judith 10:3; Tobit 1:2 (3); Sir. 22:12; 30:32 (24); 1 Macc. 9:71); **probēbhkwv en taiv hōteraiv autou**, far advanced in age, ^{<4007>}Luke 1:7,18; 2:36 (**aB; ymyjBa** the Septuagint, **probēbhkwv hōterwn** or **hōteraiv**), ^{<0181>}Genesis 18:11; 24:1; ^{<6130>}Joshua 13:1; (^{<0620>}Joshua 23:1; ^{<1100>}1 Kings 1:1; see **probainw**, at the end)); **arch hōterwn**, beginning of life, ^{<8103>}Hebrews 7:3 (**aī escatai hōterai tinov**, one’s last days, his old age, Protevangelium Jacobi, c. 1); **hōterai agaqaī**, ^{<4080>}1 Peter 3:10.

{2251} hōterov, hōtera, hōteron (hōteiv), possessive pronoun of the 1 person plural (from Homer down), “our”: with a substantive, ^{<4011>}Acts 2:11; 24:6 (Rec.); 26:5; ^{<6154>}Romans 15:4; (^{<6153>}1 Corinthians 15:31 Rec.st^bez); ^{<8045>}2 Timothy 4:15; ^{<6103>}1 John 1:3; 2:2; **oī hōteroi**, substantively, ‘our people,’ (the brethren): ^{<6184>}Titus 3:14. (Neuter, **to hōteron** substantively: ^{<4162>}Luke 16:12 WH text Cf. Winer’s Grammar, sec. 22, 7ff; Buttmann, sec. 127, 19ff.)*

{2252} h mhn, see **h**.

{2253} **hðiqanhv, hðiqanev** (from **hði** half, and **qnhskw**, 2 aorist **eqanon**), “half dead”: ^{<403>}Luke 10:30. ((Dionysius Halicarnassus 10, 7); Diodorus 12, 62; Strabo 2, p. 98; Anthol. 11, 392, 4; (4 Macc. 4:11); others.)*

{2255} **hðisuv, hðiseia, hðisu**; genitive **hðisouv** (^{<403>}Mark 6:23 (the Septuagint ^{<129>}Exodus 25:9; etc.)), for the uncontracted form **hðiseov** which is more common in the earlier and more elegant Greek writings (from Herodotus down)); neuter plural **hðish**, ^{<408>}Luke 19:8 R G, a form in use from Theophrastus down, for the earlier **hðisea** adopted by Lachmann (cf. Passow (also Liddell and Scott), under the word; Winer’s Grammar, sec. 9, 2 d.; **hðiseia** in T Tr (**hðisia** WH) seems due to a corruption of the copyists, see Stephanus’ Thesaurus iv., p. 170; Alexander Buttmann (1873) Ausf. Spr. i., p. 248; Alex. Alexander Buttmann (1873) in Studien und Kritiken for 1862, p. 194f; (N.T. Gram. 14 (13); Tdf. Proleg., p. 118; but especially WH’s Appendix, p. 158)); the Septuagint for **tyxj na** much more often **yxj } “half”**; it takes the gender and number of the annexed substantive (where **to hðisu** might have been expected): **ta hðish tw n uparcontwn**, ^{<408>}Luke 19:8 (so Greek writings say **o hðisuv tou biou, o hðiseiv tw n ippewn**, see Passow, under the word; (Liddell and Scott, under the word, L 2; Kühner, sec. 405, 5 c.); **tav hðiseiv tw n dunamewn**, 1 Macc. 3:34,37); neuter **to hðisu**, substantively, “the half”; without the article “a half”: **ewv hðisouv thv basileiav mou** (Esth. 5:3; 7:2), ^{<403>}Mark 6:23; **hðisu kairou**, ^{<624>}Revelation 12:14; as in classical Greek, **kai hðisu** is added to cardinal numbers even where they are connected with masculine and feminine substantives, as **treiv hðerav kai hðisu**, “three days and a half,” ^{<610>}Revelation 11:9,11 (**oywnein duoin dracwn kai hðisouv**, Ath. 6, p. 274 c.; **duo** or **edov phcewn kai hðisouv**, ^{<1256>}Exodus 25:16; 26:16; 38:1 (Alexandrian LXX)); with **kai** omitted: ^{<610>}Revelation 11:9 Tdf. edition 7 (**muriadwn epta hðisouv**, Plutarch, Mar. 34).*

{2256} **hðiwrion** and (L T Tr WH) **hðiwron** (cf. Kühner, sec. 185, 6, 2; (Jelf, sec. 165, 6, 1 a.)), **hðiwriou, to** (from **hði** and **wra**, cf. **to hðikotul ion, hðimoirion, hðikosmion, hðicoinikion, hðiwbol ion**, etc.), “half an hour”: ^{<680>}Revelation 8:1. (Strabo 2, p. 133; Geoponica; others (cf. Sophocles’ Lexicon, under the word).)*

{2259} hðika, a relative adverb of time (from Homer down), “at which time; when”: followed by the present indicative, of a thing that actually takes place, ^{<A1B5>}2 Corinthians 3:15 R G; followed by **an** with subjunctive present, “whenever”: *ibid.* L T Tr WH; followed by **an** and the aorist subjunctive with the force of the Latin future perfect, “at length when” (whenever it shall have etc.): ^{<A1B6>}2 Corinthians 3:16; ^{<A110>}Exodus 1:10; ^{<A172>}Deuteronomy 7:12; Judith 14:2. (On its construction see Winer’s Grammar, 296f (278f); 308 (289); Buttmann, sec. 139, 33.)*

{2260} hper, see **h**, 4 d.

{2261} hpiov, hpia, hpion, rarely of two terminations, (apparently derived from **epov, eipein**, so that it properly means “affable” (so Etymologicum Magnum 434, 20; but cf. Vanicek, p. 32)); from Homer down; “mild, gentle”: ^{<A11E>}1 Thessalonians 2:7 (where L WH **nhpiov**, which see at the end); **prov tina**, ^{<A124>}2 Timothy 2:24.*

{2262} Hr, Lachmann **Hʃ** (on the breathing in manuscripts see Tdf. Proleg., p. 107) (r[ewatchful, from rW[to be awake), “Er,” one of the ancestors of Christ: ^{<A1B3>}Luke 3:28.*

{2263} hremov, hremon, “quiet, tranquil”: **hremon kai hšucion bion**, ^{<A1E>}1 Timothy 2:2. (Lucian, trag. 207; Eustathius, Hesychius; comparative **hremesterov**, from an unused **hremhv**, Xenophon, Cyril 7, 5, 63; more common in the earlier Greek writings is the adverb **hrema**. (Cf. Winer’s Grammar, sec. 11 at the end; Buttmann, 28 (24).))*

{2264} Hʃwdhv, Hʃwdou, oʃ (equivalent to **Hʃwidhv**, sprung from a hero: hence, the Etymologicum Magnum, pp. 165, 43; 437, 56 directs it to be written **Hʃwdhv** (so WH), as it is found also in certain inscriptions (cf. Lipsius, Gram. Unters., p. 9; WH. Introductory sec. 410; Tdf. Proleg. 109; Pape, Eigennamen, under the word)), “Herod,” the name of a royal family that flourished among the Jews in the time of Jesus and the apostles. In the N.T. are mentioned,

1. the one who gave the family its name, “Herod” surnamed “the Great,” a son of Antipater of Idumaea. Appointed king of Judaea in 40 B. C. by the Roman senate at the suggestion of Antony and with the consent of Octavian, he at length overcame the great opposition which the country made to him and took possession of the kingdom in 37 B. C.; and, after the

battle of Actium, he was confirmed in it by Octavian, whose favor he ever after enjoyed. He was brave and skilled in war, learned and sagacious; but also extremely suspicious and cruel. Hence, he destroyed the entire royal family of the Hasmonaeans, put to death many of the Jews that opposed his government, and proceeded to kill even his dearly beloved wife Mariamne of the Hasmonaean line and the two sons she had borne him. By these acts of bloodshed, and especially by his love and imitation of Roman customs and institutions and by the burdensome taxes imposed upon his subjects, he so alienated the Jews that he was unable to regain their favor by his splendid restoration of the temple and other acts of munificence. He died in the 70th year of his age, the 37th of his reign, the 4th before the Dionysian era. Cf. Josephus, Antiquities 14, 14, 4; 15, 6, 7; 7, 4; 8, 1; 16, 5, 4; 11, 6, etc. In his closing years John the Baptist and Christ were born, ~~4001~~Matthew 2:1; ~~4005~~Luke 1:5; Matthew narrates in chapter 2 (cf. Macrobius, sat. 2, 4) that he commanded the male children in Bethlehem from two years old and under to be slain. Cf. especially Keim in Schenkel 3:27ff; Schürer, Neutest. Zeitgesch. sec. 15, and the books there mentioned.

2. “Herod” surnamed “Antipas,” son of Herod the Great and Malthace, a Samaritan woman. After the death of his father he was appointed by the Romans tetrach of Galilee and Peraea. His first wife was a daughter of Aretas, king of Arabia; but he subsequently repudiated her and took to himself Herodias, the wife of his brother Herod (see **Filippov**, 1); and in consequence Aretas, his father-in-law, made war against him and conquered him. He cast John the Baptist into prison because John had rebuked him for this unlawful connection; and afterward, at the instigation of Herodias, he ordered him to be beheaded. Induced by her, too, he went to Rome to obtain from the emperor the title of king. But in consequence of accusations brought against him by Herod Agrippa I., Caligula banished him (A. D. 39) to Lugdunum in Gaul, where he seems to have died. (On the statement of Josephus (b. j. 2, 9, 6) that he died in Spain see the conjecture in B. D. under the word Herodias.) He was light-minded, sensual, vicious (Josephus, Antiquities 17, 1, 3; 8, 1; 11, 4; 18, 5, 1; 7, 1f; b. j. 2, 9, 6). In the N.T. he is mentioned by the simple name of Herod in ~~4041~~Matthew 14:1,3,6; ~~4066~~Mark 6:16-18,20-22; 8:15; ~~4081~~Luke 3:1,19; 8:3; 9:7,9; 13:31; 23:7f,11f,15; ~~4027~~Acts 4:27; 13:1; once, ~~4064~~Mark 6:14, he is called **basileu**, either improperly, or in the sense “of royal lineage” (see

basileu). Cf. Keim, the passage cited, p. 42ff; Schürer, the passage cited, p. 232ff

3. “Herod Agrippa I” (who is called by Luke simply Herod, by Josephus everywhere Agrippa), son of Aristobulus and Berenice, and grandson of Herod the Great. After various changes of fortune, he gained the favor of the emperors Caligula and Claudius to such a degree that he gradually obtained the government of all Palestine, with the title of king. He died at Caesarea, A. D. 44, at the age of 54, in the seventh (or 4th, reckoning from the extension of his dominions by Claudius) year of his reign (Josephus, Antiquities 17, 1, 2; 18, 6; 19, 4, 5; 6, 1; 7, 3; b. j. 2, 11, 6), just after having ordered James the apostle, son of Zebedee, to be slain, and Peter to be cast into prison: ^{<412>}Acts 12:1, 6, 11, 19-21. Cf. Keim, the passage cited, p. 49ff; Schürer, the passage cited, p. 290ff; (Farrar, St. Paul, vol. ii. Excurs. vi.).

4. “(Herod) Agrippa II,” son of the preceding. When his father died he was a youth of seventeen. In A. D. 48 he received from Claudius Caesar the government of Chalcis, with the right of appointing the Jewish high priests, together with the care and oversight of the temple at Jerusalem. Four years later Claudius took from him Chalcis and gave him instead a larger dominion, viz. Batanaea, Trachonitis, and Gaulanitis, with the title of king. To these regions Nero, in A. D. 53, added Tiberias and Tarichaeae and the Peraean Julias, with fourteen neighboring villages. Cf. Josephus, Antiquities 19, 9, 1f; 20, 1, 3; 5, 2; 7, 1; 8, 4; b. j. 2, 12, 1 and 8. In the N.T. he is mentioned in ^{<425>}Acts 25:13,22-26; 26:1f,(7),19,27,32. In the Jewish war, although, he strove in vain to restrain the fury of the seditious and bellicose populace, he did not desert the Roman side. After the fall of Jerusalem, he was vested with praetorian rank and kept the kingdom entire until his death, which took place in the third year of the emperor Trajan (the 73rd of his life, and 52nd of his reign). He was the last representative of the Herodian dynasty. Cf. Keim, the passage cited, p. 56ff; Schürer, the passage cited, p. 315ff (Less complete accounts of the family may be found in BB. DD.; Sieffert in Herzog edition 2 under the word; an extended narrative in Hausrath, Neutest. Zeitgesch. vol. i. Abschn. v. Cf. also Edersheim, Jesus the Messiah, book ii., chapter ii. and Appendix iv.)

{2265} **H̄wdiano**i (WH **H̄wdiano**i, see **H̄wdhv** and Iota; cf. Winer’s Grammar, sec. 16, 2 [g.]), **H̄wdianiwn**, **oj**, “Herodians,” *i.e.* Herod’s partisans (**oj ta H̄wdou fronountev**, Josephus, Antiquities 14, 15, 10):

<1216>Matthew 22:16; <1116>Mark 3:6; 12:13. Cf. Keim, *Jesu von Naz.* iii., 130ff. (English translation, see p. 156f), and in Schenkel iii. 65ff; (cf. B. D., under the word; Edersheim, Index under the word).*

{2266} **H̄wdiav** (WH **H̄wdiav**, see **H̄wdhv** and Iota), **H̄wdiadv**, **h̄j** “Herodias,” daughter of Aristobulus and granddaughter of Herod the Great. She was first married to Herod (Philip (see **Filippov**, 1)), son of Herod the Great, a man in private life; but she afterward formed an unlawful union with Herod Antipas, whom she induced not only to slay John the Baptist but also to make the journey to Rome which ruined him; at last she followed him into exile in Gaul (see **H̄wdhv**, 2): <114B>Matthew 14:3,6; <1117>Mark 6:17,19,22; <1119>Luke 3:19.*

{2267} **H̄wdiwn** (WH **H̄wdiwn**, see **Hrwdhv** and Iota), **H̄wdiwnov**, **oj** “Herodion,” a certain Christian (Paul’s “kinsman” (see **suggenhv**)): <611>Romans 16:11.*

{2268} **H̄saiav** (Lachmann, **Hsaiav** (cf. Tdf. Proleg., p. 107; WH **Hsaiav**, see Iota), **Hsaiou** (Buttmann, 17 (16), 8), **oj** (so the Septuagint for **Why**[**v̄y**] Jehovah’s help, from [**v̄y** and **Hy**], “Isaiah” (Vulgate “Isaias,” in the Fathers also “Esaias”), a celebrated Hebrew prophet, who prophesied in the reigns of Uzziah, Jetham, Ahaz, and Hezekiah: <111B>Matthew 3:3; 4:14; 8:17; 12:17; 13:14; (13:35 according to the reading of the Sinaiticus manuscript and other authorities, rightly approved of by Bleek (Hort (as below), others), and received into the text by Tdf. (noted in marginal reading by WH, see their Appendix at the passage; per contra cf. Meyer or Ellicott (*i.e.* Plumptre in N.T. commentary) at the passage)); 15:7; <1106>Mark 7:6; <1114>Luke 3:4; 4:17; <1123>John 1:23; 12:38f,41; <1125>Acts 28:25; <1127>Romans 9:27,29; 10:16,20; 15:12; equivalent to the book of the prophecies of Isaiah, <1133>Acts 8:28,30; **en (tw) H̄saia**, <1102>Mark 1:2 G L text T Tr WH.*

{2269} **Hsau** (**H̄sau** <1113>Romans 9:13 Rst Tr; <11216>Hebrews 12:16 Rst; <1111>Hebrews 11:20 R^{elz}), **oj(wc** [*i.e.* hairy (<1125>Genesis 25:25; Josephus, *Antiquities* 1, 18, 1)), indeclinable, “Esau,” the firstborn son of Isaac: <1113>Romans 9:13; <1111>Hebrews 11:20; 12:16.*

{2274} **h̄ssaomai**, see **h̄jtaw** and under the word Sigma.

{2276} (**h̄sw̄n**, see **h̄jtw̄n**.)

{2270} **hšucawz**; 1 aorist **hšucasa**; (**hšucov** (equivalent to **hšuciov**)); as in Greek writings from Aeschylus down, “to keep quiet,” *i.e.* a. “to rest, to cease from labor”: ^{<D256>}Luke 23:56. b. “to lead a quiet life,” said of those who are not running hither and thither, but stay at home and mind their business: ^{<3D41>}1 Thessalonians 4:11. c. “to be silent,” *i.e.* “to say nothing, hold one’s peace”: ^{<214>}Luke 14:4 (3); ^{<4118>}Acts 11:18; 21:14 (^{<1831>}Job 32:7; **hšucasan kai ouc ešrosan I ogon**, ^{<4688>}Nehemiah 5:8).*

(Synonyms: **hšucazein**, **šigan**, **šiwpan**: **hšucazein** describes a quiet condition in the general, inclusive of silence; **šigan** describes a mental condition and its manifestation, especially in speechlessness (silence from fear, grief, awe, etc.); **šiwpan**, the more external and physical term, denotes abstinence from speech, especially as antithetic to loquacity. Schmidt i., chapter 9; iv., chapter 175.)

{2271} **hšucia**, **hšuciav**, **hš** (from the adjective **hšuciov**, which see; the feminine expresses the general notion (Winer’s Grammar, 95 (90)), cf. **aitia**, **areth**, **ecqra**, etc.) (from Homer down);

1. “quietness”: descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others, ^{<3B2>}2 Thessalonians 3:12.

2. “silence”: ^{<421>}Acts 22:2; ^{<521>}1 Timothy 2:11f*

{2272} **hšuciov**, **hšucia**, **hšucion** ((perhaps akin to **hšai** to sit, Latin *sedatus*; cf. Curtius, sec. 568; Vanicek, p. 77)); from Homer down; “quiet, tranquil”: ^{<101>}1 Peter 3:4; **šiov**, ^{<512>}1 Timothy 2:2; Josephus, Antiquities 13, 16, 1.*

{2273} **htoi**, see **h**, 4 e.

{2274} **hštaw**: (**hštwn**); “to make less, inferior, to overcome” (the active is only in Polybius, Diodorus, Josephus, Antiquities 12, 7, 1 (other examples in Veitch, under the word)); passive **hštaomai**, from (Sophocles and) Herodotus down; perfect **hšthmai**; 1 aorist **hšthqhn** (**hšswqhn**, ^{<712>}2 Corinthians 12:13 L T Tr WH; in opposed to which form cf. Fritzsche, Deuteronomy conform. N.T. crit. quam Lachmann edition, p. 32 (yet see Kuenen and Cobet, N.T. ad fid. the Vaticanus manuscript, p. xc.; WH’s Appendix, p. 166; Buttman, 59 (52); Veitch, under the word)); “to be made inferior; to be overcome, worsted”: in war, **užo tinov**, 2 Macc.

10:24; universally, **tini** (cf. Buttmann, 168 (147); Winer's Grammar, 219 (206)), to be conquered by one, forced to yield to one, ^{<6129>}2 Peter 2:19; absolutely, ^{<6121>}2 Peter 2:20. **ti uper tina**, equivalent to **h̄jton ecw ti**, "to hold a thing inferior, set below" (on the accusative (**o**) cf. Buttmann, sec. 131, 10; and on the comparative use of **uper** see **uper**, II. 2 b.), ^{<4723>}2 Corinthians 12:13.*

{2275} h̄jthma (cf. Buttmann, 7; WH's Appendix, p. 166), **h̄jthmatov**, **to**, (**h̄jtaomai**);

1. "a diminution, decrease": *i.e.* "defeat," ^{<2308>}Isaiah 31:8; **autwn**, brought upon the Jewish people in that so few of them had turned to Christ, ^{<6112>}Romans 11:12 (R. V. "loss").

2. "loss," namely, as respects salvation, ^{<4107>}1 Corinthians 6:7 (R. V. text "defect"). Cf. Meyer (but cf. his 6te Aufl.) on each passage. (Elsewhere only in ecclesiastical writ:)*

{2276} h̄jtw or (so L T Tr WH, see Sigma) **h̄sw**, **h̄son**, "inferior"; neuter adverbially (from Homer down) "less," ^{<4725>}2 Corinthians 12:15; **eiv to h̄son**, "for the worse" (that ye may be made worse; opposed to **eiv to kraitton**), ^{<6117>}1 Corinthians 11:17.*

{2278} hcew (hcw); (**hcov**, which see); (from Hesiod down); "to sound": ^{<6131>}1 Corinthians 13:1; used of the roaring of the sea, ^{<4215>}Luke 21:25 Rec. (Compare: **exhcew**, **kathcew**.)*

{2279} hcov (cf. Latin *echo*, *vox*, German *sprechen*, etc.; Vanicek, p. 858), **hcou**, **o**, and (^{<4215>}Luke 21:25 G L T Tr WH) **to hcov**, **ecouv** (cf. Winer's Grammar, 65 (64); (Buttmann, 23 (20)); Delitzsch on ^{<8129>}Hebrews 12:19, p. 638; (or **hcouv** may come from **hcw**, **hcouv**, see especially WH's Appendix, p. 158b; Meyer on Luke as below));

1. "a sound, noise": ^{<4112>}Acts 2:2; ^{<8129>}Hebrews 12:19; spoken of the roar of the sea's waves," ^{<4215>}Luke 21:25 G L T Tr WH.

2. "rumor, report": **peri tinov**, ^{<4047>}Luke 4:37.*

Q

{2280} Qaddaiov, Qaddaiou, oJyDæp perhaps “large-hearted or courageous,” although it has not been shown that **dTæ** equivalent to the Hebrew **dvæ** can mean *pectus* as well as *mamma*; (some would connect the terms by the fact that the ‘child of one’s heart’ may be also described as a ‘bosom-child’; but see B. D. under the word Jude)), “Thaddeus,” a surname of the apostle Jude; he was also called Lebbaeus and was the brother of James the less: ^{<4006>}Matthew 10:3 R G L Tr WH; ^{<4008>}Mark 3:18. (Cf. B. D. under the word; Keil on Matthew, the passage cited; WH’s Appendix, p. 11b. The latter hold the name **Lebbaiov** to be due to an early attempt to bring Levi (**Leueiv**) the publican (^{<4167>}Luke 5:27) within the Twelve.)*

{2281} qal assa (cf. Buttmann, 7), **qal asshv, hJ** (akin to **aJv** (better, allied to **tarassw** etc., from its tossing; cf. Vanicek, p. 303); the Septuagint for **μy**) (from Homer down), “the sea”; (on its distinction from **pel agov** see the latter word);

a. universally: ^{<4235>}Matthew 23:15; ^{<4112>}Mark 11:23; ^{<4270>}Luke 17:2,6; 21:25; ^{<4027>}Romans 9:27; ^{<4712>}2 Corinthians 11:26; ^{<5811>}Hebrews 11:12; ^{<5006>}James 1:6; ^{<6013>}Jude 1:13; ^{<6006>}Revelation 7:1-3, etc.; **ergazesqai thn qal asshn** (see **ergazomai**, 2 a.), ^{<6887>}Revelation 18:17; **to pel agov thv qal asshv** (see **pel agov**, a.), ^{<4086>}Matthew 18:6; joined with **gh** and **ouranov** it forms a periphrasis for the whole world, ^{<4024>}Acts 4:24; 14:15; ^{<6653>}Revelation 5:13; 10:6 (L WH brackets); 14:7 (^{<5007>}Haggai 2:7; ^{<4936>}Psalms 145:6 (^{<4936>}Psalms 146:6); Josephus, Antiquities 4, 3, 2; (contra Apion 2, 10, 1)); among the visions of the Apocalypse a glassy sea or sea of glass is spoken of; but what the writer symbolized by this is not quite clear: ^{<4006>}Revelation 4:6; 15:2.

b. specifically used (even without the article, cf. Winer’s Grammar, 121 (115); Buttmann, sec. 124, 8b.) of the Mediterranean Sea: ^{<4406>}Acts 10:6,32; 17:14; of the Red Sea (see **erugrov**), **hJeruqra qal assa**, ^{<4076>}Acts 7:36; ^{<6006>}1 Corinthians 10:1f; ^{<5812>}Hebrews 11:29. By a usage foreign to native Greek writings (cf. Aristotle, meteor. 1, 13, p. 351a, 8 **hJ upo ton Kaukason I imnh hJ kal ousin oJ ekei qal attan**, and Hesychius defines **I imnh: hJqal assa kai oJwkeanov**) employed like the

Hebrew **μy**; (e.g. ^{<0641>}Numbers 34:11), by Matthew, Mark, and John (nowhere by Luke) of the Lake of **Gennhsaret** (which see): **hḡal assa thv Gal il aiav**, ^{<0448>}Matthew 4:18; 15:29; ^{<4016>}Mark 1:16; 7:31 (similarly Lake Constance, *der Bodensee*, is called mare Suebicum, the Suabian Sea); **thv Tiberiadov**, ^{<8200>}John 21:1; **thv Gal il aiav thv Tiberiadov** (on which twofold genitive cf. Winer's Grammar, sec. 30, 3 N. 3; (Buttmann, 400 (343))), ^{<8001>}John 6:1; more frequently simply **hḡal assa**: ^{<0445>}Matthew 4:15,18; 8:24,26f,32; 13:1, etc.; ^{<4023>}Mark 2:13; 3:7; 4:1,39; 5:13, etc.; ^{<8166>}John 6:16-19,22,25; 21:7. Cf. Furrer in Schenkel ii. 322ff; (see **Gennhsaret**).

{2282} qal pw;

1. properly, "to warm, keep warm" (Latin *foveo*): Homer and following
2. like the Latin *foveo*, equivalent to "to cherish" with tender love, "to foster" with tender care: ^{<4029>}Ephesians 5:29; ^{<3107>}1 Thessalonians 2:7; ((Theocritus, 14, 38): Alciphron 2, 4; Antoninus 5, 1).*

{2283} **Qamar** (Treg. **Qamar**), **hḡ(rmṯ**; (*i.e.* palm-tree)), "Tamar," proper name of a woman, the daughter-in-law of Judah, son of the patriarch Jacob (^{<0130>}Genesis 38:6): ^{<4003>}Matthew 1:3.*

{2284} **qambew, qambw**; passive, imperfect **eqamboumhn**; 1 aorist **eqambhqhn**; (**qambov**, which see);

1. "to be astonished": ^{<4006>}Acts 9:6 Rec. (Homer, Sophocles, Euripides)
2. "to astonish, terrify": ^{<0216>}2 Samuel 22:5; passive "to be amazed": ^{<4027>}Mark 1:27; 10:32; followed by **epi** with the dative of the thing, ^{<4024>}Mark 10:24; "to be frightened," 1 Macc. 6:8; Sap. 17:3; Plutarch, Caesar 45; Brut. 20. (Compare: **qambov** (allied with **tafov** amazement, from a Sanskrit root signifying "to render immovable"; Curtius, sec. 233; Vanicek, p. 1130), **qambouv, to**; from Homer down; "amazement": ^{<4006>}Luke 4:36; 5:9; ^{<4430>}Acts 3:10.*

{2286} **qanasimov, qanasimon (qanein, qanatov)**, "deadly": ^{<4168>}Mark 16:18. ((Aeschylus), Sophocles, Euripides, Plato, and following.)*

{2287} **qanathforov, qanathforon (qanatov and ferw)**, "death-bringing, deadly": ^{<5018>}James 3:8. (^{<0482>}Numbers 18:22; ^{<8323>}Job 33:23; 4

Macc. 8:17, 25; 15:26; Aeschylus, Plato, Aristotle, Diodorus, Xenophon, Plutarch, others.)*

{2288} **qanatov, qanatou, oJqanein**); the Septuagint for **twm**; and **tWm**, also for **rbd**, pestilence (Winer's Grammar, 29 note); (one of the nouns often anarthrous, cf. Winer's Grammar, sec. 19, 1 under the word; (Buttmann, sec. 124, 8 c.); Grimm, commentary on Sap., p. 59); "death";

1. properly, "the death of the body," *i.e.* "that separation" (whether natural or violent) "of the soul from the body by which the life on earth is ended": ^{<3104>}John 11:4 (13); ^{<4124>}Acts 2:24 (Tr marginal reading **adou**) (on this see **wdin**); ^{<3027>}Philippians 2:27,30; ^{<3023>}Hebrews 7:23; 9:15f; ^{<6106>}Revelation 9:6; 18:8; opposed to **zwh**, ^{<6138>}Romans 8:38; ^{<4102>}1 Corinthians 3:22; ^{<4009>}2 Corinthians 1:9; ^{<3020>}Philippians 1:20; with the implied idea of future misery in the state beyond, ^{<6151>}1 Corinthians 15:21; ^{<3010>}2 Timothy 1:10; ^{<3024>}Hebrews 2:14f; equivalent to the power of death, ^{<4042>}2 Corinthians 4:12. Since the nether world, the abode of the dead, was conceived of as being very dark, **cwra kai skia qanatou** (**twm** | **kai**) is equivalent to the region of thickest darkness, *i.e.* figuratively, a region enveloped in the darkness of ignorance and sin: ^{<4046>}Matthew 4:16; ^{<4017>}Luke 1:79 (from ^{<3022>}Isaiah 9:2); **qanatov** is used of the punishment of Christ, ^{<6150>}Romans 5:10; 6:3-5; ^{<6126>}1 Corinthians 11:26; ^{<3030>}Philippians 3:10; ^{<5022>}Colossians 1:22; Hebrews 2:(9),14; **swzein tina ek qanatou**, to free from the fear of death, to enable one to undergo death fearlessly, ^{<3027>}Hebrews 5:7 (but others besides); **ruesqai ek qanatou**, to deliver from the danger of death, ^{<4010>}2 Corinthians 1:10; plural **qanatoi**, "deaths" (*i.e.* mortal perils) of various kinds, ^{<4123>}2 Corinthians 11:23; **peri lupov ewv qanatou**, even unto death, *i.e.* so that I am almost dying of sorrow, ^{<4268>}Matthew 26:38; ^{<4144>}Mark 14:34 (**l el uphmai ewv qanatou**, ^{<3009>}Jonah 4:9; **l uph ewv qanatou**, Sir. 37:2, cf. ^{<0766>}Judges 16:16); **mecri qanatou**, so as not to refuse to undergo even death, ^{<3238>}Philippians 2:8; also **acri qanatou**, ^{<6120>}Revelation 2:10; 12:11; **esfagmenov eiv qanaton**, that has received a deadly wound, ^{<6138>}Revelation 13:3; **pl hgh qanatou**, a deadly wound ("death-stroke," cf. Winer's Grammar, sec. 34, 3 b.), ^{<6138>}Revelation 13:3,12; **idein qanaton**, to experience death, ^{<4126>}Luke 2:26; ^{<3115>}Hebrews 11:5; also **geuesqai qanatou** (see **geuw**, 2), ^{<4168>}Matthew 16:28; ^{<4006>}Mark 9:1; ^{<4027>}Luke 9:27; **diwkein tina acri qanatou**, even to destruction, ^{<4224>}Acts 22:4; **katakrinein tina qanatw**, to condemn one to death (*ad mortem damnare*, Tacitus), ^{<4008>}Matthew 20:18 (here Tdf. **eiv qanaton**);

^{<4113>}Mark 10:33, (see **katakrinw**, a.); **poreuesqai eiv qanaton**, to undergo death, ^{<4223>}Luke 22:33; **paradidonai tina eiv qanaton**, that he may be put to death, ^{<4102>}Matthew 10:21; ^{<4132>}Mark 13:12; passive, to be given over to the peril of death, ^{<4041>}2 Corinthians 4:11; **paredwkan ... eiv krima qanaton**, ^{<4241>}Luke 24:20; **apokteinai tina en qanaw** (a Hebraism (cf. Buttman, 184 (159f))), ^{<4123>}Revelation 2:23; 6:8 (cf. Winer's Grammar, 29 note); **aitia qanaton** (see **aitia**, 2), ^{<4133>}Acts 13:28; 28:18; **axion ti qanaton**, some crime worthy of the penalty of death, ^{<423>}Acts 23:29; 25:11,25; (^{<4051>}Acts 26:31); ^{<4235>}Luke 23:15,22 (here **aition** (which see 2 b.) **qanaton**); **enocov qanaton**, worthy of punishment by death, ^{<4166>}Matthew 26:66; ^{<4144>}Mark 14:64; **qanaw tel eutaw**, let him surely be put to death, ^{<4154>}Matthew 15:4; ^{<4170>}Mark 7:10, after ^{<4217>}Exodus 21:17 the Septuagint (Hebrew **fww tmwy**); cf. Winer's Grammar, sec. 44 at the end N. 3; (Buttman, as above); **qanaton ... staurou**, ^{<4238>}Philippians 2:8; **poiw qanaw**, by what kind of death, ^{<4123>}John 12:33; 18:32; 21:19. The inevitable necessity of dying, shared alike by all men, takes on in the popular imagination the form of a person, a tyrant, subjugating men to his power and confining them in his dark dominions: ^{<4110>}Romans 6:9; 1 Corinthians 15:(26),54,56; ^{<4104>}Revelation 21:4; Hades is associated with him as his partner: ^{<4155>}1 Corinthians 15:55 R G; ^{<4118>}Revelation 1:18 (on which see **kl eiv**); 6:8; 20:13,(14a) (^{<4976>}Psalms 17:5 (^{<4985>}Psalms 18:5); ^{<4343>}Psalms 114:3 (116:3); ^{<4314>}Hosea 13:14; Sir. 14:12).

2. metaphorically, "the loss of that life which alone is worthy of the name," *i.e.* "the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body": ^{<4132>}2 Corinthians 3:7; ^{<4015>}James 1:15 (Clement of Rome, 2 Corinthians 1, 6 says of life before conversion to Christ, **obiov hawn oJov al lo ouden hn ei mh qanaton** (cf. Philo, praem. et poenis sec. 12, and references in 4 below)); opposed to **hJzwh**, ^{<4870>}Romans 7:10,13; ^{<4126>}2 Corinthians 2:16; opposed to **swthria**, ^{<4770>}2 Corinthians 7:10; equivalent to the cause of death, ^{<4173>}Romans 7:13; **swzein yuchn ek qanaton**, ^{<4151>}James 5:20; **metabebhkenai ek tou qanaton eiv thn zwhn**, ^{<4134>}John 5:24; ^{<4184>}1 John 3:14; **menein en tw qanaw**, ^{<4184>}1 John 3:14; **gewrein qanaton**, ^{<4185>}John 8:51; **geuesqai qanaton**, ^{<4185>}John 8:52 (see 1 above); **adartia** and **adartanein prov qanaton** (see **adartia**, 2 b.), ^{<4156>}1 John 5:16f (in the rabbinical writers **afj etwml** ;— after ^{<4182>}Numbers 18:22, the Septuagint **adartia qanathforov** — is a *crimen capitale*).

3. “the miserable state of the wicked dead in hell” is called — now simply **qanatov**, ^{<613>}Romans 1:32 (Sap. 1:12f; 2:24; Tatian or. ad Graec. c. 13; the author of the epistle ad Diognet. c. 10, 7 distinguishes between **oJ dokwn enqade qanatov**, the death of the body, and **oJbntwv qanatov**, **ov ful assetai toiv katakriqhsomenoiv eiv to pur to aiwnion**); now **oJdeuterov qanatov** and **oJqanatov oJdeuterov** (as opposed to the former death, *i.e.* to that by which life on earth is ended), ^{<621>}Revelation 2:11; 20:6,14b; 21:8 (as in the Targums on ^{<636>}Deuteronomy 33:6; ^{<981>}Psalms 48:11 (^{<991>}Psalms 49:11); ^{<224>}Isaiah 22:14; 66:15; (for the Greek use of the phrase cf. Plutarch, *de fade in orbe lunae* 27, 6, p. 942 f.); **qanatov aiwniov**, the Epistle of Barnabas 20, 1 and in ecclesiastical writings (**oJaidiov qanatov**, Philo, *post. Cain.* sec. 11 at the end; see also Wetstein on ^{<621>}Revelation 2:11)).

4. In the widest sense, “death” comprises “all the miseries arising from sin,” as well “physical death as the loss of a life consecrated to God and blessed in him on earth” (Philo, *alleg. legg. i.* sec. 33 **oJyuchv qanatov arethv men fqora esti, kakiav de anal hyiv** (*de profug.* sec. 21 **qanatov yuchv oJmeta kakiav esti biov**, especially sections 10, 11; *qued det. pot. insid.* sections 14, 15; *de poster. Cain.* sec. 21, and *de praem. et poen.* as in 2 above)), “to be followed by wretchedness in the lower world” (opposed to **zwh aiwniov**): **qanatov** seems to be so used in ^{<612>}Romans 5:12; 6:16,21 (^{<623>}Romans 6:23; yet others refer these last three examples to 3 above); ^{<624>}Romans 7:24; 8:2,6; death, in this sense, is personified in ^{<614>}Romans 5:14,17,21; 7:5. Others, in all these passages as well as those cited under 2, understand physical death; but see Philippi on ^{<612>}Romans 5:12; Messner, *Lehre der Apostel*, p. 210ff*.

{2289} **qanatow, qanatw**; future **qanatwsw**; 1 aorist infinitive **qanatwsai** (3 person plural subjunctive **qanatwswei**, ^{<188>}Matthew 26:59 R G); passive (present **qanatoumai**); 1 aorist **eqanawqh**; (from **qanato**); from Aeschylus and Herodotus down; the Septuagint for **tymhē gr̄hē**, etc.

1. properly, “to put to death”: **tina**, ^{<1021>}Matthew 10:21; 26:59; 27:1; ^{<112>}Mark 13:12; 14:55; ^{<216>}Luke 21:16; ^{<103>}2 Corinthians 6:9; ^{<188>}1 Peter 3:18; passive, by rhetorical hyperbole, to be in the state of one who is being put to death, ^{<186>}Romans 8:36.

2. metaphorically,

a. “to make to die” *i.e.* “destroy, render extinct” (something vigorous), Vulgate *mortifico* (A.V. “mortify”): **ti**, ^{<4183>}Romans 8:13.

b. passive with the dative of the thing, “by death to be liberated from the bond of” anything (literally, “to be made dead” in relation “to”; cf. Winer’s Grammar, 210 (197); Buttmann, 178 (155)): ^{<4104>}Romans 7:4.*

{2290} qaptw: 1 aorist **eqaya**; 2 aorist passive **etafhn**; from Homer down; the Septuagint for **rbæ** “to bury, inter” (BB. DD. under the word Burial; cf. Recker, Charicles, namely, ix. Excurs., p. 390f): **tina**, ^{<4082>}Matthew 8:21f; 14:12; ^{<4085>}Luke 9:59f; 16:22; ^{<4029>}Acts 2:29; 5:6,9f; ^{<4504>}1 Corinthians 15:4. (Compare: **sunqaptw**.)*

{2291} Qara (WH **Qara**), **oJj ræ** a journey, or a halt on a journey (others, ‘loiterer’), indeclinable proper name, “Terah,” the father of Abraham: ^{<4134>}Luke 3:34.*

{2292} qarrew (a form current from Plato on for the Ionic and earlier Attic **qarsew**), **qarrrw**; 1 aorist infinitive **qarrhsai**; (from Homer on); “to be of good courage, to be hopeful, confident”: ^{<4016>}2 Corinthians 5:6,8; ^{<8136>}Hebrews 13:6; “to be bold”: **th pepoiqhsei**, with the confidence, ^{<4002>}2 Corinthians 10:2; **eiv tina**, toward (against) one, ^{<4002>}2 Corinthians 10:1; **en tini**, the ground of my confidence is in one, I am made of good courage by one, ^{<4016>}2 Corinthians 7:16. (Synonym: see **tol maw**.)*

{2293} qarsew, qarsw; (see **qarrew**); “to be of good courage, be of good cheer”; in the N.T. only in the imperative: **qarsei**, ^{<4088>}Luke 8:48 R G; ^{<4002>}Matthew 9:2,22; ^{<4109>}Mark 10:49; ^{<4251>}Acts 23:11 (the Septuagint for **l aaryTi** ^{<0157>}Genesis 35:17, etc.); **qarseite**, ^{<4047>}Matthew 14:27; ^{<4083>}Mark 6:50; ^{<4163>}John 16:33 (the Septuagint for **l aaryTi** ^{<0243>}Exodus 14:13; ^{<4022>}Joel 2:22, etc.). (Synonym: see **tol maw**.)*

{2294} qarsov, qarsov, to, “courage, confidence”: ^{<4285>}Acts 28:15.*

{2295} qauma, qaumatov, to (QAOMAI (to wonder at), to gaze at, cf. Alexander Buttmann (1873) Gram. sec. 114 under the word; Ausf. Spr. ii., p. 196; Curtius, sec. 308);

1. “a wonderful thing, a marvel”: ^{<47114>}2 Corinthians 11:14 L T Tr WH.

2. “wonder”: **qaumazein qauma mega** (cf. Winer’s Grammar, sec. 32, 2; (Buttmann, sec. 131, 5)), to wonder (with great wonder *i.e.*) exceedingly, ^{<6676>}Revelation 17:6. (In both senses in Greek writings from Homer down; the Septuagint ^{<8708>}Job 17:8; 18:20.)*

{2296} qaumazw; imperfect **eqamazon**; future **qaumasomai** (^{<6678>}Revelation 17:8 R G T Tr, a form far more common in the best Greek writings also than **qaumasw**; cf. Krüger, sec. 40, under the word; Kühner, sec. 343, under the word; (Veitch, under the word)); 1 aorist **eqaumasa**; 1 aorist passive **eqaumasqhn** in a middle sense (^{<6678>}Revelation 13:3 Rst L Tr text); also 1 future passive, in the sense of the middle, **qaumasqhsomai** (^{<6678>}Revelation 17:8 L WH; but the very few examples of the middle use in secular authors are doubtful; cf. Stephanus, Thesaurus iv., p. 259f; (yet see Veitch, under the word)); “to wonder, wonder at, marvel”: absolutely, ^{<4180>}Matthew 8:10,27; 9:8 Rec., 33; 15:31; 21:20; 22:22; 27:14; ^{<4181>}Mark 5:20; 6:51 (Rec.; L brackets Tr marginal reading brackets); ^{<4185>}Mark 15:5; ^{<4121>}Luke 1:21 (see below),63; 8:25; 11:14; 24:41; ^{<4351>}John 5:20; 7:15; ^{<4107>}Acts 2:7; 4:13; 13:41; ^{<6670>}Revelation 17:7f; with the accusative of the person ^{<4709>}Luke 7:9; with the accusative of the thing, ^{<2412>}Luke 24:12 (T omits; L Tr brackets; WH reject the verse (see **prov**, I. 1 a. at the beginning and 2 b.)); ^{<4353>}John 5:28; ^{<4173>}Acts 7:31; **qauma mega** (see **qauma**, 2), ^{<6676>}Revelation 17:6; **proswpon**, to admire, pay regard to, one’s external appearance, *i.e.* to be influenced by partiality, ^{<6116>}Jude 1:16 (the Septuagint for **acn;μynp**; ^{<6107>}Deuteronomy 10:17; ^{<8310>}Job 13:10; ^{<2085>}Proverbs 18:5; ^{<2094>}Isaiah 9:14, etc.); followed by **dia ti**, ^{<4106>}Mark 6:6; ^{<4371>}John 7:21 where **dia touto** (omitted by Tdf.) is to be joined to ^{<41071>}Mark 7:21 (so G L Tr marginal reading; cf. Meyer (edited by Weiss) at the passage; Winer’s Grammar, sec. 7, 3) (Isocrates, p. 52 d.; Aelian v. h. 12, 6; 14, 36); (followed by **en** with the dative of object, according to the construction adopted by some in ^{<41071>}Luke 1:21, **eqamazon en tw cronizein ... auton**, at his tarrying; cf. Winer’s Grammar, sec. 33, b.; Buttmann, 264 (227); 185 (160f); Sir. 11:19 (21); evang. Thom. 15, 2; but see above); followed by **epi** with the dative of person ^{<4127>}Mark 12:17 (R G L Tr); by **epi** with the dative of the thing, ^{<4123>}Luke 2:33; 4:22; 9:43; 20:26; (^{<4182>}Acts 3:12) (Xenophon, Plato, Thucydides, others; the Septuagint); **peri tinov**, ^{<4128>}Luke 2:18; by a pregnant construction (cf. Buttmann, 185 (161)) **eqamasen hJh opisw tou qhriou**, followed the beast in wonder, ^{<6678>}Revelation 13:3 (cf. Buttmann, 59 (52)); followed by **oJi**, to marvel that, etc., ^{<2138>}Luke 11:38; ^{<4307>}John 3:7; 4:27; ^{<4106>}Galatians 1:6; by

ei (see **ei**, I. 4), ^{<4154>}Mark 15:44; ^{<6183>}1 John 3:13. Passive “to be wondered at, to be had in admiration” (Sir. 38:3; Sap. 8:11; 4 Macc. 18:3), followed by **en** with the dative of the person whose lot and condition gives matter for wondering at another, ^{<5000>}2 Thessalonians 1:10; **en** with the dative of the thing, ^{<2306>}Isaiah 61:6. (Compare: **ekqaumazw**.)*

{2297} qaumasiov, qaumasia, qaumasion, rarely of two terminations (**qauma**) (from Hesiod, Homer (h. Merc. 443) down), “wonderful, marvellous”; neuter plural **qaumasia** (the Septuagint often for **twΘl pñ**; also for **al K**), “wonderful deeds, wonders”: ^{<4215>}Matthew 21:15. (Cf. Trench, sec. xci.; better, Schmidt, chapter 168, 6.)*

{2298} qaumastov, qaumasth, qaumaston (qaumazw), in Greek writings from (Homer (h. Cer. etc.)), Herodotus, Pindar down; (interchanged in Greek writings with **qaumasiov**, cf. Lob. Path. Elem. 2:341); “wonderful, marvellous”; *i.e.*,

a. “worthy of pious admiration, admirable, excellent”: ^{<4000>}1 Peter 2:9 (Clement of Rome, 1 Corinthians 36, 2; for **ryDāæ** ^{<4080>}Psalm 8:2; 92:4 (^{<4904>}Psalm 93:4) (5)).

b. “passing human comprehension”: ^{<4240>}Matthew 21:42 and ^{<4121>}Mark 12:11, (from ^{<4370>}Psalm 117:22 ff (^{<4820>}Psalm 118:22 ff), where for **al pñ** as ^{<8103>}Job 13:3; ^{<3075>}Micah 7:15, etc.).

c. “causing amazement joined with terror”: ^{<6501>}Revelation 15:1,3, (so for **arwŋ** ^{<0251>}Exodus 15:11, etc.).

d. “marvellous” *i.e.* “extraordinary, striking, surprising”: ^{<7114>}2 Corinthians 11:14 R G (see **qauma**, 1); ^{<8380>}John 9:30.*

{2299} qea, qeav, hJ (feminine of **qeov**) (from Homer down), “a goddess”: ^{<4492>}Acts 19:27, and Rec. also in 35, 37.*

{2300} qeaomai, qewmai: 1 aorist **eqeasamhn**; perfect **teqeamai**; 1 aorist passive **eqeaqhn** in passive sense (^{<4000>}Matthew 6:1; 23:5; ^{<4161>}Mark 16:11; Thucydides 3, 38, 3; cf. Krüger, sec. 40, under the word; (but Krüger himself now reads **drasqen** in Thucydides, the passage cited; see Veitch, under the word; Winer’s Grammar, sec. 38, 7 c.; Buttmann, 52 (46)); deponent verb; (from **qea, QAOMAI**, with which **qauma** is connected, which see); “to behold, look upon, view attentively,

contemplate,” (in Greek writings often used of public shows; cf. **qea**, **qeama**, **qeatron**, **qeatrizw**, etc. (see below)): **ti**, ^{<4017>}Matthew 11:7; ^{<4072>}Luke 7:24; ^{<4045>}John 4:35; 11:45; of august things and persons that are looked on with admiration: **ti**, ^{<4014>}John 1:14,32; ^{<4001>}1 John 1:1; ^{<4270>}Acts 22:9 (2 Macc. 3:36); **tina**, with a participle, ^{<4164>}Mark 16:14; ^{<4011>}Acts 1:11; followed by **oji**, ^{<4044>}1 John 4:14; **qeaqhnaï upo tinov**, ^{<4161>}Mark 16:11; **prov to qeaqhnaï autoiv**, in order to make a show to them, ^{<4061>}Matthew 6:1; 23:5; “to view, take a view of”: **ti**, ^{<4275>}Luke 23:55; **tina**, ^{<4211>}Matthew 22:11; in the sense of visiting, meeting with a person, ^{<4524>}Romans 15:24 (^{<4276>}2 Chronicles 22:6; Josephus, Antiquities 16, 1, 2); “to learn by looking”: followed by **oji**, ^{<4088>}Acts 8:18 Rec.; “to see with the eyes,” ^{<4042>}1 John 4:12; equivalent to (Latin *conspicio*) “to perceive”: **tina**, ^{<4080>}John 8:10 R G; ^{<4277>}Acts 21:27; followed by an accusative with participle, ^{<4077>}Luke 5:27 (not L marginal reading); ^{<4018>}John 1:38; followed by **oji**, ^{<4016>}John 6:5.*

Cf. O. F. Fritzsche, in Fritzschorum Opuscc., p. 295ff (According to Schmidt, Syn., i., chapter 11, **qeasqai** in its earlier classic use denotes often a wondering regard (cf. even in Strabo 14, 5, **ta epta qemata** equivalent to **qaumata**). This specific shade of meaning, however, gradually faded out, and left the more general signification of such a looking as seeks merely the satisfaction of the sense of sight. Cf. **qewrew**.)

{2301} qeatrizw: (**qeatron**, which see); properly, “to bring upon the stage”; hence, “to set forth as a spectacle, expose to contempt”; passive, present participle **qeatrizomenov** (A.V. “being made a gazing-stock”), ^{<3103>}Hebrews 10:33. (Several times also in ecclesiastical and Byzantine writings (cf. Sophocles’ Lexicon, under the word); but in the same sense **ekqeatrizw** in Polybius 3, 91, 10; others; (cf. Winer’s Grammar, 25 (24) note; also Tdf. edition 7 Proleg., p. 59 ff).)*

{2302} qeatron, qeatrou, to (qeaomai);

1. “a theatre,” a place in which games and dramatic spectacles are exhibited, and public assemblies held (for the Greeks used the theatre also as a forum): ^{<4182>}Acts 19:29,31.
2. equivalent to **qea** and **qeama**, “a public show” (Aeschines dial. socr. 3, 20; Achilles Tatius 1, 16, p. 55), and hence, metaphorically, “a man who is

exhibited to be gazed at and made sport of”: ^{<609>}1 Corinthians 4:9 (A.V. “a spectacle”).*

{2303} qeion, qeiou, to (apparently the neuter of the adjective **qeiov** equivalent to divine incense, because burning brimstone was regarded as having power to purify, and to ward off contagion (but Curtius, sec. 320 allies it with **quw**; cf. Latin *fumus*, English “dust”)), “brimstone”: ^{<273>}Luke 17:29; ^{<697>}Revelation 9:17f; ^{<640>}Revelation 14:10; 19:20; (20:10); 21:8. (^{<1924>}Genesis 19:24; ^{<9106>}Psalms 10:6 (^{<9106>}Psalms 11:6); ^{<3822>}Ezekiel 38:22; Homer, *Iliad* 16, 228; *Odyssey* 22, 481, 493; (Plato) *Tim. Locr.*, p. 99 c.; Aelian v. h. 13, 15 (16); Herodian, 8, 4, 26 (9 edition, Bekker).)*

{2304} qeiov, qeia, qeion (Qeov) (from Homer down), “divine”: **hjeia dunamiv**, ^{<6008>}2 Peter 1:3; **fusiv** (Diodorus 5, 31), ^{<6004>}2 Peter 1:4; neuter **to qeion**, “divinity, deity” (Latin *numen divinum*), not only used by the Greeks to denote the divine nature, power, providence, in the general, without reference to any individual deity (as Herodotus 3, 108; Thucydides 5, 70; Xenophon, *Cyril* 4, 2, 15; *Hell.* 7, 5, 13; *mem.* 1,4, 18; Plato, *Phaedr.*, p. 242c.; Polybius 32, 25, 7; Diodorus 1, 6; 13, 3; 12; 16, 60; Lucian, *de sacrific.* 1; *pro imagin.* 13, 17. 28), but also by Philo (as in *mundi opff.* sec. 61; *de agric.* 17; *leg. ad Galatians* 1), and by Josephus (*Antiquities*, 1, 3, 4; 11, 1; 2, 12, 4; 5, 2, 7; 11, 5, 1; 12, 6, 3; 7, 3; 13, 8, 2; 10, 71 14, 9, 5; 17, 2, 4; 20, 11, 2; *b. j.* 3, 8, 3; 4, 3, 10), of the one, true God; hence, most appositely employed by Paul, out of regard for Gentile usage, in ^{<4173>}Acts 17:29.*

{2305} qeiothv, qeiothtov, hj “divinity, divine nature”: ^{<6013>}Romans 1:20. (*Sap.* 18:9; Philo in *opif.* sec. 61 at the end; Plutarch, *symp.* 665 a.; Lucian, *calumn.* c. 17.) (Synonym: see **qeothv.**)*

{2306} qeiwdhv, qeiwdev (from **qeion** brimstone (which see)), “of brimstone, sulphurous”: ^{<697>}Revelation 9:17; a later Greek word; cf. Lob. *ad Phryn.*, p. 228; (Sophocles’ *Lexicon*, under the word).*

{2307} qel hma, qel hmatov, to (qel w), a word purely Biblical and ecclesiastical (yet found in Aristotle, *de plant.* 1, 1, p. 815b, 21); the Septuagint for **xpj** and **^wQr**; “will,” *i.e.*, a. “what one wishes or has determined shall be done” (*i.e.* objectively, “thing willed”): ^{<2247>}Luke 12:47; ^{<333>}John 5:30; ^{<4073>}1 Corinthians 7:37; ^{<5058>}1 Thessalonians 5:18; ^{<5126>}2 Timothy 2:26; ^{<8100>}Hebrews 10:10; ^{<6041>}Revelation 4:11; **qel hma tou Qeou**

is used — of the purpose of God to bless mankind through Christ, ^{<4214>}Acts 22:14; ^{<4109>}Ephesians 1:9; ^{<5100>}Colossians 1:9; of what God wishes to be done by us, ^{<6112>}Romans 12:2; ^{<5042>}Colossians 4:12 (Winer’s Grammar, 111 (105)); ^{<4042>}1 Peter 4:2; and simply **to qel hma**, ^{<6118>}Romans 2:18 (Winer’s Grammar, 594 (553)) (Sir. 43:16 (17) (but here the better text now adds **autou**, see Fritzsche; in patristic Greek, however, **qel hma** is so used even without the article; cf. Ignatius ad Romans 1,1; ad Ephesians 20, 1, etc.)); **tou kuriou**, ^{<4167>}Ephesians 5:17; plural “commands, precepts”: (^{<4035>}Mark 3:35 WH. marginal reading); ^{<4432>}Acts 13:22 (^{<1947>}Psalms 102:7 (^{<1943>}Psalms 103:7); 2 Macc. 1:3); **esti to qel hma tinov**, followed by **ida**, ^{<4169>}John 6:39; ^{<6162>}1 Corinthians 16:12, cf. ^{<4184>}Matthew 18:14; followed by an infinitive, ^{<4115>}1 Peter 2:15; by an accusative with an infinitive ^{<5043>}1 Thessalonians 4:3. (Cf. Buttmann, 237 (204); 240 (207); Winer’s Grammar, sec. 44, 8.) b. equivalent to **to qel ein** (*i.e.* the abstract act of willing, the subjective) “will, choice”: ^{<4017>}1 Peter 3:17 (cf. Winer’s Grammar, 604 (562)); ^{<6021>}2 Peter 1:21; **poiein to qel hma tinov** (especially of God), ^{<4172>}Matthew 7:21; 12:50; 21:31; ^{<4035>}Mark 3:35 (here WH marginal reading the plural, see above); ^{<4034>}John 4:34; 6:38; 7:17; 9:31; ^{<4166>}Ephesians 6:6; ^{<3107>}Hebrews 10:7,9,36; 13:21; ^{<6117>}1 John 2:17; **to qel hma** (L T Tr WH **boul hma**) **tinov katergazesqai**, ^{<4043>}1 Peter 4:3; **ginetai to qel hma tinov**, ^{<4160>}Matthew 6:10; 26:42; ^{<4102>}Luke 11:2 L R; 22:42; ^{<4214>}Acts 21:14; **h**h**boul h tou qel hmatov**, ^{<4011>}Ephesians 1:11; **h**h**eudokia tou qel hmatov** ^{<4005>}Ephesians 1:5; **en tw qel hmatw tou Qeou**, if God will, ^{<6110>}Romans 1:10; **dia qel hmatov Qeou**, ^{<6152>}Romans 15:32; ^{<4001>}1 Corinthians 1:1; ^{<4001>}2 Corinthians 1:1; 8:5; ^{<4001>}Ephesians 1:1; ^{<5001>}Colossians 1:1; ^{<5001>}2 Timothy 1:1; **kata to qel hma tou Qeou**, ^{<4004>}Galatians 1:4; (^{<4049>}1 Peter 4:19); ^{<6154>}1 John 5:14. equivalent to “pleasure”: ^{<4235>}Luke 23:25; equivalent to “inclination, desire”: **sarkov**, **androv**, ^{<4013>}John 1:13; plural ^{<4003>}Ephesians 2:3. (Synonym: see **qel w**, at the end.)*

{2308} qel hsiv, qel hsewv, hh**(qel w)**, equivalent to **to qel ein**, “a willing, will”: ^{<3104>}Hebrews 2:4. (^{<2182>}Ezekiel 18:23; ^{<4455>}2 Chronicles 15:15; ^{<4185>}Proverbs 8:35; Sap. 16:25; (Tobit 12:18); 2 Macc. 12:16; 3 Macc. 2:26; (plural in) Melissa epist. ad Char., p. 62 Orell.; according to Pollux (l. 5 c. 47) a vulgarism (**idiwtikon**); (cf. Lob. ad Phryn., p. 353).)*

{2309} qel w (only in this form in the N.T.; in Greek authors also **eqel w** (Veitch, under the word; Lob. ad Phryn., p. 7; Buttmann, 57 (49)));

imperfect **hqel on**; (future 3 person singular **qel hsei**, ^{<6116>} Revelation 11:5 WH marginal reading); 1 aorist **hqel hsa**; (derived apparently from **eJein** with a fuller aspiration, so that it means properly, to seize with the mind; but Curtius, p. 726, edition 5, regards its root as uncertain (he inclines, however, to the view of Pott, Fick, Vanicek, and others, which connects it with a root meaning to hold to)); the Septuagint for **hba**; and **xp̄j̄**; “to will (have in mind) intend”; *i.e.*:

1. “to be resolved or determined, to purpose”: absolutely, **oJqel wn**, ^{<896>} Romans 9:16; **tou Qeou qel ontov** if God will, ^{<482>} Acts 18:21; **ean oJ kuriou qel hsh**. (in Attic **ean qeov qel h, hn oJ Qeoi qel wsin** (cf. Lob. as above)), ^{<409>} 1 Corinthians 4:19; ^{<5045>} James 4:15; **kaqvw hqel hse**, ^{<628>} 1 Corinthians 12:18; 15:38; **ti**, ^{<875>} Romans 7:15f, 19f; ^{<476>} 1 Corinthians 7:36; ^{<857>} Galatians 5:17; with the aorist infinitive, ^{<104>} Matthew 20:14; 26:15; ^{<82>} John 6:21 (where the meaning is, they were willing to receive him into the ship, but that was unnecessary, because unexpectedly the ship was nearing the land; cf. Lücke, B-Crusius, Ewald (Godet), others at the passage; Winer’s Grammar, sec. 54, 4; (Buttmann, 375 (321))); ^{<824>} John 12:44; ^{<829>} Acts 25:9; ^{<1027>} Colossians 1:27; ^{<328>} 1 Thessalonians 2:18; ^{<615>} Revelation 11:5, etc.; with the present infinitive, ^{<209>} Luke 10:29 RG; ^{<866>} John 6:67; 12:17; 8:44; ^{<426>} Acts 24:6 (Rec.); ^{<872>} Romans 7:21; ^{<849>} Galatians 4:9 (here T Tr text WH text 1 aorist infinitive); with an infinitive suggested by the context, ^{<852>} John 5:21 (**oūv qel ei**, namely, **zowpoihsai**); ^{<482>} Matthew 8:2; Mark 3:13; 6:22; ^{<898>} Romans 9:18; ^{<616>} Revelation 11:6, etc. **ou qel w** “to be unwilling”: with the aorist infinitive, ^{<128>} Matthew 2:18; 15:32; 22:3; ^{<465>} Mark 6:26; ^{<258>} Luke 15:28; ^{<850>} John 5:40; ^{<473>} Acts 7:39; ^{<647>} 1 Corinthians 16:7; ^{<621>} Revelation 2:21 (not Rec.), etc.; with the present infinitive, ^{<801>} John 7:1; ^{<443>} Acts 14:13; 17:18; ^{<580>} 2 Thessalonians 3:10, etc.; with the infinitive omitted and to be gathered from the context, ^{<480>} Matthew 18:30; 21:29; ^{<280>} Luke 18:4, etc.; **qel w** and **ou qel w** followed by the accusative with an infinitive, ^{<66>} Luke 1:62; ^{<600>} 1 Corinthians 10:20; on the Pauline phrase **ou qel w ūhav agnoein**, see **agnoew**, a.; corresponding to **qel w ūhav eidenai**, ^{<613>} 1 Corinthians 11:3; ^{<500>} Colossians 2:1. **qel ein**, used of a purpose or resolution, is contrasted with the carrying out of the purpose into act: opposed to **poiein, prassein**, ^{<875>} Romans 7:15, 19; ^{<780>} 2 Corinthians 8:10f (on which latter passage cf. DeWette and Meyer; Winer’s Grammar, sec. 61, 7b.); to **energein**, ^{<383>} Philippians 2:13, cf. ^{<409>} Mark 6:19; ^{<874>} John 7:44. One is said also **qel ein** that which he is on the point of doing:

◀1068▶ Mark 6:48; ▶808▶ John 1:43 (44); and it is used thus also of things that tend or point to some conclusion (cf. Winer’s Grammar, sec. 42, 1 b.; Buttmann, 254 (219)): ▶422▶ Acts 2:12; 17:20. **lanqanei autouv touto qel ontav** this (viz., what follows, **oji** etc.) escapes them of their own will, *i.e.* they are purposely, “wilfully,” ignorant, ▶605▶ 2 Peter 3:5, where others interpret as follows: this (viz. what has been said previously) desiring (*i.e.* holding as their opinion (for examples of this sense see Sophocles’ Lexicon, under the word, 4)), they are ignorant etc.; but cf. DeWette at the passage and Winer’s Grammar, sec. 54, 4 note; (Buttmann, sec. 150, 8 Rem.). **tav epiqumiav tou patrov uñwn qel ete poiein** it is your “purpose” to fulfil the lusts of your father, *i.e.* ye are actuated by him of your own free knowledge and choice, ▶884▶ John 8:44 (Winer’s Grammar, as above; Buttmann, 375 (321)).

2. equivalent to “to desire, to wish”: **ti**, ▶1021▶ Matthew 20:21; ▶1145▶ Mark 14:36; ▶659▶ Luke 5:39 (but WH in brackets); ▶815▶ John 15:7; ▶602▶ 1 Corinthians 4:21; ▶7112▶ 2 Corinthians 11:12; followed by the aorist infinitive, ▶154▶ Matthew 5:40; 12:38; 16:25; 19:17; ▶1105▶ Mark 10:43f; ▶1031▶ Luke 8:20; 13:8; ▶816▶ John 5:6,35 (ye were desirous of rejoicing); 12:21; ▶812▶ Galatians 3:2; ▶922▶ James 2:20; ▶1810▶ 1 Peter 3:10; followed by the present infinitive, ▶812▶ John 9:27; ▶803▶ Galatians 4:20 (**hqel on** “I could wish,” on which imperfect see **eucomai**, 2); the infinitive is lacking and to be supplied from the neighboring verb, ▶1712▶ Matthew 17:12; 27:15; ▶1913▶ Mark 9:13; ▶218▶ John 21:18; followed by the accusative and infinitive, ▶1072▶ Mark 7:24; ▶1162▶ Luke 1:62; ▶212▶ John 21:22f; ▶1619▶ Romans 16:19; ▶4007▶ 1 Corinthians 7:7,32; 14:5; ▶813▶ Galatians 6:13; **ou qel w** “to be unwilling (desire not)”: followed by the aorist infinitive, ▶1234▶ Matthew 23:4; ▶294▶ Luke 19:14, 27; ▶610▶ 1 Corinthians 10:20; followed by **ida**, ▶1072▶ Matthew 7:12; ▶1165▶ Mark 6:25; 9:30; 10:35; ▶1161▶ Luke 6:31; ▶1724▶ John 17:24; cf. Winer’s Grammar, sec. 44, 8 b.; (Buttmann, sec. 139, 46); followed by the deliberative subjunctive (aorist): **qel eiv sul lexwmen auta** (cf. the German *willst du, sollen wir zusammenlesen?* (Goodwin sec. 88)), ▶1138▶ Matthew 13:28; add, ▶112▶ Matthew 20:32 (where L brackets adds **ida**); 26:17; 27:17,21; ▶1161▶ Mark 10:51; 14:12; 15:9,12 (Tr brackets **qel eiv**); ▶1164▶ Luke 9:54; 18:41; 22:9 (cf. Winer’s Grammar, sec. 41 a. 4 b.; Buttmann, sec. 139, 2); followed by **ei**, ▶212▶ Luke 12:49 (see **ei**, I. 4); followed by **h**, “to prefer,” ▶1419▶ 1 Corinthians 14:19 (see **h**, 3 d.).

3. equivalent to “to love”; followed by an infinitive, “to like to do a thing, be fond of doing”: ^{<4128>}Mark 12:38; ^{<4246>}Luke 20:46; cf. Winer’s Grammar, sec. 54, 4; (Buttmann, sec. 150, 8).

4. in imitation of the Hebrew **xp̄j̄**; “to take delight, have pleasure” (opposite by Buttmann, sec. 150, 8 Rem.; cf. Winer’s Grammar, sec. 33, a.; but see examples below): **en tini**, in a thing, ^{<5028>}Colossians 2:18 (**en kal w**, to delight in goodness, Test xii. Patr., p. 688 (test. Ash. 1; (cf. **eiv zwhn**, p. 635, test. Zeb. 3); ^{<3810>}Psalm 111:1 (^{<3831>}Psalm 112:1); ^{<3850>}Psalm 146:10 (^{<3870>}Psalm 147:10)); **en tini**, the dative of the person, ^{<0822>}1 Samuel 18:22; ^{<1035>}2 Samuel 15:26; (^{<1100>}1 Kings 10:9); ^{<4908>}2 Chronicles 9:8; for **hxr;Bj** ^{<1304>}1 Chronicles 28:4). **tina**, to love one: ^{<4275>}Matthew 27:43 (^{<3210>}Psalm 21:9 (^{<3220>}Psalm 22:9); (^{<0972>}Psalm 17:20 (^{<0980>}Psalm 18:20); ^{<0902>}Psalm 40:12 (^{<09412>}Psalm 41:12); ^{<3882>}Ezekiel 18:32, cf. Ezek 18:23; Tobit 13:6; epp. to **misein**, Ignatius ad Romans 8, 3; **qel hqhnai** is used of those who find favor, *ibid.* 8, 1). **ti**, ^{<4093>}Matthew 9:13 and ^{<4117>}Matthew 12:7 (from ^{<3015>}Hosea 6:6); ^{<3815>}Hebrews 10:5,8 (fr. ^{<3907>}Psalm 39:7 (^{<3947>}Psalm 40:7)). As respects the distinction between **boul omai** and **qel w**, the former seems to designate the will which follows deliberation, the latter the will which proceeds from inclination. This appears not only from ^{<4019>}Matthew 1:19, but also from the fact that the Septuagint express the idea of “pleasure, delight,” by the verb **qelein** (see just above). The reverse of this distinction is laid down by Alexander Buttmann (1873) *Lexil. i.*, p. 26 (English translation, p. 194); Delitzsch on ^{<3867>}Hebrews 6:17. According to Tittmann (*Syn.*, i., p. 124) **qel ein** denotes mere “volition,” **boul esqai** “inclination”; (cf. Whiston on Demosthenes 9, 5; 124, 13).

(Philip Buttmann’s statement of the distinction between the two words is quoted with approval by Schmidt (*Syn.*, iii., chapter 146), who adduces in confirmation (besides many examples) the assumed relationship between **boul omai** and **Fel piv, el piv**; the use of **qel w** in the sense of ‘resolve’ in such passages as Thucydides 5, 9; of **qel wn** equivalent to **hdeww** in the poets; of **boul omai** as parallel to **epiqumew** in Demosthenes 29, 45, etc.; and passages in which the two words occur together and **boul omai** is apparently equivalent to ‘wish’ while **qel w** stands for ‘will’ as Xenophon, *an.* 4, 4, 5; Euripides, *Alc.* 281, etc., etc. At the same time it must be confessed that scholars are far from harmonious on the subject. Many agree with Prof. Grimm that **qel w** gives prominence to the emotive element, **boul omai** emphasizes the rational and volitive; that **qel w**

signifies the “choice,” while **boul omai** marks the choice as “deliberate and intelligent”; yet they acknowledge that the words are sometimes used indiscriminately, and especially that **qel w** as the less sharply-defined term is put where **boul omai** would be proper; see Ellendt, *Lex. Sophocles*; Pape, *Handwörterb.*; Seiler, *Wörterb. d. Homer*, under the word **boul omai**; Suhle und Schneidewin, *Handwörterb.*; Crosby, *Lex. to Xenophon*, an., under the word **eqel w**; (Arnold’s) Pilon, *Greek Syn.* sec. 129; Webster, *Synt. and Syn. of the Greek Testament*, p. 197; Wilke, *Clavis N.T.*, edition 2, 2:603; Schleusner, *N.T. Lex.* see under the word, **boul omai**; Munthe, *Observations, phil. in N.T. ex Diodorus Siculus*, etc., p. 3; Valckenaer, *Scholia etc.* ii. 23; Westermann on Demosthenes 20, 111; the commentators generally on Matthew as above; Lightfoot on ^{<5013>}Philemon 1:13,14; Riddle in Schaff’s *Lange on Eph.*, p. 42; this seems to be roughly intended by Ammonius also: **boul esqai men epi monou lekton tou logikou. to de qel ein kai epi al ogou zowu**; (and Eustathius on *Iliad* 1, 112, p. 61, 2, says **ouc’ apl wv qel w, al la boul omai, opher epitasiv tou qel ein estin**). On the other hand, Liddell and Scott (under the word **eqel w**); Passow, edition 5; Rost, *Wörterb.* edition 4; Schenkl, *Schulwörterb.*; Donaldson, *Crat.* sec. 463f; Wahl; Clay. *Apocrypha*, under the word **boul omai**; Cremer, under the words, **boul omai** and **qel w**; especially Stallb. on Plato’s *de repub.* 4, 13, p. 437 b. (cf. too Cope on Aristotle, *rhet.* 2, 19, 19); Franke on Demosthenes 1, 1, substantially reverse the distinction, as does Ellicott on ^{<5454>}1 Timothy 5:14; Wordsworth on ^{<5128>}1 Thessalonians 2:18. Although the latter opinion may seem to be favored by that view of the derivation of the words which allies **boul omai** with voluptas (Curtius, sec. 659, compare p. 726), and makes **qel w** signify ‘to hold to something,’ ‘form a fixed resolve’ (see above, at the beginning), yet the predominant usage of the N.T. will be evident to one who looks up the passages referred to above (Fritzsche’s explanation of ^{<4019>}Matthew 1:19 is hardly natural); to which may be added such as ^{<4128>}Matthew 2:18; 9:13; 12:38; 15:28; 17:4 (20:21,32); 26:15,39 (cf. ^{<4220>}Luke 22:42); ^{<4069>}Mark 6:19; 7:24; 9:30; 10:35; 12:38; 15:9 (cf. ^{<3839>}John 18:39), ^{<4155>}Mark 15:15 (where R. V. “wishing” is questionable; cf. ^{<4231>}Luke 23:20); ^{<4124>}Luke 10:24; 15:28; 16:26; ^{<3806>}John 5:6; 6:11; 12:21; ^{<4400>}Acts 10:10; 18:15; ^{<3719>}Romans 7:19 (cf. ^{<3715>}Romans 7:15, its opposed to **misw**, and indeed the use of **qel w** throughout this chapter); ^{<4073>}1 Corinthians 7:36,39; 14:35; ^{<4011>}Ephesians 1:11; ^{<5300>}2 Thessalonians 3:10, etc. Such passages as ^{<5404>}1 Timothy 2:4; ^{<6002>}2 Peter 3:9 will be ranged now on one side, now on the other; cf. ^{<4621>}1

Corinthians 12:11,18. **qel w** occurs in the N.T. about five times as often as **boul omai** (on the relative use of the words in classic writers see Tycho Mommsen in Rutherford, New Phryn., p. 415f). The usage of the Septuagint (beyond the particular specified by Prof. Grimm) seems to afford little light; see *e.g.* ^{<0245>}Genesis 24:5,8; ^{<6207>}Deuteronomy 25:7; ^{<4907>}Psalms 39:7,9 (^{<4907>}Psalms 40:7,9), etc. In modern Greek **qel w** seems to have nearly driven **boul omai** out of use; on **qel w** as an auxiliary cf. Jebb in Vincent and Dickson's Handbook, Appendix sections 60, 64. For examples of the associated use of the words in classic Greek, see Stephanus' Thesaurus under the word **boul omai**, p. 366 d.; Lightfoot, Cremer, and especially Schmidt, as above.)

{2310} qemel iov, qemel ion (qema (*i.e.* thing laid down)), "laid down as a foundation, belonging to a foundation" (Diodorus 5, 66; **qemel ioi liqoi**, Aristophanes av. 1137); generally as a substantive, **o qemel iov** (namely, **liqov**) (^{<4611>}1 Corinthians 3:11f; ^{<5029>}2 Timothy 2:19; ^{<6219>}Revelation 21:19), and **to qemel ion** (rarely so in Greek writings, as (Aristotle, phys. auscult. 2, 9, p. 200a, 4); Pausanias, 8, 32, 1; (others)), "the foundation" (of a building, wall, city): properly, ^{<0169>}Luke 6:49; **tigenai qemel ion**, ^{<0168>}Luke 6:48; 14:29; plural **o j qemel ioi** (chiefly so in Greek writings), ^{<3810>}Hebrews 11:10; ^{<6214>}Revelation 21:14,19; neuter **to qemel ia**, ^{<4465>}Acts 16:26 (and often in the Septuagint); metaphorically, the foundations, beginnings, first principles, of an institution or system of truth: ^{<4610>}1 Corinthians 3:10,12; the rudiments, first principles, of Christian life and knowledge, ^{<3811>}Hebrews 6:1 (**metanoiav** genitive of apposition (Winer's Grammar, 531 (494))); a course of instruction begun by a teacher, ^{<6151>}Romans 15:20; Christ is called the **qemel iov**, *i.e.* faith in him, which is like a foundation laid in the soul on which is built up the fuller and richer knowledge of saving truth, ^{<4611>}1 Corinthians 3:11; **tw n apostol wn** (genitive of apposition, on account of what follows: **ontov ... Cristou** (others say genitive of origin, see **epoikodomew**; cf. Winer's Grammar, sec. 30, 1; Meyer or Ellicott at the passage)), of the apostles as preachers of salvation, upon which foundation the Christian church has been built, ^{<4021>}Ephesians 2:20; a solid and stable spiritual possession, on which resting as on a foundation they may strive to lay hold on eternal life, ^{<5019>}1 Timothy 6:19; the church is apparently called **qemel iov** as the foundation of the 'city of God,' ^{<5029>}2 Timothy 2:19, cf. ^{<5020>}2 Timothy 2:20 and ^{<5415>}1 Timothy 3:15. (the Septuagint several times also for **wor þaa** palace, ^{<2310>}Isaiah 25:2; ^{<2465>}Jeremiah 6:5; Amos 1:4, etc.)*

{2311} qemel iow: future **qemel iwsu**; 1 aorist **eqemel iwsa**; passive, perfect participle **teqemel iwmenov**; pluperfect 3 person singular **teqemel iwto** (^{<1075>} Matthew 7:25; ^{<1068>} Luke 6:48 R G; without augment cf. Winer's Grammar, sec. 12, 9; (Buttmann, 33 (29); Tdf. Proleg., p. 121)); the Septuagint for **dsge** (from Xenophon down); "to lay the foundation, to found": properly, **thn ghn**, ^{<3010>} Hebrews 1:10 (^{<3910>} Psalm 101:26 (^{<3925>} Psalm 102:26) ^{<1089>} Proverbs 3:19; ^{<3813>} Isaiah 48:13, others); **ti epi ti**, ^{<1075>} Matthew 7:25; ^{<1068>} Luke 6:48. metaphorically, (Diodorus 11, 68; 15, 1) "to make stable, establish" (A.V. "ground"): of the soul (1 aorist optative 3 person singular) ^{<1050>} 1 Peter 5:10 (Rec.; but T, Tr marginal reading in brackets, the future); passive, ^{<1017>} Ephesians 3:17 (18); ^{<5023>} Colossians 1:23.*

{2312} qeodidaktov, qeodidakton (Qeov and didaktov), "taught of God": ^{<3040>} 1 Thessalonians 4:9. ((the Epistle of Barnabas 21, 6 (cf. Harnack's note)); ecclesiastical writings.)*

qeol ogov, qeol ogou, oJ(Qeov and legw), in Greek writings (from Aristotle on) "one who speaks (treats) of the gods and divine things, versed in sacred science"; (Grossmann, Quaestiones Philoneae, i., p. 8, shows that the word is used also by Philo, especially of Moses (cf. de praem. et poen. sec. 9)). This title is given to John in the inscription of the Apocalypse, according to the Rec. text, apparently as "the publisher and interpreter of divine oracles," just as Lucian styles the same person **qeol ogov** in Alex. 19 that he calls **profhthv** in c. 22. The common opinion is that John was called **qeol ogov** in the same sense in which the term was used of Gregory of Nazianzus, viz. because he taught the **qeothv** of the **logov**. But then the wonder is, why the copyists did not prefer to apply the epithet to him in the title of the Gospel.*

{2313} qeomacew, qeomacw; (qeomacov); "to fight against God": ^{<4219>} Acts 23:9 Rec. (Euripides, Xenophon, Diodorus, others; 2 Macc. 7:19.)*

{2314} qeomacov, qeomacou, oJ(Qeov and macomai), "fighting against God, resisting God": ^{<4159>} Acts 5:39. (Symm, ^{<3315>} Job 26:5; ^{<1018>} Proverbs 9:18; 21:16; Heracl. Pont. alleg. Homer. 1; Lucian, Jup. tr. 45.)*

{2315} qeopneustov, qeopneuston (Qeov and pnw), "inspired by God": **grafh**, i.e. the contents of Scripture, ^{<5116>} 2 Timothy 3:16 (see **pav**, I. 1 c.); **sofih** (pseudo-) Phocyl. 121; **oneiroi**, Plutarch, de plac. phil. 5,

2, 3, p. 904 f.; (Sibylline Oracles 5, 406 (cf. 308); Nonnus, paraphr. ev. Ioan. 1, 99). (**empneustov** also is used passively, but **apneustov**, **eupneustov**, **puripneustov** (**dusdiapneustov**), actively (and **dusanapneustov**; apparently either active or passive; cf. Winer's Grammar, 96 (92) note).)*

{2316} Qeov, Qeou, oJ and **hJ** vocative **Qh**, once in the N.T., ^{<41746>} Matthew 27:46; besides in ^{<41834>} Deuteronomy 3:24; ^{<417638>} Judges 16:28; 21:3; (^{<41725-2>} Samuel 7:25; ^{<23830>} Isaiah 38:20); Sir. 23:4; Sap. 9:1; 3 Macc. 6:3; 4 Macc. 6:27; Act. Thom. 44f, 57; Eus. h. e. 2, 23, 16; (5, 20, 7; vit. Const. 2, 55, 1. 59); cf. Winer's Grammar, sec. 8, 2 c.; (Buttmann, 12 (11)); ((on the eight or more proposed derivations see Vanicek, p. 386, who follows Curtius, (after Döderlein), p. 513ff in connecting it with a root meaning to supplicate, implore; hence, "the implored"; per contra cf. Max Müller, Chips etc. 4:227f; Liddell and Scott, under the word, at the end)); (from Homer down); the Septuagint for **I aαpyhι a'** and **hwβyι** "a god, a goddess";

1. a general appellation of "deities or divinities": ^{<43816>} Acts 28:6; ^{<41814>} 1 Corinthians 8:4; ^{<3104>} 2 Thessalonians 2:4; once **hJQeov**, ^{<44957>} Acts 19:37 G L T Tr WH; **Qeou fwnh kai ouk anqrwpou**, ^{<44122>} Acts 12:22; **anqrwpou wn poieiv seauton Qeon**, ^{<5103>} John 10:33; plural, of the gods of the Gentiles: ^{<44411>} Acts 14:11; 19:26; **I legomenoi qeoi**, ^{<41816>} 1 Corinthians 8:5a; **oJ fusei mh ontev qeoi**, ^{<41048>} Galatians 4:8; **tou Qeou Refan** (which see), ^{<41746>} Acts 7:43; of angels: **eisi qeoi polloi**, ^{<41816>} 1 Corinthians 8:5b (on which cf. Philo de somn. i. sec. 39 **oJmen al hqeia Qeov eiv estin, oJ den katacrhsei I legomenoi pl eiouv**). (On the use of the singular **Qeov** (and Latin *deus*) as a generic term by (later) heathen writers, see Norton, Genuineness of the Gospels, 2nd edition iii. addit. note D; cf. Dr. Ezra Abbot in Chris. Exam. for Nov. 1848, p. 389ff; Huidekoper, Judaism at Rome, chapter i. sec. ii.; see Bib. Sacr. for July 1856, p. 666f, and for addit. examples Nagelsbach, Homer. Theol., p. 129; also his Nachhomerische Theol., p. 139f; Stephanus' Thesaurus, under the word; and references (by Prof. Abbot) in the Journal of the Society for Biblical Literature and Exegesis, i., p. 120 note.)

2. Whether Christ is called God must be determined from ^{<41001>} John 1:1; 20:28; ^{<41613>} 1 John 5:20; ^{<41005>} Romans 9:5; ^{<41623>} Titus 2:13; ^{<41008>} Hebrews 1:8f, etc.; the matter is still in dispute among theologians cf. Grimm, Institutio theologiae dogmaticae, edition 2, p. 228ff (and the discussion (on

<4015>Romans 9:5) by Professors Dwight and Abbot in the Journal of the Society for Biblical Literature, etc. as above, especially, pp. 42ff, 113ff).

3. spoken of “the only and true” God: with the article, <4010>Matthew 3:9; <4139>Mark 13:19; <4023>Luke 2:13; <4021>Acts 2:11, and very often; with prepositions: **ek tou Qeou**, <4082>John 8:42,47 and often in John’s writings; **uþo tou Qeou** <4013>Luke 1:26 (T Tr WH **apo**); <4016>Acts 26:6; **para tou Qeou**, <4080>John 8:40; 9:16 (L T Tr WH here omit the article); **para tw Qeou**, <4023>Romans 2:13 (Tr text omits, and L WH Tr marginal reading brackets the article); 9:14; **en tw Qeou**, <5018>Colossians 3:3; **epi tw Qeou**, <4047>Luke 1:47; **eiv ton Qeou**, <4045>Acts 24:15 (Tdf. **prov**); **epi ton Qeou**, <4159>Acts 15:19; 26:18,20; **prov ton Qeou**, <4002>John 1:2; Acts 24:(15 Tdf.),16, and many other examples without the article: <4064>Matthew 6:24; <4082>Luke 3:2; 20:38; <4088>Romans 8:8,33; <4021>2 Corinthians 1:21; 5:19; 6:7; <4016>1 Thessalonians 2:5, etc.; with prepositions: **apo Qeou**, <4082>John 3:2; 16:30; <4030>Romans 13:1 (L T Tr WH **uþo**) **para Qeou**, <4006>John 1:6; **ek Qeou**, <4059>Acts 5:39; <4081>2 Corinthians 5:1; <4010>Philippians 3:9; **para Qeou**, <4006>2 Thessalonians 1:6; <4014>1 Peter 2:4; **kata Qeou**, <4087>Romans 8:27; <4002>2 Corinthians 7:9f; cf. Winer’s Grammar, sec. 19, under the word **oJ Qeou tinov** (genitive of person), “the (guardian) God of anyone,” blessing and protecting him: <4022>Matthew 22:32; <4123>Mark 12:26f (<4123>Mark 12:29 WH marginal reading (see below)); <4087>Luke 20:37; <4017>John 20:17; <4083>Acts 3:13; 13:17; <4066>2 Corinthians 6:16; <4016>Hebrews 11:16; <4023>Revelation 21:3 (without **oJ** but G T Tr WH text omit the phrase); **oJ Qeou mou**, equivalent to **ouh eimi, wJkai Iatreuw** (<4023>Acts 27:23): <4008>Romans 1:8; <4004>1 Corinthians 1:4 (Tr marginal reading brackets the genitive); <4021>2 Corinthians 12:21; <4008>Philippians 1:3; 4:19; <4004>Philemon 1:4; **kuriov oJQeou sou, hōwn, uōwn, autwn** (in imit. of Hebrew **hwōy] ūyh] ; hwōy]wnyhēa’; hwōy]jkyhēa’; hwōy]jhyhēa’**): <4007>Matthew 4:7; 22:37; <4123>Mark 12:29 (see above); <4008>Luke 4:8,12; 10:27; <4023>Acts 2:39; cf. Thilo, Cod. apocr. Nov. Test., p. 169; (and Lightfoot as quoted under the word **kuriov**, c. [a.] at the beginning); **oJQeou kai pathr tou kuriou hōwn Ihsou Cristou**: <4016>Romans 15:6; <4008>2 Corinthians 1:3; 11:31 (L T Tr WH omit **hōwn** and **Cristou**); <4008>Ephesians 1:3; <4008>Colossians 1:3 (L WH omit **kai**); <4008>1 Peter 1:3; in which combination of words the genitive depends on **oJQeou** as well as on **pathr**, cf. Fritzsche on Romans, iii., p. 232f; (Oltamare on Romans, the passage cited; Lightfoot on <4004>Galatians 1:4; but some would restrict it to the latter; cf. e.g. Meyer on Romans, the passage cited; also on Ephesians, the

passage cited; Ellicott on Galatians, the passage cited; also, Ephesians, the passage cited); **oQeov tou kuriou hōwn Ihsou Cristou**, ^{<4017>}Ephesians 1:17; **oQeov kai pathr hōwn**, ^{<8004>}Galatians 1:4; ^{<5040>}Philippians 4:20; ^{<5003>}1 Thessalonians 1:3; 3:11, 13; **Qeov o.pathr**, ^{<4086>}1 Corinthians 8:6; **oJ Qeov kai pathr**, ^{<6153>}1 Corinthians 15:24; ^{<4050>}Ephesians 5:20; ^{<5002>}James 1:27; 3:9 (Rec.; others **kuriouv kai pathr**); **apo Qeou patrov hōwn**, ^{<6002>}Romans 1:7; ^{<4003>}1 Corinthians 1:3; ^{<4002>}2 Corinthians 1:2; ^{<4002>}Ephesians 1:2; ^{<5002>}Philippians 1:2; ^{<5002>}Colossians 1:2; ^{<5002>}2 Thessalonians 1:2; ^{<5002>}1 Timothy 1:2 (Rec., others omit **hōwn**); ^{<5003>}Philemon 1:3; (**oJQeov pathr**, ^{<5017>}Colossians 3:17 L T Tr WH (cf. Lightfoot at the passage); elsewhere without the article as) **Qeou patrov** (in which phrase the two words have blended as it were into one, equivalent to a proper name, German *Gottvater* (A.V. “God the Father”)): ^{<5121>}Philippians 2:11; ^{<4002>}1 Peter 1:2; **apo Qeou patrov**, ^{<8003>}Galatians 1:3; ^{<4053>}Ephesians 6:23; ^{<5002>}2 Timothy 1:2; ^{<5004>}Titus 1:4; **para Qeou patrov**, ^{<6017>}2 Peter 1:17; 2 John 3; cf. Wieseler, commentary üb. d. Brief a. d. Galat., p. 10ff **oJQeov** with the genitive of the thing of which God is the author (cf. Winer’s Grammar, sec. 30, 1): **thv upomonhv kai thv paraki hsewv**, ^{<6155>}Romans 15:5; **thv epl idov**, Rom 15:13; **thv eirhnhv**, ^{<6153>}Romans 15:33; ^{<5123>}1 Thessalonians 5:23; **thv paraki hsewv**, ^{<4003>}2 Corinthians 1:3. **ta tou Qeou**, “the things of God,” *i.e.*

[a.] his counsels, ^{<4001>}1 Corinthians 2:1 L

[b.] his interests, ^{<4163>}Matthew 16:23; ^{<4083>}Mark 8:33.

[g.] things due to God,

^{<4022>}Matthew 22:21; ^{<4127>}Mark 12:17; ^{<4215>}Luke 20:25. **ta prov ton Qeon**, things respecting, pertaining to, God — contextually equivalent to the sacrificial business of the priest, ^{<6157>}Romans 15:17; ^{<5217>}Hebrews 2:17; 5:1; cf. Xenophon, rep. Lac. 13, 11; Fritzsche on Romans, iii., p. 262f Nom. **oJ Qeov** for the vocative: ^{<4154>}Mark 15:34; ^{<4281>}Luke 18:11,13; ^{<6103>}John 20:28; ^{<4024>}Acts 4:24 (R G; ^{<5003>}Hebrews 1:8 ?); 10:7; cf. Winer’s Grammar, sec. 29, 2; (Buttmann, 140 (123)). **tw Qew**, God being judge (cf. Winer’s Grammar, sec. 31, 4 a.; 248 (232f); Buttmann, sec. 133, 14): after **dunatov**, ^{<4700>}2 Corinthians 10:4; after **asteiov**, ^{<4023>}Acts 7:20 (after **amemptov**, Sap. 10:5; after **megav**, ^{<3113>}Jonah 3:3; see **asteiov**, 2). For the expressions **anqrwpon Qeou**, **dunamiv Qeou**, **uōv Qeou**, etc., **Qeov thv**

el pidov etc., **o.zwn Qeov** etc., see under **anqrwpov** 6, **dunamiv** a., **uJov tou Qeou**, **el piv** 2, **zaw** I. 1, etc.

4. Qeov is used of “whatever can in any respect be likened to God, or resembles him in any way”: Hebraistically, equivalent to “God’s representative or vicegerent,” of magistrates and judges, ^{<810>}John 10:34f after ^{<810>}Psalm 81:6 (^{<810>}Psalm 82:6) (of the wise man, Philo de mut. nom. sec. 22; quod omn. prob. book sec. 7; (**oJsofov legetai Qeov tou afronov ... Qeov prov fantasian kai dokhsin**, quod det. pot. insid. sec. 44); **pathr kai mhthr emfaneiv eisi qeoi, mimoumenoi ton agennhton en tw zowpl astein**, de decal. sec. 23; **wnomasqh** (*i.e.* Moses) **oJou tou eqnouv Qeov kai basil euv**, de vita Moys. i. sec. 28; (de migr. Abr. sec. 15; de alleg. leg. i. sec. 13)); of the devil, **oQeov tou aiwnov toutou** (see **aiwn**, 3), ^{<800>}2 Corinthians 4:4; the person or thing to which one is wholly devoted, for which alone he lives, *e.g.* **hkoilia**, ^{<800>}Philippians 3:19.

{2317} qeosebeia, qeosebeia, hJqeosebiv, “reverence toward God, godliness”: ^{<810>}1 Timothy 2:10. (Xenophon, an. 2, 6, 26; Plato, epin., p. 985 d.; the Septuagint ^{<810>}Genesis 20:11; ^{<800>}Job 28:28; Baruch 5:4; Sir. 1:25 (22); 4 Macc. 1:9 (Fritzsche); 7:6, 72 (variant).)*

{2318} qeosebiv, qeosebev (Qeov and sebomai), “worshipping God, pious”: ^{<800>}John 9:31. (the Septuagint; Sophocles, Euripides, Aristophanes, Xenophon, Plato, others; (cf. Trench, sec. xlviiii).)*

{2319} qeostughv, qeostugev (Qeov and stugev; cf. geomishv, geomushv, and the substantive, **qeostugia**, omitted in the lexamples, Clement of Rome, 1 Corinthians 35, 5), “hateful to God, exceptionally impious and wicked”; (Vulgate *deo odibilis*): ^{<800>}Romans 1:30 (Euripides, Troad. 1213 and Cyclop. 396, 602; joined with **adikoi** in Clement, hom. 1, 12, where just before occurs **oJ Qeon misountev**). Cf. the full discussion of the word by Fritzsche, Commentary on Romans, i., p. 84ff; (and see Winer’s Grammar, 53f (53)).*

{2320} qeothv, qeothtov, hJ(deitas, Tertullian, Augustine (de 104: Dei 7, 1)), “deity” *i.e.* the state of being God, “Godhead”: ^{<800>}Colossians 2:9. (Lucian, Icar. 9; Plutarch, de defect. orac. 10, p. 415 c.)*

(Synonyms: **qeothv, qeiothv: qeothv** “deity” differs from **qeiothv** “divinity,” as essence differs from quality or attribute; cf. Trench, sec. ii.;

Lightfoot or Meyer on Colossians, the passage cited; Fritzsche on ^{<400>}Romans 1:20.)

{2321} **Qeofilov, Qeofilou (Qeov and filov)**, “Theophilus,” a Christian to whom Luke inscribed his Gospel and Acts of the Apostles: ^{<400>}Luke 1:3; ^{<400>}Acts 1:1. The conjectures concerning his family, rank, nationality, are reviewed by (among others) Winer’s RWB, under the word; Bleek on ^{<400>}Luke 1:3; (B. D., under the word); see also under **kratistov**.*

{2322} **qerapeia, qerapeiav, h(qerapeuw)**;

1. “service,” rendered by anyone to another.
2. special medical service, “curing, healing”: ^{<401>}Luke 9:11; ^{<620>}Revelation 22:2, ((Hippocrates), Plato, Isocrates, Polybius).
3. by metonymy, “household,” *i.e.* “body of attendants, servants, domestics”: ^{<404>}Matthew 24:45 R G; ^{<402>}Luke 12:42 (and often so in Greek writings; cf. Lob. ad Phryn., p. 469; for **μυδβ[]** ^{<456>}Genesis 45:16).*

{2323} **qerapeuw**; imperfect **eqerapeuon**; future **qerpeusw**; 1 aorist **eqerapeusa**; passive, present **qerapeuomai**; imperfect **eqerapeuomhn**; perfect participle **teqerapeumenov**; 1 aorist **eqerapeuqh**; (**qeray**, equivalent to **qerapwn**); from Homer down;

1. “to serve, do service”: **tina**, to one; passive, **qerapeuetai upo tinov**, ^{<475>}Acts 17:25.
2. “to heal, cure, restore to health”: ^{<420>}Matthew 12:10; ^{<405>}Mark 6:5; ^{<407>}Luke 6:7; 9:6; 13:14; 14:3; **tina**, ^{<404>}Matthew 4:24; 8:7,16, etc.; ^{<403>}Mark 1:34; 3:10; ^{<402>}Luke 4:23; 10:9; passive, ^{<450>}John 5:10; ^{<404>}Acts 4:14; 5:16, etc.; **tina apo tinov**, to cure one of any disease, ^{<472>}Luke 7:21; passive, ^{<455>}Luke 5:15; 8:2; **qerapeuein nosouv, mal akian**: ^{<402>}Matthew 4:23; 9:35; 10:1; ^{<405>}Mark 3:15 (R G L, Tr marginal reading in brackets); ^{<400>}Luke 9:1; a wound, passive, ^{<633>}Revelation 13:3,12.

{2324} **qerapwn, qerapontov, o[]**(perhaps from a root “to hold, have about one”; cf. English “retainer”; Vanicek, p. 396; from Homer down), the Septuagint for **db[]**, “an attendant, servant”: of God, spoken of Moses discharging the duties committed to him by God, ^{<805>}Hebrews 3:5 as in

<0127>Numbers 12:7f; <0102>Joshua 1:2; 8:31,33 (<0104>Joshua 9:4,6); Sap. 10:16. (Synonym: see **diakonov**.)*

{2325} qerizw; future **qerisw** (Buttmann, 37 (32), cf. WH's Appendix, p. 163f); 1 aorist **eqerisa**; 1 aorist passive **eqerisqhn**; (**qerov**); the Septuagint for **ῥαπ** (from Aeschylus, Herodotus down); "to reap, harvest"; a. properly: <0165>Matthew 6:26; <0124>Luke 12:24; <0104>James 5:4; (figuratively, <0165>John 4:36 (twice)). b. in proverbial expressions about sowing and reaping: **al lov ... oqerizwn**, one does the work, another gets the reward, <0165>John 4:37f (where the meaning is 'ye hereafter, in winning over a far greater number of the Samaritans to the kingdom of God, will enjoy the fruits of the work which I have now commenced among them' (others do not restrict the reference to converted Samaritans)); **qerizwn oþou ouk espeirav**, unjustly appropriating to thyself the fruits of others' labor, <0124>Matthew 25:24,26; <0121>Luke 19:21f; **oþan ... qerisei**, as a man has acted (on earth) so (hereafter by God) will he be requited, either with reward or penalty (his deeds will determine his doom), <0107>Galatians 6:7 (a proverb: ut sententem feceris, ita metes, Cicero, de orat. 2, 65; (**su de tauta aiscrw men espeirav kakw de eqerisav**, Aristotle, rhet. 3, 3, 4; cf. Plato, Phaedr. 260 d.; see Meyer on Galatians, the passage cited)); **ti**, to receive a thing by way of reward or punishment: **ta sarkika**, <0101>1 Corinthians 9:11; **fqoran, zwhn aiwnion**, <0108>Galatians 6:8, (**speirein purouv, qerizein akanqav**, <0123>Jeremiah 12:13; **ospeirwn faul a qerisei kaka**, <0128>Proverbs 22:8; **ean speirhte kaka, pasan tarachn kai ql iyin qerisete**, Test xii. Patr., p. 576 (*i.e.* test. Levi sec. 13)); absolutely: of the reward of well-doing, <0109>Galatians 6:9; <0106>2 Corinthians 9:6. c. As the crops are cut down with the sickle, **qerizein**, is figuratively used for "to destroy, cut off": <0145>Revelation 14:15; with the addition of **thn ghn**, to remove the wicked inhabitants of the earth and deliver them up to destruction, <0146>Revelation 14:16 (**thn Asian**, Plutarch, reg. et. imper. apophthegm. (Antig. 1), p. 182 a.).*

{2326} qerismov, qerismou, o(qerizw), "harvest": equivalent to the act of reaping, <0165>John 4:35; figuratively, of the gathering of men into the kingdom of God, *ibid.* equivalent to the time of reaping, *i.e.* figuratively, the time of final judgment, when the righteous are gathered into the kingdom of God and the wicked are delivered up to destruction, <0133>Matthew 13:30,39; <0109>Mark 4:29. equivalent to the crop to be reaped, *i.e.* figuratively, a multitude of men to be taught how to obtain salvation,

<1057>Matthew 9:37f; <2102>Luke 10:2; **exhranqh oqerismov**, the crops are ripe for the harvest, *i.e.* the time is come to destroy the wicked, <6445>Revelation 14:15. (the Septuagint for **ryxq̄**; rare in Greek writings, as Xenophon, oec. 18, 3; Polybius 5, 95, 5.)

{2327} qeristhv, qeristou, oqerizw, “a reaper”: <4033>Matthew 13:30,39. (Bel and the Dragon, 33; Xenophon, Demosthenes, Aristotle, Plutarch, others.)*

{2328} qermainw: middle, present **qermainomai**; imperfect **eqermainomhn**; (**qermov**); from Homer down; “to make warm, to heat”; middle “to warm oneself”: <4154>Mark 14:54,67; <6183>John 18:18,25; <5026>James 2:16.*

{2329} qermh (and **qerma**; cf. Lob. ad Phryn., p. 331 (Rutherford, New Phryn., p. 414)), **qermhv, hJ** “heat”: <4283>Acts 28:3. (<21041>Ecclesiastes 4:11; <8167>Job 6:17; <9187>Psalm 18:7 (<9187>Psalm 19:7); Thucydides, Plato, Menander, others.)*

{2330} qerov, qerouv, to (qerw to heat), “summer”: <4062>Matthew 24:32; <4153>Mark 13:28; <4213>Luke 21:30. (From Homer down; Hebrew **xyq̄e** <1068>Proverbs 6:8 <1062>Genesis 8:22.)*

{2331} Qessal onikeuv, Qessal onikewv, oJ “a Thessalonian”: <4104>Acts 20:4; 27:2; <5001>1 Thessalonians 1:1; <5002>2 Thessalonians 1:1.*

{2332} Qessal onikh, Qessal onikhv, hJ “Thessalonica” (now Saloniki), a celebrated and populous city, situated on the Thermaic Gulf, the capital of the second ((there were four; cf. Livy 45:29)) division of Macedonia and the residence of a Roman governor and quaestor. It was anciently called Therme, but was rebuilt by Cassander, the son of Antipater, and called by its new name (which first appears in Polybius 23, 4, 4) in honor of his wife Thessalonica, the sister of Alexander the Great; cf. Strabo 7, 330. Here Paul the apostle founded a Christian church: <4170>Acts 17:1,11,13; <5046>Philippians 4:16; <5040>2 Timothy 4:10. (BB. DD. under the word; Lewin, St. Paul, i., 225ff.)*

{2333} Qeudav (probably contracted from **qeodwrov**, Winer’s Grammar, 103 (97); especially Lightfoot on <5045>Colossians 4:15; on its inflection cf. Buttman, 20 (18)), **oJ** “Theudas,” an impostor who

instigated a rebellion which came to a wretched end in the time of Augustus: ^{<415>}Acts 5:36. Josephus (Antiquities, 20, 5, 1) makes mention of one Theudas, a magician, who came into notice by pretending that he was a prophet and was destroyed when Cuspius Fadus governed Judaea in the time of Claudius. Accordingly, many interpreters hold that there were two insurgents by the name of Theudas; while others, with far greater probability, suppose that the mention of Theudas is ascribed to Gamaliel by an anachronism on the part of Luke. On the different opinions of others cf. Meyer on Acts, the passage cited; Winer's RWB, under the word; Keim in Schenkel see 510f; (especially Hackett in B. D., under the word).*

{2334} **qewrew**, **qewrw**; imperfect **eqewroun**; (future **qewrhsw**, ^{<303>}John 7:3 T Tr WH); 1 aorist **qewrhsa**; (**qewrov** a spectator, and this from **qeaomai**, which see (cf. Vanicek, p. 407; Liddell and Scott, under the word; Allen in the American Journ. of Philol. i., p. 131f)); (from Aeschylus and Herodotus down); the Septuagint for **har**; and Chaldean **hzj** ;

1. “to he a spectator, look at, behold,” German *schauen* (the **qewroi** were men who attended the games or the sacrifices as public deputies; cf. Grimm on 2 Macc. 4:19); absolutely: ^{<125>}Matthew 27:55; ^{<150>}Mark 15:40; ^{<235>}Luke 23:35; followed by indirect discourse, ^{<124>}Mark 12:41; 15:47; used especially of persons and things looked upon as in some respect noteworthy: **tina**, ^{<360>}John 6:40; 16:10,16ff,19; ^{<416>}Acts 3:16; 25:24; ^{<611>}Revelation 11:11f; **oqewrwn ton uJon qewrei ton patera**, the majesty of the Father resplendent in the Son, ^{<525>}John 12:45; **tina** with participle (Buttmann, 301 (258): ^{<155>}Mark 5:15); ^{<208>}Luke 10:18; ^{<359>}John 6:19; (10:12); 20:12,14; (^{<317>}1 John 3:17); **ti**, ^{<149>}Luke 14:29; 21:6; 23:48; ^{<403>}Acts 4:13; **ta shmeia**, ^{<123>}John 2:23; 6:2 L Tr WH; ^{<483>}Acts 8:13, (**qaumasta terata**, Sap. 19:8); **ta erga tou Cristou**, ^{<303>}John 7:3; **ti** with participle, ^{<316>}John 20:6; ^{<156>}Acts 7:56; 10:11; followed by **oji**, ^{<425>}Acts 19:26; “to view attentively, take a view of, survey”: **ti**, ^{<181>}Matthew 28:1; “to view mentally, consider”: followed by *orat. obliq.*, ^{<304>}Hebrews 7:4.

2. “to see”; *i.e.*

a. “to perceive with the eyes”: **pneuma**, ^{<257>}Luke 24:37; **tina** with a participle, ^{<23>}Luke 24:39; **tina**, **oji**, ^{<303>}John 9:8; **to proswpon tinov** (after the Hebrew; see **proswpon**, 1 a.), equivalent to to enjoy the

presence of one, have contact with him, ^{<4078>}Acts 20:38; **ouketi qewrein tina**, used of one from whose sight a person has been withdrawn, ^{<6149>}John 14:19; **ou qewrei oKosmov to pneuma**, *i.e.* so to speak, has no eyes with which it can see the Spirit; he cannot render himself visible to it, cannot give it his presence and power, ^{<6147>}John 14:17.

b. “to discern, descry”: **ti**, ^{<4058>}Mark 5:38; **tina**, ^{<4081>}Mark 3:11; ^{<4097>}Acts 9:7.

c. “to ascertain, find out, by seeing”: **tina** with a predicate accusative, ^{<4172>}Acts 17:22; **ti** with participle, ^{<4176>}Acts 17:16; 28:6; **oji**, ^{<4164>}Mark 16:4; ^{<6049>}John 4:19; 12:19; ^{<4195>}Acts 19:26; 27:10; followed by indirect discourse, ^{<4211>}Acts 21:20; Hebraistically (see **eidw**, I. 5) equivalent to “to get knowledge of”: ^{<6162>}John 6:62 (**ton uJon tou anqrwpou anabainonta** “the Son of Man” by death “ascending”; cf. Lücke, Meyer (yet cf. Weiss in the 6te Aufl.), Baumg.-Crusius, in the place cited); **ton qanaton** *i.e.* to die, ^{<6185>}John 8:51; and on the other hand, **thn doxan tou Cristou**, to be a partaker of the glory, *i.e.* the blessed condition in heaven, which Christ enjoys, ^{<6174>}John 17:24, cf. ^{<6172>}John 17:22. (Compare: **anaqewrew**, **paraqewrew**.)*

(Synonyms: **qewrein**, **qeasqai**, **oJan**, **skopein**: **qewrein** is used primarily not of an indifferent spectator, but of one who looks at a thing with interest and for a purpose; **qewrein** would be used of a general officially reviewing or inspecting an army, **qeasqai** of a lay spectator looking at the parade. **qewrein** as denoting the careful observation of details can even be contrasted with **oJan** in so far as the latter denotes only perception in the general; so used **qewrein** quite coincides with **skopein** Schmidt 1:11; see also Green, ‘Critical Note’ on ^{<4078>}Matthew 7:3. Cf. under the words, **oJaw**, **skopew**.)

{2335} **qewria**, **qewriav**, **hJqewrov**, on which see **qewrew** at the beginning); from (Aeschylus), Herodotus down;

1. “a viewing, beholding”.

2. “that which is viewed; a spectacle, sight”: ^{<4238>}Luke 23:48 (3 Macc. 5:24).*

{2336} **qhkh**, **qhkhv**, **hJtiqhmi**); from (Aeschylus), Herodotus down; “that in which a thing is put or laid away, a receptacle, repository, chest,

box”: used of the sheath of a sword, ^{<3181>}John 18:11; Josephus, Antiquities 7, 11, 7; Pollux 10 (31) 144.*

{2337} qhl azw; 1 aorist **eqhl asa**; (**qhl h** a breast (cf. Peile, Etym., p. 124f));

1. transitive, “to give the breast, give suck, to suckle”: ^{<4149>}Matthew 24:19; ^{<4137>}Mark 13:17; ^{<4223>}Luke 21:23 (Lysias, Aristotle, others; the Septuagint for **qynjh**); **mastoi eqhl asan**, ^{<4239>}Luke 23:29 R G.

2. intransitive, “to suck”: ^{<4216>}Matthew 21:16 (Aristotle, Plato, Lucian, others; the Septuagint for **qny**); **mastouv**, ^{<4117>}Luke 11:27; ^{<3882>}Job 3:12; ^{<2181>}Song of Solomon 8:1; ^{<2126>}Joel 2:16; Theocritus, 3:16.*

{2338} qhl uv, qhl eia, qhl u (cf. **qhl azw**, at the beginning), “of the female sex”; **h,qhleia**, a substantive, “a woman, a female”: ^{<5125>}Romans 1:26f; also **to qhl u**, ^{<4394>}Matthew 19:4; ^{<4106>}Mark 10:6; ^{<4038>}Galatians 3:28. (^{<0027>}Genesis 1:27; 7:2; ^{<1016>}Exodus 1:16, euc.; in Greek writings from Homer down.)*

{2339} qhra (Latin *fera*; perhaps from root to run, spring, prey, Vanicek, p. 415; cf. Curtius, sec. 314), **qhrav, h,j** from Homer down; “a hunting of wild beasts” to destroy them; hence, figuratively, of preparing destruction for men (A.V. “a trap”), ^{<5109>}Romans 11:9, on which cf. Fritzsche.*

{2340} qhreuw: 1 aorist infinitive **qhreusai**; (from **qhra**, as **agreuw** from **agra** (cf. Schmidt, chapter 72, 3)); from Homer down; “to go a hunting, to hunt, to catch in hunting”; metaphorically, “to lay wait for, strive to ensnare; to catch artfully”: **ti ek stomatov tinov**, ^{<4154>}Luke 11:54.*

{2341} qhriomacew, qhriomacw: 1 aorist **eqhriomachsa**; (**qhriomacov**); “to fight with wild beasts” (Diodorus 3, 43, 7; Artemidorus Daldianus, oneir. 2, 54; 5, 49); **ei eqhriomachsa en Efesw**, ^{<5132>}1 Corinthians 15:32 — these words some take literally, supposing that Paul was condemned to fight with wild beasts; others explain them tropically of a fierce contest with brutal and ferocious men (so **qhriomacein** in Ignatius ad Romans 5 (etc.); **oJoiv qhriov macomeqa** says Pompey, in the Appendix, bell. 104:2,61; see **qhriov**). The former opinion encounters the objection that Paul would not have omitted this most terrible of all perils from the catalog in ^{<4712>}2 Corinthians 11:23ff*

{2342} qhrion, qhriou, to (diminutive of **qhr**; hence, “a little beast, little animal”; Plato, *Theact.*, p. 171 e.; of bees, Theocritus, 19, 6; but in usage it had almost always the force of its primitive; the later diminutive is **qhridion** (cf. Epictetus diss. 2, 9, 6)); (from Homer down); the Septuagint for **hYj and hmhBj** “an animal; a wild animal, wild beast, beast”: properly, ^{<4013>}Mark 1:13; ^{<4102>}Acts 10:12 Rec.; 11:6; 28:4f; ^{<8121>}Hebrews 12:20; (^{<3077>}James 3:7); ^{<6088>}Revelation 6:8; in ^{<6107>}Revelation 11:7 and Revelation 13—20, under the figurative of a ‘beast’ is depicted Antichrist, both his person and his kingdom and power (see **anticristov**); metaphorically, a brutal, bestial man, savage, ferocious, ^{<3012>}Titus 1:12 (colloquial, ‘ugly dogs’) (so in Aristophanes eqq. 273; Plutarch, 439; nub. 184; (cf. Schmidt, chapter 70, 2; apparently never with allusion to the stupidity of beasts); still other examples are given by Kypke, *Observations*, ii., p. 379; **qhria anqrwpomorfa**, Ignatius Smyrn. 4, cf. ad Ephes. 7). (Synonym: see **zown**.)*

{2343} qhsaurizw; 1 aorist **eqhsaurisa**; perfect passive participle **teqhsaurismenov**; (**qhsaurov**); from Herodotus down; “to gather and lay up, to heap up, store up”: to accumulate riches, ^{<3088>}James 5:3; **tini**, ^{<2121>}Luke 12:21; ^{<4124>}2 Corinthians 12:14; **ti**, ^{<4162>}1 Corinthians 16:2; **qhsaurov eautw**, ^{<4169>}Matthew 6:19f; equivalent to “to keep in store, store up, reserve”: passive ^{<6077>}2 Peter 3:7; metaphorically, so to live from day to day as to increase either the bitterness or the happiness of one’s consequent lot: **orghn eautw**, ^{<6105>}Romans 2:5; **kaka**, ^{<3018>}Proverbs 1:18; **zwhn**, Psalms of Solomon 9, 9 (**eutucian**, Appendix, Samn. 4, 3 (*i.e.* vol. i., p. 23, 31 edition, Bekker); **teqhsaurismenov kata tinov fgonov**, Diodorus 20, 36). (Compare: **apoqhsaurizw**.)*

{2344} qhsaurov, qhsaurou, oJ (from **QEW (tiqhmi)** with the paragog. term. **qhsaurov**); the Septuagint often for **rxwB**; Latin *thesaurus*; *i.e.*

1. “the place in which goods and precious things are collected and laid up”;

a. “a casket, coffer, or other receptacle, in which valuables are kept”: ^{<4021>}Matthew 2:11.

b. “a treasury” (Herodotus, Euripides, Plato, Aristotle, Diodorus, Plutarch, Herodian; 1 Macc. 3:29).

c. “storehouse, repository, magazine” (^{<432>}Nehemiah 13:12; ^{<682>}Deuteronomy 28:12, etc.; Appendix, Pun. 88, 95); ^{<132>}Matthew 13:52 (cf. **pal aiov**, 1); metaphorically, of the soul, as the repository of thoughts, feelings, purposes, etc.: (^{<125>}Matthew 12:35a G L T Tr WH, 35b); with epexegetical genitive **thv kardiav**, *ibid.* 12:35a Rec.; ^{<165>}Luke 6:45.

2. “the things laid up in a treasury; collected treasures”: ^{<169>}Matthew 6:19-21; ^{<223>}Luke 12:33f; ^{<8125>}Hebrews 11:26. **Qhsauron ecein en ouranw**, “to have treasure” laid up for themselves “in heaven,” is used of those to whom God has appointed eternal salvation: ^{<182>}Matthew 19:21; ^{<101>}Mark 10:21; ^{<182>}Luke 18:22; “something precious,” ^{<134>}Matthew 13:44; used thus of the light of the gospel, ^{<107>}2 Corinthians 4:7; with an epexegetical genitive **thv sofia v** (Xenophon, *mem.* 4, 2, 9; Plato, *Phil.*, p. 15 e.) **kai gnwsewv**, equivalent to **pasa h sofia kai gnwsiv w qhsauroi**, ^{<1018>}Colossians 2:3.*

{2345} **qigganw** (probably akin to **teicov**, fingo, fiction, etc.; Curtius, *sec.* 145): 2 aorist **eqigon**; “to touch, handle”: **mhde qighv** touch not namely, impure things, ^{<1021>}Colossians 2:21 (cf. **aptw**, 2 c.); **tinov**, ^{<8121>}Hebrews 12:20 ((Aeschylus), Xenophon, Plato, Tragg., others); like the Hebrew **[gag]** “to do violence to, injure”: **tinov**, ^{<8128>}Hebrews 11:28 (Euripides, *Iph. Aul.* 1351; **w aj bl abai autai qigganousi**, Act. Thom. *sec.* 12). (Synonym: see **aptw**, 2 c.)*

{2346} **ql ibw**; passive, present **ql ibomai**; perfect participle **teql immenov**; (allied with *flogrum*, affliction; from Homer down); “to press” (as grapes), “press hard upon”: properly, **tina** (A.V. “throng”), ^{<1019>}Mark 3:9; **odov teql immenh** “a compressed way,” *i.e.* “narrow, straitened, contracted,” ^{<1074>}Matthew 7:14; metaphorically, “to trouble, afflict, distress” (Vulgate, *tribulo*): **tina**, ^{<1006>}2 Thessalonians 1:6; passive (Vulgate *tribulor* (also *augustior*); *tribulationem patior*): ^{<1006>}2 Corinthians 1:6; 4:8; 7:5; (^{<1004>}1 Thessalonians 3:4; ^{<1007>}2 Thessalonians 1:7); ^{<1010>}1 Timothy 5:10; ^{<1017>}Hebrews 11:37. (**oj ql ibontev** for **μυρικ**; in the Septuagint) (Compare: **apoql ibw**, **sunql ibw**.)*

{2347} **ql iyiv**, or **ql iyiv** (so L Tr) (cf. Winer’s *Grammar*, *sec.* 6, 1 e.; Lipsius, *Grammat. Untersuch.*, p. 35), **ql iyeww**, **h ql ibw**, properly, “a pressing, pressing together, pressure” (Strabo, p. 52; Galen); in Biblical and ecclesiastical writings, a Greek metaphor, “oppression, affliction,

tribulation, distress, straits”; Vulgate *tribulatio*, also *pressura* (^{<4704>}2 Corinthians 1:4b; John 16:(21),33; (^{<5016>}Philippians 1:16 (17); and in ^{<5024>}Colossians 1:24 *passio*)); (the Septuagint for *hrx*; also for *rxæj bæe* etc.): ^{<4249>}Matthew 24:9; ^{<4071>}Acts 7:11; 11:19; ^{<6212>}Romans 12:12; ^{<4004>}2 Corinthians 1:4, 8; 4:17; 6:4; 7:4; 8:2; ^{<5006>}2 Thessalonians 1:6; ^{<6009>}Revelation 1:9; 2:9, 22; 7:14; joined with **stenocwria** (cf. Trench, sec. iv.), ^{<4119>}Romans 2:9; 8:35 (^{<6353>}Deuteronomy 28:53f; Isaiah (8:22); 30:6); with **anagkh**, ^{<5087>}1 Thessalonians 3:7; with **diwgmov**, ^{<1027>}Matthew 13:21; ^{<4047>}Mark 4:17; ^{<5004>}2 Thessalonians 1:4; of the afflictions of those hard pressed by siege and the calamities of war, ^{<4221>}Matthew 24:21,29; ^{<4139>}Mark 13:19,24; of the straits of want, ^{<4783>}2 Corinthians 8:13; ^{<5044>}Philippians 4:14 (here others give the word a wider reference); ^{<5027>}James 1:27; of the distress of a woman in childbirth; ^{<6162>}John 16:21. **ql iyin ecw** (equivalent to **ql ibomai**), ^{<6163>}John 16:33; ^{<4078>}1 Corinthians 7:28; ^{<6120>}Revelation 2:10; **ql iyiv epi tina ercetai**, ^{<4071>}Acts 7:11; **en ql iyei**, ^{<5006>}1 Thessalonians 1:6. plural: ^{<4470>}Acts 7:10; 14:22; 20:23; ^{<4818>}Romans 5:3; ^{<4813>}Ephesians 3:13; ^{<5083>}1 Thessalonians 3:3; ^{<5013>}Hebrews 10:33; **tou Cristou**, the afflictions which Christ had to undergo (and which, therefore, his followers must not shrink from), ^{<5024>}Colossians 1:24 (see **antanapl hrow**); **ql iyiv thv kardiav (kai sunoch)**, “anxiety, burden of heart,” ^{<4004>}2 Corinthians 2:4; **ql iyin epi ferein** (L T Tr WH **egeirein**, see **egeirw**, 4 c.) **toiv desmoiv tinov**, to increase the misery of my imprisonment by causing me anxiety, ^{<5016>}Philippians 1:16 (17).*

{2348} qnhskw: perfect **teqnhka**, infinitive **teqnanai** and L T Tr WH **teqnhkenai** (in ^{<4449>}Acts 14:19), participle **teqnhkwv**; pluperfect 3 person singular **eteqnhkei** (^{<6121>}John 11:21 Rec.); (from Homer down); the Septuagint for **tWm**; “to die”; perfect “to be dead”: ^{<4022>}Matthew 2:20; ^{<4154>}Mark 15:44; ^{<4072>}Luke 7:12 (L brackets); 8:49; ^{<6121>}John 11:21, Rec. in 39 and 41,44; ^{<6121>}John 12:1 (T WH omit; L Tr brackets); ^{<6163>}John 19:33; ^{<4449>}Acts 14:19; 25:19; metaph. of the loss of spiritual life: **zwsa teqnhke**, i.e. **kan dokh zhn tauthn thn aisqhthn zwhn, teqnhke kata pneuma** (Theoph.): ^{<5016>}1 Timothy 5:6 (Philo de secular sec. 10 **zwntev enioi teqnhkasi kai teqnhkotev zwsu**). (Compare: **apoqnhskw**, **sunapoqnhskw**.)*

{2349} qnhtov, qnhtth, qnhton (verbal adjective from **qnhskw**) (from Homer down), “liable to death, mortal”: ^{<6162>}Romans 6:12; 8:11; ^{<6153>}1

Corinthians 15:53f; <4011> 2 Corinthians 4:11; 5:4. (**qnhrov** “subject to death,” and so still living; **nekrov** actually “dead”.)*

qorubazw: (**qorubov**, which see); “to trouble, disturb” (*i.e.* **turbazw**, which see); passive present 2 person singular **qorubazh** in <2101> Luke 10:41 L T Tr WH after manuscripts a B C L etc. (Not found elsewhere (Sophocles’ Lexicon, under the word, quotes Eusebius of Alexandria (Migne, Patr. Graec. vol. 86:1), p. 444 c.))*

{2350} **qorubew**, **qorubw**: imperfect **eqoruboun**; present passive **qoruboumai**; (**qorubov**); from Herodotus down;

1. “to make a noise or uproar, be turbulent”.
2. transitive, “to disturb, throw into confusion”: **thn pol in**, to “set the city on an uproar,” <4176> Acts 17:5; passive “to be troubled in mind,” <4000> Acts 20:10 (others here adhere to the outward sense); “to wail tumultuously,” <4123> Matthew 9:23; <4169> Mark 5:39.*

{2351} **qorubov**, **qorubou**, **oJ** (akin to **qrww**, **turbh**, **trubazw** (but **turbh** etc. seem to come from another root; cf. Curtius, sec. 250)), “a noise, tumult, uproar”: of persons wailing, <4168> Mark 5:38; of a clamorous and excited multitude, <4174> Matthew 27:24; of riotous persons, <4101> Acts 20:1; 21:34; a tumult, as a breach of public order, <4165> Matthew 26:5; <4142> Mark 14:2; <4248> Acts 24:18. (In Greek writings from Pindar and Herodotus down; several times in the Septuagint.)*

{2352} **qrauw**: perfect passive participle **teqrausmenov**; from (Herodotus), Aeschylus down, “to break, break in pieces, shatter, smite through” (<4136> Exodus 15:6; <4247> Numbers 24:17, etc.; 2 Macc. 15:16): **teqrausmenoi**, broken by calamity (A.V. “bruised”), <4048> Luke 4:18 (19) from <2836> Isaiah 58:6 for **μϣχλϣr**] (Synonym: see **rhgnumi**.)*

{2353} **qremma**, **qremmatov**, **to** (**trfww**), “whatever is fed or nursed”; hence:

1. “a ward, nursling, child” (Sophocles, Euripides, Plato, others).
2. “a flock, cattle,” especially sheep and goats: <4042> John 4:12. (Xenophon, oec. 20, 23; Plato, Diodorus, Josephus, Plutarch, Lucian, Aelian, others.)*

{2354} **qrhnew**, **qrhnw**: imperfect **eqrhnoun**; future **qrhnhsw**; 1 aorist **eqrhnhsa**; (**qrhnov**, which see); from Homer down; the Septuagint for **l yl jhænēq**, etc.;

1. “to lament, to mourn”: ^{<816>}John 16:20; of the singers of dirges (to wail), ^{<1117>}Matthew 11:17; ^{<1172>}Luke 7:32.

2. “to bewail, deplore”: **tina**, ^{<1277>}Luke 23:27.*

(On **qrhnew** “to lament,” **loptomai** “to smite the breast in grief,” **lupeomai** “to be pained, saddened,” **penqew** “to mourn,” cf. Trench, sec. 65, and see **klaiw** at the end; yet note that in classic Greek **lupesqai** is the most comprehensive word, designating every species of pain of body or soul; and that **penqew** expresses a self-contained grief, never violent in its manifestations; like our English word “mourn” it is associated by usage with the death of kindred, and like it used pregnantly to suggest that event. See Schmidt, vol. ii., chapter 83.)

{2355} **qrhnov**, **qrhnou**, **o(qreomai** to cry aloud, to lament; cf. German *Thräne* ((?), rather *drönen*; Curtius, sec. 317)), “a lamentation”: ^{<1118>}Matthew 2:18 Rec. (Sept; for **hnyqi** also **yhi**] O.T. Apocrypha; Homer, Pindar, Tragg., Xenophon, Ages. 10, 3; Plato, others.)*

{2356} **qrhskeia** Tdf. **qrhskia** (see Iota) (a later word; Ionic **qrhskih** in Herodotus (2, 18. 37)), **qrhskeiav**, **h** (from **qrhskeuw**, and this from **qrhskov**, which see; hence, apparently primarily “fear of the gods”); “religious worship,” especially “external, that which consists in ceremonies”: hence, in plural **qrhskiav epitel ein muriav**, Herodotus 2, 37; **kaqistav agneiav te kai qrhskeiav kai kaqarmouv**, Dionysius Halicarnassus 2, 63; universally, “religious worship,” ^{<302>}James 1:26f; with the genitive of the object (Winer’s Grammar, 187 (176)) **twn aggel wn**, ^{<1118>}Colossians 2:18 (**twn eidwl wn**, Sap. 14:27; **twn daimonwn**, Eusebius, h. e. 6, 41, 2; **twn Qewn**, ibid. 9, 9, 14; **tou Qeou**, Herodian, 4, 8, 17 (7 edition, Bekker); often in Josephus (cf. Krebs, Observations, etc., p. 339f); Clement of Rome, 1 Corinthians 45, 7); “religious discipline, religion”: **hðetera qrhskeia**, of Judaism, ^{<4315>}Acts 26:5 (**thn emhn qrhskeian katal ipwn**, put into the mouth of God by Josephus, Antiquities 8, 11, 1; with the genitive of the subjunctive **twn loudaiwn**, 4 Macc. 5:6, 13 (12); Josephus, Antiquities 12, 5, 4; **qrhskeia kosmikh**, i.e. worthy to be embraced by all nations, “a world religion,” b. j. 4, 5, 2;

“piety,” **peri ton Oeon**, Antiquities 1, 13, 1; **kata thn emfuton qrhskeian twn barbarwn prov to basil ikon onoma**, Chariton 7, 6, p. 165, 18 edition, Reiske; of the reverence of Antiochus the Pious for the Jewish religion, Josephus, Antiquities 13, 8, 2). Cf. Grimm on 4 Macc. 5:6; (especially Trench, sec. xlviii).*

{2357} qrhskov (T WH **qrhskov**, cf. (Tdf. Proleg., p. 101); Winer’s Grammar, sec. 6, 1 e.; Lipsius, Grammat. Untersuch., p. 28), **qrhskou, oJ** “fearing or worshipping God; religious” (apparently from **trew** to tremble; hence, properly, “trembling, fearful”; cf. J. G. Müller in Theol. Studien und Kritiken for 1835, p. 121; on the different conjectures of others, see Passow, under the word (Curtius, sec. 316 connects with **qra**; hence, ‘to adhere to,’ ‘be a votary of’; cf. Vanicek, p. 395)): ^{<5025>}James 1:26. (Cf. Trench, sec. xlviii).*

{2358} qriambeuw; 1 aorist participle **qriambeusav**; (**qriambov**, a hymn sung in festal processions in honor of Bacchus; among the Romans, a triumphal procession (Latin *triumphus*, with which word it is thought to be allied; cf. Vanicek, p. 317));

1. “to triumph, to celebrate a triumph” (Dionysius Halicarnassus, Appendix, Plutarch, Hdian, others); **tina**, over one (as Plutarch, Thes. and Romans comp. 4): ^{<5025>}Colossians 2:15 (where it signifies the victory won by God over the demoniacal powers through Christ’s death).

2. by a usage unknown to secular authors, with a Hiphil or cuasative force (cf. Winer’s Grammar, p. 23 and sec. 38,1 (cf. Buttmann, 147 (129))), with the accusative of a person, “to cause one to triumph,” *i.e.* metaphorically, to grant one complete success, ^{<6024>}2 Corinthians 2:14 (but others reject the causative sense; see Meyer at the passage; Lightfoot on Colossians, the passage cited).*

{2359} qrix, tricov, dative plural **qrixi, hJ** (from Homer down), “the hair”;

a. “the hair of the head: ^{<4055>}Matthew 5:36; ^{<4074>}Luke 7:44; 21:18; ^{<6110>}John 11:2; 12:3; ^{<4273>}Acts 27:34; ^{<4088>}1 Peter 3:3 (Lachmann omits); ^{<6014>}Revelation 1:14; with **thv kefal hv** added (Homer, Odyssey 13, 399. 431), ^{<4000>}Matthew 10:30; ^{<4078>}Luke 7:38; 12:7.

b. “the hair of animals”: ^{<6008>}Revelation 9:8; **endedumenov tricav kamh ou**, with a garment made of camel’s hair, ^{<4006>}Mark 1:6, cf. ^{<008>}Matthew 3:4; **en ... tricwn kamh eiwn pl egmasin periepathsan**, Clement of Alexandria, Strom. 4, p. 221, Sylb. edition.*

{2360} qroew, qrow: (**qrww** clamor, tumult); in Greek writings “to cry aloud, make a noise by outcry”; in the N.T. “to trouble, frighten”; passive present **qrwumai** “to be troubled in mind, to be frightened, alarmed”: ^{<0016>}Matthew 24:6 (Buttmann, 243 (209)); ^{<4137>}Mark 13:7; ^{<3002>}2 Thessalonians 2:2; (1 aorist participle **qrohqentev**, ^{<2437>}Luke 24:37 Tr marginal reading WH marginal reading). (^{<2104>}Song of Solomon 5:4.)*

{2361} qrombov, qrombou, oJ (allied with **trefw** in the sense “to thicken”; Vanicek, p. 307), “a large thick drop,” especially “of clotted blood” (Aeschylus Eum. 184); with **ajmatov** added (Aeschylus Choeph. 533, 546; Plato, Critias, p. 120a.), ^{<0244>}Luke 22:44 (L brackets WH reject the passage (see WH’s Appendix at the passage)).*

{2362} qronov, qronou, oJ (**QRAW** to sit; cf. Curtius, sec. 316) (from Homer down), the Septuagint for **aSkj** “a throne, seat,” *i.e.* a chair of state having a footstool; assigned in the N.T. to kings, hence, by metonymy, for “kingly power, royalty”: ^{<0132>}Luke 1:32,52; ^{<403>}Acts 2:30. metaphorically, to God, the governor of the world: ^{<0154>}Matthew 5:34; 23:22; ^{<4074>}Acts 7:49 (^{<2301>}Isaiah 66:1); ^{<0004>}Revelation 1:4; 3:21; 4:2-6,9,10, etc.; ^{<3046>}Hebrews 4:16; 8:1; 12:2. to the Messiah, the partner and assistant in the divine administration: ^{<0028>}Matthew 19:28; 25:31; ^{<0021>}Revelation 3:21; 20:11; 22:3; hence, the divine power belonging to Christ, ^{<3003>}Hebrews 1:8. to judges, equivalent to “tribunal or bench” (Plutarch, mar., p. 807 b.): ^{<0028>}Matthew 19:28; ^{<0220>}Luke 22:30; ^{<0004>}Revelation 20:4. to elders: ^{<0004>}Revelation 4:4; 11:16. to Satan: ^{<0023>}Revelation 2:13; cf. Bleek at the passage to the beast (concerning which see **qhrion**): ^{<0060>}Revelation 16:10. **qronov** is used by metonymy, of one who holds dominion or exercises authority; thus in plural of angels: ^{<5016>}Colossians 1:16 (see Lightfoot at the passage).

{2363} Quateira, Quateirwn, ta (and once **Quateirav, hJ** ^{<0011>}Revelation 1:11 Lachmann **Quateiran** (cf. Tdf. at the passage; WH’s Appendix, p. 156; Buttmann, 18 (16))), “Thyatira,” a city of Lydia, formerly Pelopia and Euhippia (Pliny, h. n. 5, 31), now Akhissar, a colony of Macedonian Greeks, situated between Sardis and Pergamum on the

river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple: ^{<4164>}Acts 16:14; ^{<6011>}Revelation 1:11; 2:18,24. (B. D. under the word.)*

{2364} qugathr, genitive **qugatrov**, dative **qugatri**, accusative **qugatera**, vocative **qugater**, plural **qugaterev**, accusative **qugaterav**, **hJ** (of the same root as Gothic *dauhtar*, English “daughter,” German *Tochter* (Curtius, sec. 318; Vanicek, p. 415)); Hebrew **tBæ** (from Homer down); “a daughter”: properly, ^{<1198>}Matthew 9:18; 10:35,37; 15:22; ^{<4172>}Acts 7:21, etc. improperly,

a. the vocative (or nominative as vocative cf. Winer’s Grammar, sec. 29, 2; Buttmann, sec. 129 a. 5; WH’s Appendix, p. 158) in kindly address: ^{<1192>}Matthew 9:22; ^{<1164>}Mark 5:34 (L Tr WH **qugathr**); ^{<1188>}Luke 8:48 (Tr WH **qugathr**) (see **uJov** 1 a. at the end, **teknon**, b. [a].).

b. in phrases modeled after the Hebrew:

[a]. “a daughter of God” *i.e.* acceptable to God, rejoicing in God’s peculiar care and protection: ^{<1168>}2 Corinthians 6:18 (^{<2316>}Isaiah 43:6; Sap. 9:7; see **uJov tou Qeou** 4, **teknon** b. [g].).

[b]. with the name of a place, city, or region, it denotes collectively all its inhabitants and citizens (very often so in the O.T., as ^{<2372>}Isaiah 37:22; ^{<2359>}Jeremiah 26:19 (^{<2469>}Jeremiah 46:19); ^{<3184>}Zephaniah 3:14, etc.); in the N.T. twice **hJqugathr Siwn**, *i.e.* inhabitants of Jerusalem: ^{<1215>}Matthew 21:5; ^{<1215>}John 12:15 (^{<2308>}Isaiah 1:8; 10:32; ^{<3111>}Zechariah 9:9, etc.; see **Siwn**, 2).

[g]. **qugaterev lðrousal hm**, women of Jerusalem: ^{<1238>}Luke 23:28.

[d]. “female descendant”: **aj qugaterv Aarwn**, women of Aaron’s posterity, ^{<1305>}Luke 1:5; **qugatter Abraam** daughter of Abraham, *i.e.* a woman tracing her descent from Abraham, ^{<1236>}Luke 13:16 (4 Macc 15:28 (25); ^{<1238>}Genesis 28:8; 36:2; ^{<1114>}Judges 11:40; ^{<2316>}Isaiah 16:2, etc.).

{2365} qugatrion, qugatriou, to, “a little daughter”: ^{<4163>}Mark 5:23; 7:25. (Strattis Incert. 5; Menander, Athen., Plutarch, reg. et imper. Apophtheg., p. 179 e. (Alex. 6); others.)*

{2366} quel I a, quel I hv, hJquw to boil, foam, rage, as **ael I a** from **aw, ahmi**), “a sudden storm, tempest, whirlwind”: ^{<5128>}Hebrews 12:18.

(^{<R041>}Deuteronomy 4:11; 5:22; Homer, Hesiod, Tragg., others) (Cf. Schmidt, chapter 55, 11; Trench, sec. 73 at the end.)*

{2367} quinov (WH omit the diaeresis (cf. Iota, at the end)), **quinh**, **quinon** (from **quia** or **qua**, the “citrus,” an odoriferous North African tree used as incense (and for inlaying; B. D. under the word Thyine wood; Tristram, Nat. Hist. of the Bible, p. 401f)), thyine (Latin *citrinus*): **xul on**, ^{<R82>}Revelation 18:12 as in Dioscorides (100 A. D.?) 1, 21; cf. Pliny, h. n. 13, 30 (16).*

{2368} qumiama, qumiamatov, to (qumiaw), the Septuagint mostly for **trfq**] “an aromatic substance burnt, incense”: generally in plural, ^{<R8>}Revelation 5:8; 8:3f; 18:13; **hJwfa tou Qeou**, when the incense is burned, ^{<R10>}Luke 1:10; **qusiathrion tou qumiamatov**, ^{<R11>}Luke 1:11. (Sophocles, Herodotus, Aristophanes, Plato, Diodorus, Josephus; the Septuagint.)*

{2369} qumiathrion, qumiathriou, to (qumiaw), properly, “a utensil for fumigating or burning incense” (cf. Winer’s Grammar, 96 (91)); hence:

1. “a censer”: ^{<R9>}2 Chronicles 26:19; ^{<R81>}Ezekiel 8:11; Herodotus 4, 162; Thucydides 6, 46; Diodorus 13, 3; Josephus, Antiquities 4, 2, 4; 8, 3, 8; Aelian v. h. 12, 51.

2. “the altar of incense”: Philo, rer. div. haer. sec. 46; vit. Moys. iii. sec. 7; Josephus, Antiquities 3, 6, 8; 3, 8, 3; b. j. 5, 5, 5; Clement of Alexandria; Origen; and so in ^{<R91>}Hebrews 9:4 ((where Tr marginal reading brackets), also 2 Tr marginal reading in brackets), where see Bleek, Lünemann, Delitzsch, Kurtz, in opposed to those ((A.V. included)) who think it means “censer”; (yet cf. Harnack in the Studien und Kritiken for 1876, p. 572f).*

{2370} qumiaw, qumiw: 1 aorist infinitive **qumiasai** (R G **qumasai**); (from **quma**, and this from **quw**, which see); in Greek writings from Pindar, Herodotus, Plato down; the Septuagint for **rFejand ryfqi**] “to burn incense”: ^{<R99>}Luke 1:9.*

{2371} qumomacew, qumomacw; (qumov and macomai); “to carry on war with great animosity” (Polybius, Diodorus, Dionysius Halicarnassus, Plutarch); “to be very angry, be exasperated” (A.V. “highly displeased”): **tini**, with one, ^{<R22>}Acts 12:20. Cf. Kypke, Observations, ii, p. 62f*

{2372} **qumov, qumou, oJ** (from **quw** to rush along or on, be in a heat, breathe violently; hence, Plato correctly says, Cratyl., p. 419 e., **qumov apo thv qusewv kai zesewv thv yuchv**; accordingly it signifies both “the spirit” panting as it were in the body, and the “rage” with which the man pants and swells) (from Homer down), the Septuagint often for **ἄα** anger, and **hkj** *excandescencia*; also for **ἠῶ** *aestus*. In the N.T.:

1. “passion, angry heat” (*excandescencia*, Cicero, Tusc. 4, 9, 21), “anger forthwith boiling up and soon subsiding again” (**orgh**, on the other hand, denotes “indignation which has arisen gradually and become more settled”; (cf. (Plato) deff. 415 e. **qumov. oJmh biaiov aneu I logismou. nosov taxewv yuchv al ogistou. orgh. parakl hshiv tou qumikou eiv to timwreisqai**, Gregory of Nazianzus, carm. 34 **qumov men estin agrwv zesiv frenov, orgh de qumov emmenwn**, Hermas, mand. 5, 2, 4 **ek de thv pikriav qumov, ek de tou qumou orgh**; cf. Aristotle, rhet. 2, 2, 1 and Cope’s note); hence, we read in Sir. 48:10 **kopasai orghn pro qumou**, before it glows and bursts forth; (see further, on the distinction between the two words, Trench, sec. xxxvii., and especially Schmidt vol. iii., chapter 142)): ^{<103>}Luke 4:28; ^{<102>}Acts 19:28; ^{<101>}Ephesians 4:31; ^{<100>}Colossians 3:8; ^{<812>}Hebrews 11:27; **oJqumou tou Qeou**, ^{<649>}Revelation 14:19; 15:1,7; 16:1; **ecein qumon**, to be in a passion, ^{<622>}Revelation 12:12 (Aelian v. h. 1, 14); **orgh kai qumov** (as the Septuagint ^{<355>}Micah 5:15; Isocrates, p. 249 c.; Herodian, 8, 4, 1; others): ^{<818>}Romans 2:8 (Rec. in the inverse order; so ^{<819>}Deuteronomy 9:19; 29:23, 28 (cf. Trench, as above)); plural **qumoi** impulses and outbursts of anger (Winer’s Grammar, 176 (166); Buttman, 77 (67)): ^{<722>}2 Corinthians 12:20; ^{<811>}Galatians 5:20 (2 Macc. 4:25,38; 9:7; 10:35; 14:45; 4 Macc. 18:20; Sap. 10:3; Sophocles Aj. 718 (where see Lob.); Plato, Protag., p. 323 e.; (Phileb., p. 40 e.; Aristotle, rhet. 2, 13, 13); Polybius 3, 10, 5; Diodorus 13, 28; Josephus, b. j. 4, 5, 2; Plutarch, Cor. 1; others).

2. “glow, ardor”: **oJbinov tou qumou** (see **oinov**, b.) the wine of passion, inflaming wine, German *Glutwein* (which either drives the drinker mad or kills him with its deadly heat; cf. ^{<2517>}Isaiah 51:17, 22; ^{<2301>}Jeremiah 32:1 (^{<2255>}Jeremiah 25:15ff); ^{<648>}Revelation 14:8; 18:3; with **tou Qeou** added, which God gives the drinker, ^{<640>}Revelation 14:10; with **thv orghv tou Qeou** added (A.V. “fierceness”), ^{<669>}Revelation 16:19; 19:15; cf. Ewald, Johann. Schriften, Bd. ii., p. 269 note.*

{2373} **qumow, qumw**: 1 aorist passive **equmwqhn**; (**qumov**); “to cause one to become incensed, to invoke to anger”; passive (the Septuagint often for **hrj**) “to be wroth”: ^{<4026>}Matthew 2:16. (In Greek writings from (Aeschylus), Herodotus down.)*

{2374} **qura, qurav, h** (from **quw** to rush in, properly, that through which a rush is made; hence, German Thür (English “door”; Curtius, sec. 319)) (from Homer down), the Septuagint for **tl D**, and **j tæ**, sometimes also for **r [ææ** “a (house) door”; (in plural equivalent to Latin *fores*, “folding doors”; cf. Winer’s Grammar, 176 (166); Buttmann, 24 (21); cf. **pul h**);

a. properly: **kl eiein**, etc. **thn quran**, ^{<4086>}Matthew 6:6; ^{<4235>}Luke 13:25; passive, ^{<4250>}Matthew 25:10; ^{<4207>}Luke 11:7; ^{<4309>}John 20:19,26; ^{<4203>}Acts 21:30; **anoigein**, ^{<4459>}Acts 5:19; passive ^{<4165>}Acts 16:26f; **krouein**, ^{<4423>}Acts 12:13; **dia thv qurhv**, ^{<4300>}John 10:1f; **prov thn quran**, ^{<4033>}Mark 1:33; 11:4 (Tr WH omit **thn**; cf. Winer’s Grammar, 123 (116)); ^{<4402>}Acts 3:2; **ta prov thn quran** the vestibule (so Buttmann, sec. 125, 9; others the space or parts at (near) the door), ^{<4002>}Mark 2:2; **prov th qura** ^{<4386>}John 18:16; **epi th qura**, ^{<4480>}Acts 5:9; **pro thv qurav**, ^{<4416>}Acts 12:6; **epi tw n qurwn**, ^{<4453>}Acts 5:23 (R G **pro**).

b. **qura** is used of any opening like a door, “an entrance, way or passage into”: **h qura tou mnhmeiou**, of the tomb, ^{<4270>}Matthew 27:60; 28:2 R G; ^{<4156>}Mark 15:46; 16:3, (Homer, *Odyssey* 9, 243; 12, 256; others).

c. in parable and metaphorically, we find

[a]. **h qura tw n probatwn**, the door through which the sheep go out and in, the name of him who brings salvation to those who follow his guidance, ^{<4307>}John 10:7,9; cf. Christ. From Fritzsche in *Fritzschorum opuscc.*, p. 20ff; (in Ignatius ad Philad. 9 Christ is called **h qura tou patrov, di’ h v eisercontai Abraam ... kai o j profhtai**; cf. Harnack on Clement of Rome, 1 Corinthians 48, 3f).

[b]. ‘an open door’ is used of the “opportunity” of doing something: **thv pistewv**, of getting faith, ^{<4447>}Acts 14:27; open to a teacher, *i.e.* the opportunity of teaching others, ^{<4102>}2 Corinthians 2:12; ^{<5104>}Colossians 4:3; by a bold combination of metaphor and literal language, the phrase **qura megal h kai energ hv** (A.V. a great door and effectual) is used of a large

opportunity of teaching a great multitude the way of salvation, and one encouraging the hope of the most successful results: <461>1 Corinthians 16:9.

[g]. “the door of the kingdom of heaven” (likened to a palace) denotes the conditions which must be complied with in order to be received into the kingdom of God: <4134>Luke 13:24 (for Rec. **pul hv**); power of entering, access into, God’s eternal kingdom, <408>Revelation 3:8 cf. <407>Revelation 3:7 (but others besides; add here <400>Revelation 4:1).

[d]. he whose advent is just at hand is said **epi quraiv einai**, <403>Matthew 24:33; <4132>Mark 13:29, and **pro qurwn esthkenai**, <409>James 5:9.

[e]. **esthkwv epi thn quran kai krouwn** is said of Christ seeking entrance into souls, and they who comply with his entreaty are said **anoigein thn quran**, <408>Revelation 3:20.*

{2375} **qureov, qureou, oJ** (from **qura**, because shaped like a door (cf. Winer’s Grammar, 23)), “a shield” (Latin *scutum*); it was large, oblong, and four-cornered: **ton qureon thv pistewv**, equivalent to **thn pistin wJ qureon**, <406>Ephesians 6:16. It differs from **aspiv** (Latin *clipeus*), which was smaller and circular. (Polybius, Dionysius Halicarnassus, Plutarch, others.)*

{2376} **quriv, quridov, hJ** (diminutive of **qura**, properly, “a little door”; Plato, Dio Cassius), “a window”: <409>Acts 20:9; <4133>2 Corinthians 11:33. (Aristophanes, Theophrastus, Diodorus, Josephus, Plutarch, others; the Septuagint.)*

{2377} **qurwrov, qurwrou, oJhJ** (from **qura**, and **wra** care; cf. **akruwrov, pul wrov, timwrov**; cf. Curtius, sec. 501, cf. p. 101; (Vanicek, p. 900; Allen in American Journ. of Philol. i., p. 129)), “a doorkeeper, porter”; male or female “janitor”: masculine, <4134>Mark 13:34; <408>John 10:3; feminine, <4086>John 18:16f ((Sappho), Aeschylus, Herodotus, Xenophon, Plato, Aristotle, Josephus, others; the Septuagint.)*

{2378} **qusia, qusiav, hJquw** (from Aeschylus down), the Septuagint for **hj nġian** offering, and **j bze** “a sacrifice, victim”;

a. properly: <4093>Matthew 9:13 and <4027>Matthew 12:7, from <2066>Hosea 6:6; <4090>Mark 9:40 ((R G L Tr text brackets), see **ajizw**); <4082>Ephesians 5:2;

<8105>Hebrews 10:5, 28; plural, <4123>Mark 12:33; <2701>Luke 13:1; <8023>Hebrews 9:23; (<8101>Hebrews 10:1,8 (here Rec. singular)); **anagein qusian tini**, <4174>Acts 7:41; **anaferein**, <8077>Hebrews 7:27 (see **anagw**, and **anaferw** 2); (**dounai qusian**, <4124>Luke 2:24); **proferein**, <4172>Acts 7:42; <8101>Hebrews 5:1; 8:3; 10:(11),12; (11:4); passive <8109>Hebrews 9:9; **dia thv qusiav autou**, by his sacrifice, *i.e.* by the sacrifice which he offered (not, “by offering up himself”; that would have been expressed by **dia thv qusiav thv eautou**, or **dia thv eautou qusiav**), <8026>Hebrews 9:26; **esqiein tav qusiav**, to eat the flesh left over from the victims sacrificed (viz. at the sacrificial feasts; cf. (<8175>Leviticus 7:15ff; <6127>Deuteronomy 12:7f,17f, etc.) Winer’s RWB under the word Opfermahlzeiten), <6108>1 Corinthians 10:18.

b. in expressions involving a comparison: **qusiav pneumatikai** (see **pneumatikov**, 3 a.), <4116>1 Peter 2:5; **qusia**, a free gift, which is likened to an offered sacrifice, <4048>Philippians 4:18; <8136>Hebrews 13:16 (**toiautaiv qusiav**, *i.e.* with such things as substitutes for sacrifices God is well pleased); **qusia zwsa** (see **zaw**, II. b. at the end), <6121>Romans 12:1; **anaferein qusian ainesevw**, <8135>Hebrews 13:15 (if this meant, as it can mean, **ainesin wj qusian**, the author would not have added, as he has, the explanation of the words; he must therefore be supposed to have reproduced the Hebrew phrase **yj bʔzihdw**, and then defined this more exactly; <8108>Leviticus 7:3 (<8173>Leviticus 7:13) (cf. <8102>Leviticus 7:2 (<8172>Leviticus 7:12)); <1942>Psalm 106:22 (<19472>Psalm 107:22); see **ainesiv**); **epi th qusia ... thv pisteww uðwn** (epexegetical genitive), in the work of exciting, nourishing, increasing, your faith, as if in providing a sacrifice to be offered to God (cf. **epi**, p. 233b bottom), <8107>Philippians 2:17.*

{2379} qusiasthriou, qusiasthriou, to (neuter of the adjective **qusiasthriov** (cf. Winer’s Grammar, 96 (91)), and this from **qusiaw** to sacrifice), a word found only in Philo (*e.g.* vita Moys. iii. sec. 10, cf. sec. 7; Josephus, Antiquities 8, 4, 1) and the Biblical and ecclesiastical writings; the Septuagint times without number for **j Bzñi**; properly, an “altar for the slaying and burning of victims”; used of:

1. “the altar of whole burnt-offerings” which stood in the court of the priests in the temple at Jerusalem (B. D. under the word Altar): <4123>Matthew 5:23f; <4128>Matthew 23:18-20,35; <2151>Luke 11:51; <4103>1 Corinthians 9:13; 10:18; <8173>Hebrews 7:13; <6101>Revelation 11:1.

2. “the altar of incense,” which stood in the sanctuary or Holy place (B. D. as above): **to qusiasthrion tou qumiamatov**, <3011> Luke 1:11 (<2301> Exodus 30:1); (symbolically) in Heaven: <600> Revelation 6:9; 8:3,5; 9:13; 14:18; 16:7.

3. any other altar, <5021> James 2:21; plural <5103> Romans 11:3; metaphorically, the cross on which Christ suffered an expiatory death: “to eat of this altar” *i.e.* to appropriate to oneself the fruits of Christ’s expiatory death, <830> Hebrews 13:10.*

{2380} **quw**; imperfect **equon**; 1 aorist **equsa**; passive, present infinitive **quesqai**; perfect participle **tequmenov**; 1 aorist **etuqhn** (<487> 1 Corinthians 5:7, where Rec.^{bez elz} **equqhn**, cf. Winer’s Grammar, sec. 5, 1 d. 12); (from Homer down); the Septuagint mostly for **j bze**, also for **fj æ** to slay;

1. “to sacrifice, immolate”: absolutely, <4443> Acts 14:13; **tini**, the dative of person (in honor of one), <4448> Acts 14:18; **tini ti**, <5001> 1 Corinthians 10:20.

2. “to slay, kill”: absolutely, <4403> Acts 10:13; 11:7; **ti**, <2153> Luke 15:23,27,30; passive <4204> Matthew 22:4; **to pasca**, the paschal lamb, <4142> Mark 14:12; passive, <2217> Luke 22:7; <4807> 1 Corinthians 5:7 (<5602> Deuteronomy 16:2,6).

3. “to slaughter”: absolutely, <5000> John 10:10; **tina**, Sir. 31:24 (Sir. 34:24); 1 Macc. 7:19.*

{2381} **Qwmau, Qwma, oJ** [μω@T] (*i.e.* twin), see **didumov**), “Thomas,” one of Christ’s apostles: <4003> Matthew 10:3; <4038> Mark 3:18; <4765> Luke 6:15; <5116> John 11:16; 14:5; 20:24-29 (in 29 Rec. only); <5202> John 21:2; <4013> Acts 1:13. (B. D. under the word.)*

{2382} **qwrax, qwrakov, oJ**

1. “the breast,” the part of the body from the neck to the navel, where the ribs end (Aristotle, hist. an. 1, 7 (cf. 8, p. 491a, 28); Euripides, Plato, others): <600> Revelation 9:9 (some refer this to the next entry).

2. “a breast-plate or corselet” consisting of two parts and protecting the body on both sides from the neck to the middle (Homer, Herodotus, Xenophon, Plato, others): <600> Revelation 9:9,17; **enduesqai ton qwraka thv dikaiosunhv**, *i.e.* **dikaiosunhn wJ qwraka**, <4764> Ephesians 6:14; **qwraka pistewv**, *i.e.* **pistin wJ qwraka**, <3788> 1 Thessalonians 5:8,

(**enduesqai dikaiosunhn wj qwraka**, ~~25917~~ Isaiah 59:17; **endqwraka dikaiosunhn**, Sap. 5:19 (Sap. 5:18)).*



I, Iota: on the iota subscript in manuscripts and editions of the N.T. see Lipsius, Gram. Untersuch., p. 3ff; Scrivener, Introduction, etc., p. 42, and Index II, under the word; Kuenen and Cobet, N.T. Vat., praef., p. xi f; Tdf. Proleg., p. 109; WH. Introductory sec. 410; Winer's Grammar, sec. 5, 4; Buttmann, pp. 11, 44f, 69; and see under the words, **aqowv**, **zown**, **Hḡwdhv** etc., **prwra**, **Trwav**, **own**. **I** is often substituted for **ei**, especially in nouns ending in **-eia** (**-ia**; on their accent, see Chandler sec. 95ff), in proper names, etc.; cf. WH's Appendix, p. 153; Introductory sec. 399; Tdf. Proleg., pp. 83, 86f; Scrivener, Introduction, etc., p. 10f; Sophocles' Lexicon, under the word **Ei**; Meisterhans, p. 23f; (on the usage of the manuscripts cf. Tdf. Conlatio critica the Sinaiticus manuscript; c. text. Elz. etc., p. xviii.; Scrivener, Full Collation of the Sinaiticus manuscript, etc. 2nd edition, p. lii.). Examples of this spelling in recent editions are the following: **agnia** WH, **alazonia** T WH, **anaidia** T WH, **apeiqia** WH (except ^{<SMB>}Hebrews 4:6,11), **areskia** T WH, **doul ia** T, **eqel oqrhsia** T WH, **eidwl ol atria** WH, **eil ikrinia** T WH, **epieikia** WH, **eriqia** WH, **emḡnia** WH, **qrhsia** T, **iḡratia** WH, **kakohqia** WH, **kakopaqia** WH, **kol akia** T WH, **kubia** T WH, **magia** T WH, **meqodia** T WH, **ofqal modoul ia** T WH, **paidia** T (everywhere; see his note on ^{<SMB>}Hebrews 12:5), **pragmatia** T WH, **praupaqia** T WH, **farmakia** T WH (except ^{<SMB>}Galatians 5:20), **wfel ia** WH, **Attal ia** T WH, **Kaisaria** T WH, **Laodikia** T WH, **Samaria** T WH (**Samarithv**, **Samaritiv**, T), **Sel eukia** T WH, **fil adel fia** T WH; occasionally the same substitution occurs in other words: e.g. **aigiov** WH, **Ariov (pagov)** T, **danizw** T WH, **danion** WH, **danisthv** T WH, **eidwl ion** T WH, **exal ifqhnai** WH, **Epikouriov** T WH, **hḡisia** WH (see **hḡisuv**), **katal el immenov** WH, **limma** WH, **Nefqal im** WH in ^{<SMB>}Revelation 7:6, **orinov** WH, **piqov** WH, **skotinov** WH, **upol imma** WH, **fwtinov** WH, **creofil ethv** (T?) WH; also in augment, as **iḡsthkein** WH, **idon** (see **eidw** I. at the beginning); cf. WH's Appendix, p. 162b. On iota **-i** as a demonstrative addition to adverbs, etc., see **nuni** at the beginning. On the use and the omission of the mark of diaeresis with **i** in certain words, see Tdf. Proleg., p. 108; Lipsius, Gram. Untersuch., p. 136ff)

{2383} laeirov, laeirou (cf. Buttmann, 18 (16)), **oJryaj;** (*i.e.* whom Jehovah enlightens), ^{<0E24>}Numbers 32:41), “Jairus” (pronoun, Ja-i’-rus), a ruler of the synagogue, whose daughter Jesus restored to life: ^{<4162>}Mark 5:22; ^{<0384>}Luke 8:41. (Cf. B. D. American edition, under the word.)*

{2384} lakwb, oJ(bq[yc (*i.e.* heel-catcher, supplanter)), “Jacob”;

1. the second of Isaac’s sons: ^{<4102>}Matthew 1:2; 8:11; ^{<6045>}John 4:5f; ^{<4108>}Acts 7:8; ^{<6093>}Romans 9:13, etc. Hebraistically equivalent to “the descendants of Jacob”: ^{<6125>}Romans 11:26 (^{<0207>}Numbers 23:7; ^{<2308>}Isaiah 41:8; Jeremiah (Hebrew text) 38:26; Sir. 23:12; 1 Macc. 3:7, and often).

2. the father of Joseph, the husband of Mary the mother of the Saviour: ^{<0115>}Matthew 1:15f.

{2385} lakwbov, lakwbou, oJ(see the preceding word (and cf. Buttmann, 6, 18 (16))), “James”;

1. son of Zebedee, an apostle, and brother of the apostle John (commonly called “James the greater or elder”). He was slain with the sword by the command of king Herod Agrippa I. (circa A. D. 44): ^{<0021>}Matthew 4:21; 10:2 (3); 17:1; ^{<4019>}Mark 1:19,29; 3:17; 5:37; 9:2; 10:35,41; 13:3; 14:33; ^{<0350>}Luke 5:10; 6:14; 8:51; 9:28,54; ^{<4013>}Acts 1:13; 12:2.

2. “James” (commonly called “the less”), an apostle, son of Alphaeus: ^{<0018>}Matthew 10:3; ^{<4088>}Mark 3:18; ^{<0165>}Luke 6:15; ^{<4013>}Acts 1:13; apparently identical with **lakwbov oJmikrov** “James the little” (A.V. “the less”), the son of Mary, ^{<4154>}Mark 15:40 (^{<4256>}Matthew 27:56); 16:1, wife of Cleophas (*i.e.* Clopas, which see) or Alphaeus, ^{<6125>}John 19:25; see in **Al faiov**, and in **Maria**, 3.

3. “James,” the brother of our Lord (see **adel fov**, 1): ^{<0355>}Matthew 13:55; ^{<4018>}Mark 6:3; ^{<6019>}Galatians 1:19 (where **ei mh** is employed according to a usage illustrated under **ei**, III. 8 c. **b.**); 2:9,12; ^{<4102>}Acts 12:1?; 15:13; 21:18; ^{<6307>}1 Corinthians 15:7 (?); ^{<5001>}James 1:1, the leader of the Jewish Christians, and by them surnamed **oJbikaiov** “the Just,” the overseer (or bishop) of the church at Jerusalem down to the year 62 or 63 (or according to Hegesippus in Eusebius, h. e. 2, 23 (translated in B. D., p. 1206) down to 69, which is hardly probable (see Heinichen’s note at the passage)), in which year he suffered martyrdom, Josephus, Antiquities 20, 9, 1. In opposition to the orthodox opinion (defended in B. D. under the word

James), which identifies this James with James the son of Alphaeus, and understands **oJadel fov tou kuriou** to mean his cousin, cf. especially Clemen in Winer's Zeitschr. f. wissenschaft. Theol. for 1829, p. 351ff; Blom, Diss. de **toiv adel foiv ... tou kuriou**. Lugd. 1839; Wilib. Grimm in Ersch u. Gruber's Encycl., Sect. 2, vol. 23, p. 80ff; Schaff, Das Verhältniss des Jacobus, Bruders des Herrn, zu Jacobus Alphäi. Beth 1842 (also his Church Hist. (1882) i., 272f); Hilgenfeld, Galaterbrief etc., p. 138ff; Hausrath in Sehenkel iii., p. 175ff; (Sieffert in Herzog edition 2, vi., 464ff; and references under the word **adel fov**, 1 (especially Lightfoot)).

4. An unknown "James," father of the apostle Judas (or Jude): ^{<416>}Luke 6:16; ^{<413>}Acts 1:13, according to the opinion of those interpreters who think that not **adel fon** but **uJon** must be supplied in the phrase **loudan lakwbou**; see **loudav**, 8.

{2386} iama, iamatov, to (iaomai);

1. "a means of healing, remedy, medicine"; (Sap. 11:4; 16:9; Herodotus 3, 130; Thucydides 2, 51; Polybius 7, 14, 2; Plutarch, Lucian, others).

2. "a healing": plural, ^{<411>}1 Corinthians 12:9,28,30; (^{<2416>}Jeremiah 40:6 (^{<2316>}Jeremiah 33:6), etc.; Plato, legg. 7, p. 790 d.)*

{2387} lambrhv, oJ and oJlannhv (cf. Buttmann, 20 (18)), "Jambres" (for which the Vulgate seems to have read **Mambrhv**, as in the Babylonian Talmud tract. Menach. c. 9 in the Gemara; cf. Buxtorf, Lex. Talm., p. 945f (p. 481f, Fischer edition)), and "Jannes," two Egyptian magicians who in the presence of Pharaoh imitated the miracles of Aaron in order to destroy his influence with the king: ^{<388>}2 Timothy 3:8 (cf. ^{<471>}Exodus 7:11f). The author of the Epistle derived their names from the tradition of the Talmudists and the rabbis (cf. B. D. article "Jannes and Jambres"). These Magi are mentioned not only in the tract of the Babyl. Talmud just referred to, but also in the Targ. of Jonath. on ^{<471>}Exodus 7:11; the book Sohar on ^{<422>}Numbers 22:22; Numenius **peri tagaqou** in Origen contra Celsus 4, 51; Eusebius, praep. evang. 9, 8; Evang. Nicod. c. 5, and other writings enumerated by Thilo in his Cod. apocr., p. 552f; (and Wetstein on 2 Timothy, the passage cited; Holtzmann *ibid.*, p. 140f).*

{2388} lanna (L T Tr WH **lannai**); "Jannai," Vulgate *Janne* (Tdf. text (cod. Amiat.) **lannae**), indeclinable proper name of one of the ancestors of Jesus: ^{<413>}Luke 3:24.*

{2389} lannhv, oJ see **lambrhv**.

{2390} iaomai, iawmai; (perhaps from **iov**, Lob. Technol., p. 157f; cf. Vanicek, p. 87); a deponent verb, whose present, imperfect **iwmhn**, future **iasomai**, and 1 aorist middle **iasamhn** have an active significance, but whose perfect passive **iamai**, 1 aorist passive **iaqhn**, and 1 future passive **iaqhsomai** have a passive significance (cf. Krüger, sec. 40, under the word; (Veitch, under the word; Buttmann, 52 (46); Winer's Grammar, sec. 38, 7 c.)); (from Homer down); the Septuagint for **ap̄r**; "to heal, cure": **tina**, ^{<408>}Luke 4:18 R L brackets; 5:17; 6:19; 9:2 (here T WH omit; Tr brackets the accusative), ^{<491>}Luke 9:11,42; 14:4; 22:51; ^{<4047>}John 4:47; ^{<4084>}Acts 9:34; 10:38; 28:8; passive, ^{<4088>}Matthew 8:8,13; 15:28; ^{<4070>}Luke 7:7; 8:45; 17:15; ^{<4053>}John 5:13 (Tdf. **asqenwn**); and ^{<4081>}Acts 3:11 Rec.; **tina apo tinov**, to cure (*i.e.* by curing to free) one of (literally, "from"; cf. Buttmann, 322 (277)) a disease: passive, ^{<4083>}Mark 5:29; ^{<4068>}Luke 6:18 (17). tropically, "to make whole" *i.e.* to free from errors and sins, "to bring about (one's) salvation": ^{<4035>}Matthew 13:15; ^{<4024>}John 12:40; ^{<4027>}Acts 28:27 (from ^{<2360>}Isaiah 6:10); passive, ^{<4023>}1 Peter 2:24; ^{<3956>}James 5:16; in figurative discourse, in passive: ^{<3823>}Hebrews 12:13.*

{2391} lared (T WH **laret**, Lachmann **lareq**; (on the accent in manuscripts see Tdf. Proleg., p. 103)), **oJ**(Hebrews **dry**, descent), "Jared," indeclinable proper name (**laradhv** (**laredev**, Bekker edition) in Josephus, Antiquities 1, 2, 2), the father of Enoch (^{<4055>}Genesis 5:15,18; ^{<1300>}1 Chronicles 1:2 (here A.V. "Jered")): ^{<4037>}Luke 3:37.*

{2392} iasiv, iasewv, hJ "a healing, cure": ^{<4032>}Luke 13:32; ^{<4022>}Acts 4:22,30. (^{<4088>}Proverbs 3:8; 4:22; (Archilochus (700 B. C.)), Hippocrates (430 B. C.), Sophocles, Plato, Lucian, others.)*

{2393} iaspiv, iaspidov, hJ(from Plato down), "jasper"; a precious stone of divers colors (for some are purple, others blue, others green, and others of the color of brass; Pliny, h. n. 37, 37 (8)): ^{<4048>}Revelation 4:3; 21:11,18f. (But many think (questionably) the "diamond" to be meant here; others the "precious opal"; see Riehm, HWB, under the word Edelsteine, 8 and 10; B. D. under the word Jasper; cf. 'Bible Educator' 2:352.)*

{2394} laswn, lasonov, oJ "Jason," a Thessalonian, Paul's host: ^{<4075>}Acts 17:5-7,9; whether he is the same who is mentioned in ^{<562>}Romans 16:21 as a kinsman of Paul is uncertain.*

{2395} **iatrov, iatrou, oJ(iaomai)** (from Homer down), “a physician”:
 <492>Matthew 9:12; <4027>Mark 2:17; 5:26; <4053>Luke 5:31; 8:43 (here WH omits; Tr marginal reading brackets the clause); <5044>Colossians 4:14;
iatre, qerapeuson seauton, a proverb, applied to Christ in this sense: ‘come forth from your lowly and mean condition and create for yourself authority and influence by performing miracles among us also, that we may see that you are what you profess to be,’ <4023>Luke 4:23.*

{2396} **ide** (so occasionally Griesbach and Rec.^{bez elz.}, e.g. <402>Galatians 5:2; <512>Romans 11:22) and (later) **ide (ide attikwv wJ to eipe, I abe, eJre. ide eJl hnikwv**, Moeris (p. 193, Pierson edition); cf. Winer’s Grammar, sec. 6, 1 a.; (Buttmann, 62 (54))), imperative from **eidon**, which see; (from Homer down). In so far as it retains the force of an imperative it is illustrated under **eidw**, I. 1 e. and 3. But in most places in the N.T. it stands out of construction like an interjection, even when ninny are addressed (cf. Buttmann, 70 (61); and especially 139 (121f)); Latin *en, ecce*; “See! Behold! Lo!” a. at the beginning of sentences: as the utterance of one who wishes that something should not be neglected by another, <4055>Matthew 26:65; <4024>Mark 2:24; 11:21; 13:1; <4054>John 5:14; 18:21; <4027>Romans 2:17 Rec.; equivalent to German *sieh’ doch* (“see, pray; yet see”), <5135>John 11:36; 16:29; 19:4; <402>Galatians 5:2; or of one who brings forward something new and unexpected, <4025>John 7:26; 11:3; 12:19; or of one pointing out or showing, German *hier ist, da ist, dieses ist: ide oJ topov* (French, *voici le lieu*), <4065>Mark 16:6; add, <4054>Mark 3:34 (L Tr marginal reading **idou**); <4027>John 1:29,36,47 (48); 19:5 (T Tr WH **idou**), 14,26f (where some **idou**); where we (might) use simply “here,” <4025>Matthew 25:25; with adverbs of place: **ide** (R G L [idou]) **wde oJ Cristov, ide** (R G **idou**) **ekei**, <4121>Mark 13:21. b. inserted into the midst of a sentence, in such a way that the words which precede it serve to render the more evident the strangeness of what follows: <4025>Matthew 25:20, 22; <4055>John 3:26.

{2397} **idea, ideav, hJ**(from **eidon, idein**), “form, external appearance; aspect, look”:
 <4055>Matthew 28:3 (T Tr WH **eidea**, which see), cf. Alberti, Observations, at the passage; (Tdf. Proleg., p. 81). (Greek writings from Pindar and Herodotus down; 2 Macc. 3:16; for **tWmDj** <4055>Genesis 5:3.) (Cf. Schmidt, chapter 182, 3.)*

{2398} **idiov, idia, idion** (in secular authors (especially Attic) also of two term.) (from Homer down);

1. “pertaining to oneself, one’s own”; used

a. universally, of “what is one’s own” as opposed to “belonging to another”: **ta idia probata**, ^{<400B>}John 10:3ff,12; **ta idiatia ta idia**, ^{<415D>}Mark 15:20 R G Tr (for which T **ta idia idiatia autou**, L WH **ta idiatia autou**); **to idion** (for his own use) **kthnov**, ^{<400B>}Luke 10:34; **dia tou idiou ajmatov**, ^{<3902>}Hebrews 9:12; 13:12 (**idiw ajmati**, 4 Macc. 7:8); **to idion misqwna**, which he had hired for himself (opposed to **hJ xenai** (which see), 23), ^{<403D>}Acts 28:30; add, ^{<405B>}John 5:43; 12:18; ^{<4012>}Acts 3:12; 13:36; ^{<6124>}Romans 11:24; 14:4f; ^{<400B>}1 Corinthians 3:8 (**idion kopon**); 6:18; 7:4, 37; 9:7; 11:21; ^{<400B>}Galatians 6:5; ^{<5009>}1 Timothy 3:4,12; 5:4; ^{<5009>}2 Timothy 1:9; 4:3; **prassein ta idia**, to do one’s own business (and not intermeddle with the affairs of others), ^{<5011>}1 Thessalonians 4:11; **idia epil usiv**, an interpretation which one thinks out for himself, opposed to that which the Holy Spirit teaches, ^{<6001>}2 Peter 1:20 (see **ginomai**, 5 e. [a].); **thn idian dikaiosunhn**, which one imagines is his due, opposed to **dikaiosunh Qeou**, awarded by God, ^{<600B>}Romans 10:3; **idia epiqumia**, opposed to divine prompting, ^{<5014>}James 1:14; **kata tav idiaiv epiqumiav**, opposed to God’s requirements, ^{<500B>}2 Timothy 4:3; with the possessive pronoun **autwn** added (Buttmann, 118 (103); cf. Winer’s Grammar, 154 (146)), ^{<600B>}2 Peter 3:3; **idiov autwn profhthv**, ^{<5012>}Titus 1:12; with **autou** added, ^{<415D>}Mark 15:20 Tdf. (see above); **ta idia** (cf. Buttmann, sec. 127, 24), those things in which one differs from others, his nature and personal character — in the phrase **ek tw n idiwn l alein**, ^{<4084>}John 8:44; (cf. the figurative, **ta idia tou swmatov**, ^{<405D>}2 Corinthians 5:10 L marginal reading (cf. Tr marginal reading); see **dia**, A. I. 2); **idiov**, “my own”: **taiv idiaiv cersi** (unassisted by others), ^{<4012>}1 Corinthians 4:12; “thine own”: **en tw idiw ofqal mw**, ^{<4064>}Luke 6:41.

b. of “what pertains to one’s property, family, dwelling, country,” etc.; of property, **oude eiv ti tw n uparcontwn autw el egen idion einai**, ^{<400B>}Acts 4:32; **ta idia**, *res nostrae*, our own things, *i.e.* house, family, property, ^{<408B>}Luke 18:28 L T Tr WH (cf. Buttmann, sec. 127, 24; Winer’s Grammar, 592 (551)); **th idia genea**, “in his own generation,” *i.e.* in the age in which he lived, ^{<4135>}Acts 13:36; **hJ dia pol iv**, the city of which one is a citizen or inhabitant, ^{<400B>}Luke 2:3 (R G Tr marginal reading); ^{<4001>}Matthew 9:1; **th idia dial ektw**, in their native tongue, ^{<401B>}Acts 1:19

(WH omits; Tr brackets **idia**); ^{<4016>}Acts 2:6,8; **hJdia disidaimonia**, their own (national) religion, ^{<4259>}Acts 25:19; **oj idioi**, “one’s own” people (German *die Angehörigen*), one’s fellow-countrymen, associates, ^{<8011>}John 1:11, cf. 2 Macc. 12:22; one’s household, persons belonging to the house, family, or company, ^{<8101>}John 13:1; ^{<4023>}Acts 4:23; 24:23; ^{<5088>}1 Timothy 5:8; **eiv ta idia** (German *in die Heimat*), to one’s native land, home, ^{<8011>}John 1:11 (meaning here, the land of Israel); ^{<8162>}John 16:32; 19:27 (3 Macc. 6:27; 1 Esdr. 5:46 (47); for **l a wōyBē** Esth. 5:10; 6:12); **oJdiow anhr**, a husband, ^{<4012>}1 Corinthians 7:2 (Buttmann, 117 (102) note; cf. Winer’s Grammar, 154 (146)); plural, ^{<4022>}Ephesians 5:22; ^{<5015>}Titus 2:5; ^{<4012>}1 Peter 3:1,5; ^{<4022>}Ephesians 5:24 R G; ^{<5015>}Colossians 3:18 R; **oj idioi septoi** (of slaves), ^{<5012>}Titus 2:9. of “a person who may be said to belong to one, above all others”: **ujov**, ^{<8182>}Romans 8:32; **pathr**, ^{<8158>}John 5:18; **maqhtai**, ^{<4084>}Mark 4:34 T WH Tr marginal reading

c. “harmonizing with, or suitable or assigned to, one’s nature, character, aims, acts; appropriate”: **th idia exousia**, ^{<4012>}Acts 1:7; **ton idion**, **misqon**, due reward, ^{<4018>}1 Corinthians 3:8; **to idion swma**, ^{<4538>}1 Corinthians 15:38; **kata thn idian dunamin**, ^{<4255>}Matthew 25:15; **en tw idiw tagmati**, ^{<4523>}1 Corinthians 15:23; **to idion oikhthrion**, ^{<6006>}Jude 1:6; **eiv ton topon ton idion**, to the abode after death assigned by God to one according to his deeds, ^{<4025>}Acts 1:25 (Ignatius ad Magnes. 5; Baal Turim on ^{<4025>}Numbers 24:25 Balaam ivit in locum suum, *i.e.* in Gehennam; see **topov**, 1 a. at the end); **kairw idiw**, at a time suitable to the matter in hand (A.V. “in due season”), ^{<8189>}Galatians 6:9; plural, ^{<5015>}1 Timothy 2:6; 6:15; ^{<5003>}Titus 1:3.

d. By a usage foreign to the earlier Greeks, but found in the church Fathers and the Byzantine writings (see Winer’s Grammar, sec. 22, 7; cf. Fritzsche on Romans, ii., p. 208f; (Buttmann, 117f (103))), it takes the place of the possessive pronoun **autou**: ^{<4215>}Matthew 22:5; 25:14; ^{<8044>}John 1:41 (42) (Sap. 10:1).

2. “private” (in classical Greek opposed to **dhmosiov, koinov**): **idia** (cf. Winer’s Grammar, 591 (549) note) adverb “severally, separately,” ^{<6211>}1 Corinthians 12:11 (often in Greek writings). **kat’ idian** (namely, **cwran**),

[a]. “apart”: ^{<4043>}Matthew 14:13; 17:19; 20:17; 24:3; ^{<4051>}Mark 6:31f; 7:33; 9:2,28; 13:3; ^{<4010>}Luke 9:10; 10:23; ^{<4239>}Acts 23:19 (Polybius 4, 84, 8); with **monov** added, ^{<4012>}Mark 9:2;

[b]. “in private, privately”:^{<4034>} Mark 4:34; ^{<4012>} Galatians 2:2 (Diodorus 1, 21, opposed to **koinh**, 2 Macc. 4:5; Ignatius ad Smyrn. 7, 2). The word is not found in the book of Revelation.

{2399} idiwthv, idiwtou, oJ(idiov), very common in Greek writings from Herodotus down; properly, “a private person,” opposed to a magistrate, ruler, king; but the noun has many other meanings also, each one of which is understood from its antithesis, as *e.g.* “a common soldier,” as opposed to a military officer; “a writer of prose,” as opposed to a poet. In the N.T. “an unlearned, illiterate, man,” opposed to the learned, the educated: ^{<4013>} Acts 4:13; as often in classical Greek, “unskilled in any art”: in eloquence (Isocrates, p. 43 a.), with the dative of respect, **tw logw**, ^{<4016>} 2 Corinthians 11:6 (A.V. “rude in speech”); a Christian who is “not a prophet,” ^{<4124>} 1 Corinthians 14:24; “destitute of the ‘gift of tongues,’” ^{<4146>} 1 Corinthians 14:16,23. (Cf. Trench, sec. lxxix.)*

{2400} idou, a demonstrative particle (in Greek writings from Sophocles down), found in the N.T. especially in the Gospels of Matthew and of Luke, used very often in imitation of the Hebrew **hNai** and giving a peculiar vivacity to the style by bidding the reader or hearer to attend to what is said: “Behold! See! Lo!” It is inserted in the discourse after a genitive absolutely, ^{<4012>} Matthew 1:20; 2:1,13; 9:18; 12:46; 17:5; 26:47; 28:11. **kai idou** is used, when at the close of a narrative something new is introduced, ^{<4019>} Matthew 2:9; 3:16; 4:11; 8:2,24,29,32,34; 9:2ff,20; 12:10; 15:22; 17:3; 19:16; 26:51; 27:51; 28:2,7; ^{<4012>} Luke 1:20,31,36; 2:9 (R G L Tr brackets),25; 9:30,38f; 10:25; 14:2; 24:13; ^{<4017>} Acts 12:7; 16:1; when a thing is specified which is unexpected yet sure, ^{<4019>} 2 Corinthians 6:9 (**kai idiou zwmn**, and nevertheless we live), cf. ^{<4014>} Matthew 7:4; when a thing is specified which seems impossible and yet occurs, ^{<4014>} Luke 11:41; ^{<4024>} Acts 27:24. The simple **idou** is the exclamation of one pointing out something, ^{<4012>} Matthew 12:2,47 (WH here in marginal reading only); ^{<4013>} Matthew 13:3; 24:26; ^{<4013>} Mark 3:32; ^{<4024>} Luke 2:34; and calling attention, ^{<4153>} Mark 15:35 (T Tr WH **ide**); ^{<4020>} Luke 22:10; ^{<4045>} John 4:35; ^{<4151>} 1 Corinthians 15:51; ^{<4057>} 2 Corinthians 5:17; ^{<5050>} James 5:9; ^{<4014>} Jude 1:14; ^{<40107>} Revelation 1:7; 9:12; 11:14; 16:15; 22:7 (Rec.); in other places it is equivalent to “observe or consider”: ^{<4016>} Matthew 10:16; 11:8; 19:27; 20:18; 22:4; ^{<4103>} Mark 10:28,33; 14:41; ^{<4018>} Luke 2:48; 7:25; 18:28,31, etc.; also **kai idou**, ^{<4130>} Matthew 28:20; ^{<4023>} Luke 13:30; **idou gar**, ^{<4044>} Luke 1:44,48; 2:10; 6:23; 17:21; ^{<4011>} Acts 9:11; ^{<4011>} 2 Corinthians 7:11; **idou**

where examples are adduced: ^{<4004>}James 3:4ff; 5:4,7,11; for the Hebrew **ynh̄h̄j** so that it includes the copula: ^{<4018>}Luke 1:38; equivalent to “here I am”: ^{<4010>}Acts 9:10; ^{<4013>}Hebrews 2:13. **idou** is inserted in the midst of a speech, ^{<4034>}Matthew 23:34 (here WH marginal reading **idou** (see the commentaries)); ^{<4036>}Luke 13:16; ^{<4017>}Acts 2:7; 13:11; 20:22,25. The passages of the O.T. containing the particle which are quoted in the New are these: ^{<4023>}Matthew 1:23; 11:10; 12:18; 21:5; ^{<4002>}Mark 1:2; ^{<4077>}Luke 7:27; ^{<4035>}John 13:15; ^{<4003>}Romans 9:33; ^{<4023>}Hebrews 2:13; 8:8; 10:7,9; ^{<4016>}1 Peter 2:6. Like the Hebrew **hNbi idou** and **kai idou** stand before a nominative which is not followed by a finite verb, in such a way as to include the copula or predicate (cf. Buttmann, 139 (121f)): e. g., “was heard,” ^{<4017>}Matthew 3:17; “is, is or was here, exists,” etc., ^{<4020>}Matthew 12:10 L T Tr WH, 41; ^{<4021>}Mark 13:21 R G L; ^{<4052>}Luke 5:12,18; 7:37; 11:31; 13:11 (R G add **hn**); 17:21; 19:2,20; 22:38,47; 23:50; ^{<4025>}John 19:26 (Rec., 27 R G); ^{<4027>}Acts 8:27,36; ^{<4012>}2 Corinthians 6:2; ^{<4012>}Revelation 6:2,5,8; 7:9 (not L); 12:3; 14:14; 19:11; 21:3; “is approaching,” ^{<4026>}Matthew 25:6 G L T Tr WH (Rec. adds **ercetai**); but also in such a way as to have simply a demonstrative force: ^{<4019>}Matthew 11:19; ^{<4034>}Luke 7:34.

{2401} Idoumaia, Idoumaiav, hJ “Idumaea,” the name of a region between southern Palestine and Arabia Petraea, inhabited by Esau or Edom (^{<4030>}Genesis 36:30) and his posterity (the Edomites) (^{<4031>}Joshua 15:1,21; 11:17; 12:7). The Edomites were first subjugated by David; but after his death they disputed Solomon’s authority and in the reign of Joram recovered their liberty, which they maintained, transmitting from generation to generation their hatred of Israel, until they were conquered again by Hyrcanus and subjected to the government of the Jews: ^{<4038>}Mark 3:8. (For details of boundary and history, see Bertheau in Schenkel and Porter in B. D. under the word Edom; also the latter in Kitto’s Cycl. under the word Idummaea.)*

{2402} idrww, idrwtov, oJ (allied with Latin *sudor*, English sweat; Curtius, sec. 283; from Homer down), “sweat”: ^{<4024>}Luke 22:44 (L brackets WH reject the passage; (Tr accents **idrww**, yet cf. Chandler sec. 667)).*

{2403} lezabel ((so G T WH, L **l̄zabel** ; Tr **lezabel**); Rec. **lezabhl**), **hJl bzyai** (‘perhaps intact, chaste; cf. Agnes’ (Gesenius))), “Jezebel” (modern: “Isabel”), wife of Ahab (circa B. C. 917-897; ^{<4069>}1 Kings 16:29),

an impious and cruel queen, who protected idolatry and persecuted the prophets (^{<1163>}1 Kings 16:31 — ^{<1200>}2 Kings 9:30); in ^{<6121>}Revelation 2:20 equivalent to “a second Jezebel,” the symbolic name of a woman who pretended to be a prophetess, and who, addicted to antinomianism, claimed for Christians the liberty of eating things sacrificed to idols, ^{<6121>}Revelation 2:20.*

{2404} Iðrapol iv (WH **Iðra Pol iv**; cf. Buttmann, 74; Lob. ad Phryn. 604f), **Iðreapol eww, hJ** “Hierapolis,” a city of Greater Phrygia, near the river Maeander (or rather, near the Lycus a few miles above its junction with the Maeander), not far from Colossae and Laodicea, now Pambuck Kulasi (for references see Lightfoot on Col., p. 1f; B. D. American edition, under the word): ^{<5043>}Colossians 4:13.*

{2405} iðrateia (WH **iðratia**; cf. Iota, **iðrateiav, hJiðrateuw**), “the priesthood, the office of priest”: ^{<4109>}Luke 1:9; ^{<8015>}Hebrews 7:5. (the Septuagint for **hNhkj**) Aristotle, pol. 7, 8; Dionysius Halicarnassus; Boeckh, Inscriptions ii., pp. 127, 23; 363, 27.)*

{2406} iðrateuma, iðrateumatov, to (iðrateuw), (“priesthood” *i.e.*) a. “the office of priest”. b. “the order or body of priests” (see **adel fothv, aicmal wsia, diaspora, qerapeia**); so Christians are called, because they have access to God and offer not external but ‘spiritual’ (**pneumatika**) sacrifices: ^{<4015>}1 Peter 2:5; also **basileion iðrateuma**, ^{<4019>}1 Peter 2:9 (after ^{<1205>}Exodus 19:6, the Septuagint), priests of kingly rank, *i.e.* exalted to a moral rank and freedom which exempts them from the control of everyone but God and Christ. (^{<1232>}Exodus 23:22, etc.; 2 Macc. 2:17); not found in secular authors.)*

{2407} iðrateuw; (from **iðraomai** and the verbal adjective **iðratov**, though this adjective does not occur); “to be priest, discharge the priest’s office, be busied in sacred duties”: ^{<4015>}Luke 1:8. (Josephus, Antiquities 3, 8, 1; Herodian, 5, 6, 6 (3 edition, Bekker); Pausanias, Heliodorus, Inscriptions (see Liddell and Scott); the Septuagint for **hki**)*

{2410} Iðreicw, see **Iðricw**.

{2408} Iðremiav (WH **leremiav** (see their Introductory sec. 408); so Rec.st in ^{<1271>}Matthew 27:9), **Iðremiou** (Buttmann, 17 (16), 8), **oJ(hymfjior Whymfji**; equivalent to **hmrjyHy**; ‘Jehovah casts forth’ (his enemies?), or

‘Jehovah hurls’ (his thunderbolts?); cf. Bleek, Einl. in das A. T. sec. 206, p. 469 (cf. B. D. under the word Jeremiah)), “Jeremiah” (A.V. also “Jeremias, Jeremy”), a famous Hebrew prophet, who prophesied from (circa) B. C. 627 until the destruction of Jerusalem (B. C. 586). Afterward, he departed into Egypt, where he appears to have died; (cf. B. D. under the word Jeremiah, I. 6): ^{<4027>}Matthew 2:17; 16:14; 27:9 (in the last passage his name is given by mistake, for the words quoted are found in ^{<3812>}Zechariah 11:12f; (cf. Prof. Brown in the Journal of the Society for Biblical Literature and Exegesis for December, 1882, p. 101ff; Toy, Quot. in N.T., p. 68ff; for a history of attempted explanations, see Dr. James Morison, Commentary on Matthew, the passage cited)).*

{2409} idreuv, idrevv, oJidrov (from Homer down), Hebrew ^{<h&g>}“a priest”; one who offers sacrifices and in general is busied with sacred rites;

a. properly, of the priests of the Gentiles, ^{<4413>}Acts 14:13; of the priests of the Jews, ^{<4084>}Matthew 8:4; 12:4f; ^{<4044>}Mark 1:44; (^{<4026>}Mark 2:26); ^{<4006>}Luke 1:5; 5:14; ^{<4019>}John 1:19; Hebrews 7:(14 L T Tr WH), 20 (21); 8:4, etc.; of “the high priest,” ^{<4152>}Acts 5:24 R G (^{<02518>}Exodus 35:18; ^{<1008>}1 Kings 1:8; 1 Macc. 15:1; Josephus, Antiquities 6, 12, 1); and in the same sense Christ is called **idreuv** in ^{<3806>}Hebrews 5:6 (from ^{<49404>}Psalms 109:4 (^{<39304>}Psalms 110:4); ^{<3877>}Hebrews 7:17; also **idreuv megav**, ^{<3802>}Hebrews 10:21 (see **arciereuv**, 3) (others take the adjective here not as blending with **idreuv** into a technical or official appellation, but as descriptive, “great”; cf. ^{<38044>}Hebrews 4:14).

b. metaphorically, of Christians, because, purified by the blood of Christ and brought into close contact with God, they devote their life to him alone (and to Christ): ^{<4006>}Revelation 1:6; 5:10; 20:6, cf. ^{<4006>}Revelation 1:5; 5:9.

{2410} lδricw (Tdf. **lδreicw** (see his Proleg., p. 85; WH’s Appendix, p. 155, and under the word **ei, i**; WH **lericw**; see their Introductory sec. 408; on its accent in manuscripts cf. Tdf. Proleg., p. 103)), **hJ** indeclinable (on its declension in other writings cf. Winer’s Grammar, sec. 10, 2; in Strabo **lδrikouv lδrikountov; lδricouv, lδricountov** in Josephus, cf. Winer’s Grammar, the passage cited; Hebrew ^{<wDyrj>}from **j p̄ei** to smell, so called from its fertility in aromatics), “Jericho,” a noted city, abounding in balsam (*i.e.* perhaps the opobalsamum; cf. Tristram, Nat. Hist. etc., p. 337; B. D. under the word Balm), honey, cyprus (probably Arabic: *el-henna*; cf. Tristram as above, under the word Camphire), myrobalanus

(Arabic: *zukkum*), roses, and other fragrant productions. It was situated not far from the northern shore of the Dead Sea, in the tribe of Benjamin, between the city of Jerusalem and the river Jordan, 150 stadia from the former and 60 from the latter. Josephus, b. j. 4, 8, 3 calls its territory **qeion cwrion**. It is mentioned in the N.T. in ^{<4102>}Matthew 20:29; ^{<4106>}Mark 10:46; ^{<2103>}Luke 10:30; 18:35; 19:1; ^{<8113>}Hebrews 11:30. As balsam was exported thence to other countries, we read ^{<2102>}Luke 19:2 that **tel wnai** were stationed there, with an **arcitel wnhv**, for the purpose of collecting the revenues. For a fuller account of the city see Winer's RWB, under the word; Arnold in Herzog vi., p. 494f; Furrer in Schenkel iii., 209f; Keim, iii., 17f (English translation, 5:21f; BB. DD. under the word; cf. also Robinson, Researches etc. i. 547ff).*

idroqutov, idroquton (from **idrov** and **quw**, cf. **eidwl oqutov**), "sacrificed, offered in sacrifice," to the gods; as in Plutarch, symp. 8, 8, 3 at the beginning, used of the "flesh of animals offered in sacrifice": ^{<4103>}1 Corinthians 10:28 L text T Tr WH. On the use of the word in Greek writings cf. Lob. ad Phryn., p. 159.*

{2411} idron, idrou, to (neuter of the adjective **idrov, idra, idron**; cf. **to agion**) (from Herodotus on), "a sacred place, temple": of the temple of Artemis at Ephesus, ^{<4427>}Acts 19:27; of the temple at Jerusalem twice in the Septuagint, ^{<2659>}Ezekiel 45:19; ^{<1304>}1 Chronicles 29:4; more frequent in the O.T. Apocrypha; in the N.T. often in the Gospels and Acts; once elsewhere, viz. ^{<4013>}1 Corinthians 9:13. **to idron** and **ohaov** differ, in that the former designates the whole compass of the sacred enclosure, embracing the entire aggregate of buildings, balconies, porticos, courts (viz., that of the men or Israelites, that of the women, that of the priests), belonging to the temple; the latter designates the sacred edifice properly so called, consisting of two parts, the 'sanctuary' or 'Holy place' (which no one except the priests was allowed to enter), and the 'Holy of holies' or 'most holy place' (see **agiov**, 1 a.) (which was entered only on the great day of atonement by the high priest alone); (cf. Trench, Synonyms, sec. iii.). **idron** is employed in the N.T. either explicitly of the whole temple, ^{<4102>}Matthew 12:6; 24:1; ^{<4113>}Mark 13:3; ^{<4205>}Luke 21:5; 22:52; ^{<4401>}Acts 4:1; 24:6; 25:8; ^{<4013>}1 Corinthians 9:13, etc.; or so that certain definite parts of it must be thought of, as the courts, especially where Jesus or the apostles are said to have gone up, or entered, 'into the temple,' to have taught or encountered adversaries, and the like, 'in the temple,' ^{<4212>}Matthew

21:12,14; 26:55; ^{<1149>}Mark 14:49; ^{<197>}Luke 19:47; 21:37; 22:53; 24:53; ^{<164>}John 5:14; 7:14,28; 8:20; 18:20; ^{<112>}Acts 3:2; 5:20; 21:26, etc.; of the courts and sanctuary, ^{<115>}Matthew 12:5; of the court of the Gentiles, out of which Jesus drove the buyers and sellers and money-changers, ^{<112>}Matthew 21:12; ^{<1115>}Mark 11:15; ^{<195>}Luke 19:45; ^{<124>}John 2:14ff; of the court of the women, ^{<127>}Luke 2:37; of any portico or apartment, ^{<116>}Luke 2:46, cf. ^{<103>}John 10:23. On the phrase **to pterugion tou idrou** see **pterugion**, 2.

{2412} idroprephv, idroprepev (from **idrov**, and **prepei** it is becoming), “befitting men, places, actions or things sacred to God; reverent”: ^{<103>}Titus 2:3. (4 Macc. 9:25; 11:19; Plato, Philo, Josephus, Lucian, others) (Cf. Trench, sec. 92, under the end.)*

{2413} idrov, idra, idron (its primary sense is thought to be “mighty”; cf. Curtius, sec. 614; Vanicek, p. 88; yet see Schmidt as below; fr, Homer down), “sacred, consecrated to the deity, pertaining to God”: **idra grammata**, “sacred Scriptures,” because inspired by God, treating of divine things and therefore to be devoutly revered, ^{<115>}2 Timothy 3:15 (Josephus, Antiquities proem. 3; (10, 10, 4 at the end); b. j. 6, 5, 4; contra Apion 1 (10, 3; 18, 6); 26, 1; **idrai bibli oi**, Antiquities 2, 16, 5; (c. Apion 1, 1; 23, 4), etc.; **ouk enetrafhv oude enshkhqhv toiv idroiv grammasi**, Philo, leg. ad Gaium sec. 29, Mang. edition ii., p. 574); (**khrugma**, Mark 16 WH in (rejected) ‘Shorter Conclusion’); neuter plural as a substantive, **ta idra**, “the holy things,” those which pertain to the worship of God in the temple, ^{<193>}1 Corinthians 9:13, cf. **ergazomai**, 2 a. (See references under the word **ajiov**, at the end; especially Schmidt, chapter 181.)*

{2414} Idrosol uma (WH **lerosol uma**, see their Introductory sec. 408), **Idrosol umwn, ta** (the invariable form in Mark and John, almost everywhere in Matthew and Josephus (c. Apion 1, 22, 13, etc.; Philo, leg. ad Gaium sec. 36; (cf. Polybius 16, 39, 4); others)), and **Idrousal hm** (WH **lerousal hm** (see reference as above)), **hJ** indeclinable (the invariable form in the Septuagint (^{<100>}Joshua 10:1, etc.; Philo de somn. 2:39 at the beginning; so Aristotle, in Josephus, contra Apion 1, 22, 7 (where see Müller)); in the N.T. where a certain sacred emphasis, so to speak, resides in the very name, as ^{<105>}Galatians 4:25f (see Lightfoot at the passage); ^{<122>}Hebrews 12:22; Rev 3:12; 21:2,10; thus in direct address: ^{<127>}Matthew 23:37; ^{<134>}Luke 13:34; both forms are used promiscuously (yet with a marked preference for the indeclinable form) in the O.T. Apocrypha, and in

the writings of Luke and of Paul; (cf. Tdf. Proleg., p. 119; WH's Appendix, p. 160). Whether there is also a third and unusual form **lðrosol uma**, **lðrosol umhv**, **hJ** in ^{<40B>}Matthew 2:3; 3:5, is extremely doubtful; for in the phrase **exeporeueto ... lðrosol uma**, ^{<40B>}Matthew 3:5, the noun can be taken as a neuter plural with a singular verb, cf. Winer's Grammar, sec. 58, 3 a.; and in the former passage, ^{<40B>}Matthew 2:3, the unusual coupling of the feminine **pasa** with the neuter plural **lðrosol uma** is easily explained by the supposition that the appellative idea, **hJpol iv**, was in the writer's mind; see Fritzsche and Bleek at the passage; cf. Buttmann, 18 (16); (yet see Pape, Eigennamen, under the word). Hebrew **μl ælry]** and **μyl ælry]** Chaldean **μl vWry]** Syriac Many suppose that the Hebrew name is composed of **vWry]** possession, and **μl æl** so that it signifies "tranquil possessions, habitation of peace"; but the matter is very uncertain and conjectures vary; cf. Gesenius, Thesaurus, ii., p. 628f; (B. D. under the word); on the earlier name of the city see below in **Sal hm**; Latin *Hierosolyma*, *Hierosolymorum*, also (Vulgate e.g. manuscripts Amiat. and Fuld. ^{<42B>}Matthew 23:37; but especially) in the church fathers *Hierusalem*, but the form *Hierosolyma*, *Hierosolymae*, is uncertain (yet see even Old Latin manuscripts in ^{<40B>}Matthew 2:1,3)), — "Jerusalem" (A.V. "Hierusalem" and "Ierusalem"), the capital of Palestine, situated nearly in the center of the country, on the confines of the tribes of Benjamin and Judah, in a region so elevated that **anabainein, hl [;** "to go up," fitly describes the approach to it from any quarter. The name is used in the N.T.:

1. to denote, either the city itself, ^{<40B>}Matthew 2:1; ^{<40B>}Mark 3:8; ^{<40B>}John 1:19, etc.; or its inhabitants, ^{<40B>}Matthew 2:3; 3:5; 23:37; ^{<42B>}Luke 13:34.

2. hJhun lðrousal hm ("the Jerusalem that now is"), with its present religious institutions, i.e. the Mosaic system, so designated from its primary external location, ^{<40B>}Galatians 4:25, with which is contrasted **hJanw lðrousal hm** (after the rabbinical phrase **μyl vwry l v hl [m**, "Jerusalem that is above," i.e. existing in heaven, according to the pattern of which the earthly Jerusalem **μyl vwry l v hfm** was supposed to be built (cf. Schöttgen, Horae Hebrew i., 1207ff)), i.e. metaphorically, "the City of God founded by Christ," now wearing the form of the church, but after Christ's return to put on the form of the perfected Messianic kingdom, ^{<40B>}Galatians 4:26; **lðrousal hm epouraniov**, "the heavenly Jerusalem," i.e. the heavenly abode of God, Christ, the angels, beatified men (as well

the saints of the O.T. as Christians), and as citizens of which true Christians are to be regarded while still living on earth, ^{<8122>}Hebrews 12:22; **hJkainh lðrousal hm** in the visions of John ‘the Revelator,’ “the new Jerusalem,” a splendid visible city to be let down from heaven after the renovation of the world, the future abode of the blessed: ^{<6612>}Revelation 3:12; 21:2,10.

{2415} lðrosol umithv (Tdf. **lðrosol umeithv**, see **ei, i**; WH **lerosol umeithv**, see their Introductory sec. 408), **lðrosol umitou, oJ** a citizen or inhabitant of Jerusalem: ^{<4005>}Mark 1:5; ^{<8125>}John 7:25. (Josephus, Antiquities 5, 1, 17, etc.)*

{2416} iðrosul ew, iðrosul w; (**iðrosul ov**, which see); “to commit sacrilege, to rob a temple”: ^{<8122>}Romans 2:22, where the meaning is, ‘thou who abhorrest idols and their contamination, dost yet not hesitate to plunder their shrines’; cf. Fritzsche (and Delitzsch) at the passage (Aristophanes, Plato, Demosthenes, others.)*

{2417} iðrosul ov, iðrosul on (from **iðron** and **sul aw**), “guilty of sacrilege”: ^{<4957>}Acts 19:37 (A.V. “robbers of temples”; cf. Lightfoot in The Contemp. Revelation for 1878, p. 294f). (2 Macc. 4:42; Aristophanes, Xenophon, Plato, Polybius, Diodorus, others.)*

{2418} iðrourgew, iðrourgw; (from **iðrourgov**, and this from **iðrov** and **ERGW**); “to be busied with sacred things; to perform sacred rites” (Philo, Herodian); used especially of persons sacrificing (Josephus, Antiquities 7, 13, 4, etc.); translated, “to minister in the manner of a priest, minister in priestly service”: **ton nomon**, of those who defend the sanctity of the law by undergoing a violent death, 4 Macc. 7:8; **to euaggel ion**, of the preaching of the gospel, ^{<6516>}Romans 15:16 (where Fritzsche treats the word fully; (cf. Winer’s Grammar, 222f (209))).*

{2419} lðrousal hm, see **lðrosol uma**.

{2420} iðrwsunh (on the omega **w** see **agaqwsunh**, init), **iðrwsunhv, hJiðrov**), “priesthood, the priestly office”: ^{<8111>}Hebrews 7:11f, 14, R G, 24. (Sir. 45:24; 1 Esdr. 5:38; 1 Macc. 2:54; 3:49; 4 Macc. 5:34; Herodotus, Plato, Demosthenes, Diodorus, Joseph, Plutarch, Herodian, others.)*

{2421} lessai (lessaiov in Josephus), **oJyvva** (cf. B. D. American edition, under the word), “Jesse,” the father of David the king (^{<0911>}1

Samuel 16:1,10; 17:12 Alexandrian LXX; 20:27): <4005> Matthew 1:5f; <4032> Luke 3:32; <4132> Acts 13:22; <6152> Romans 15:12.*

{2422} **lefqae** (**lefqhv**, **lefqou**, in Josephus), **oj(j Tpj)** (future 3 singular masculine), from **j tpe** to open), “Jephthah,” the son of Gilead (cf. B. D. American edition, under the word Gilead, 4), and a judge of Israel (Judges 11f): <3112> Hebrews 11:32.*

{2423} **leconiav**, **leconiou**, **oj(˘ykywDy)** Jehoiakin, *i.e.* whom Jehovah appointed; the Septuagint **lwacin** ((?) see B. D. American edition under the word, Jehoiachin), “Jechoniah,” king of Judah, carried off into exile by Nebuchadnezzar (circa) B. C. 600 after a reign of three months, <2418> 2 Kings 24:8-17; <4310> 2 Chronicles 36:9f; <2523> Jeremiah 52:31. He is mentioned in <4011> Matthew 1:11f. But he was not, as is there stated, the son of Josiah, but of Jehoiakim; nor did he have “brethren,” but his father had them. Accordingly, in the Evangelist’s genealogy the names **myqjwDy** and **˘ykywDy** have been confounded; (cf. B. D. as above, and references there).*

{2424} **hsouv**, **hsou**, dative **hsou**, accusative **hsoun**, vocative **hsou** (Winer’s Grammar, sec. 10, 1), **oj** “Jesus” ([**sewD** and according to a later form, [**weya** Syriac ..., *i.e.* whose “help is Jehovah”; German *Gotthilf*; but later writings gave the name the force of **h[wvy]** see <4012> Matthew 1:21, cf. Sir. 46:1 **hsouv oj egeneto kata to onoma autou megav epi swthria ekl ektwn autou**, of Joshua, the successor of Moses; Philo, nom. mutat. sec. 21 **hsouv e˘mhnue tai swthria kuriou**), a very common proper name among the Israelites; cf. Delitzsch, Der Jesusname, in the Zeitschr. f. d. luth. Theol. for 1876, p. 209f (or Talmudic Studies xv.). In the N.T.:

1. “Joshua” (fully “Jehoshua”), the famous captain of the Israelites, Moses’ successor: <4175> Acts 7:45; <3008> Hebrews 4:8.
2. “Jesus,” son of Eliezer, one of Christ’s ancestors: <4039> Luke 3:29 L T Tr WH.
3. “Jesus,” the Son of God, the Saviour of mankind: <4021> Matthew 1:21,25; <4031> Luke 1:31; 2:21, and very often; see **kuriouv** and **Cristov**.
4. “Jesus Barabbas”; see **Barabbav**.

5. “Jesus,” surnamed “Justus,” a Jewish Christian, an associate with Paul in preaching the gospel: ^{<5041b>}Colossians 4:11.

{2425} **ilkānov, ilkanh, ilkanon** (from **ikw, ilkanw**; properly, ‘reaching to’, ‘attaining to’; hence, ‘adequate’); as in Greek writings from Herodotus and Thucydides down, “sufficient”;

a. of number and quantity; with nouns, “many enough, or enough” with a genitive: **ocl ov ilkanov**, a great multitude (A.V. often “much people”), ^{<4106>}Mark 10:46; ^{<4172>}Luke 7:12; ^{<4412>}Acts 11:24, 26; 19:26; **laov**, ^{<4457>}Acts 5:37 R G; **kl auqmov**, ^{<4457>}Acts 20:37; **arguria ilkana** (A.V. “large money,” cf. the colloquial, ‘money enough’), ^{<4182>}Matthew 28:12; **lampadev**, ^{<4418>}Acts 20:8; **logoi**, ^{<4270>}Luke 23:9; **fwv ilkanon**, a considerable light (A.V. “a great light”), ^{<4276>}Acts 22:6. of time: **ilkānw cronw** (cf. Winer’s Grammar, sec. 31, 9; Buttmann, sec. 133, 26) for a long time (^{<4187>}Luke 8:27 T Tr text WH); ^{<4481>}Acts 8:11; also **ilkānon cronon**, ^{<4444>}Acts 14:3; and plural ^{<4219>}Luke 20:9; **ex ilkanou**, of a long time, now for a long time, ^{<4238>}Luke 23:8 R G; also **ek cronwn, ilkanwn**, ^{<4187>}Luke 8:27 R G L Tr marginal reading; ^{<4238>}Luke 23:8 L T Tr WH; (**apo ilkanwn etwn**, “these many years,” ^{<4553>}Romans 15:23 WH Tr text); **ilkānou ... cronou diagenomenou**, much time having elapsed, ^{<4270>}Acts 27:9; **ef’ ilkanon** for a long while, ^{<4401>}Acts 20:11 (2 Macc. 8:25; Diodorus 13, 100; Palaeph. 28); **hūderai** (cf. Lightfoot on Galatians, p. 89 n.), ^{<4423>}Acts 9:23,43; 18:18; 27:7. absolutely, **ilkānoi**, many, a considerable number: ^{<4471>}Luke 7:11 (R G L brackets T Tr marginal reading brackets); ^{<4422>}Acts 12:12; 14:21; 19:19; ^{<4613>}1 Corinthians 11:30 (1 Macc. 13:49, etc.). **ilkānon estin**, “it is enough,” equivalent to enough has been said on this subject, ^{<4228>}Luke 22:38 (for Jesus, saddened at the paltry ideas of the disciples, breaks off in this way the conversation; the Jews, when a companion uttered anything absurd, were accustomed to use the phrase **bræklj**; (A.V. “let it suffice thee,” etc.), as in ^{<4626>}Deuteronomy 3:26, where the Septuagint **ilkānousqw ilkanon tw toioutw hēpitimia aūth**, SC. **esti**, sufficient ... is this punishment, ^{<4716>}2 Corinthians 2:6; after the Latin idiom satisfacere alicui, **to ilkanon poiein tini**, to take away from one every ground of complaint (A.V. “to content”), ^{<4155>}Mark 15:15 (Polybius 32, 7, 13; Appendix, Puff., p. 68, Toll. edition (sec. 74, i., p. 402 edition Schweig.); Diogenes Laërtius 4, 50); **to ilkano lambanw** (Latin *satis accipio*), “to take security” (either by accepting sponsors, or by a deposit of money until the case had been decided), ^{<4470>}Acts 17:9.

b. sufficient in ability, *i.e.* “meet, fit” (German *tüchtig* (A.V. “worthy, able,” etc.)): **prov ti**, for something, ^{<4026>}2 Corinthians 2:16; followed by an infinitive (Buttmann, 260 (223f)), ^{<4031>}Matthew 3:11; ^{<4007>}Mark 1:7; ^{<4036>}Luke 3:16; ^{<4159>}1 Corinthians 15:9; ^{<4026>}2 Corinthians 3:5; ^{<5012>}2 Timothy 2:2; followed by **ida** with subjunctive (Buttmann, 240 (207); cf. Winer’s Grammar, 335 (314)): ^{<4038>}Matthew 8:8; ^{<4076>}Luke 7:6.*

{2426} iłkanothv, iłkanhtov, hJ “sufficiency, ability or competency to do a thing”: ^{<4026>}2 Corinthians 3:5. (Plato, Lysias (p. 215. a.) quoted in Pollux; (others).)*

{2427} iłkanow, iłkanw: 1 aorist **iłkanwsa**; (**iłkanov**); “to make sufficient, render fit”; with two accusatives, one of the objects, the other of the predicate: to equip one with adequate power to perform the duties of one, ^{<4026>}2 Corinthians 3:6; **tina eiv ti**, ^{<5012>}Colossians 1:12. (Sept; Dionysius Halicarnassus, others.)*

{2428} iłkethriov, iłkethria, iłkethrion (iłkethv a suppliant), “pertaining to a suppliant, fit for a suppliant”; **hJiłkethria**, as a substantive, namely, **el aia** or **rab dov**;

1. “an olive-branch”; for suppliants approached the one whose aid they would implore holding an olive-branch entwined with white wool and fillets, to signify that they came as suppliants (cf. Trench, sec. 51, under the end): **ıambanein iłkethrian**, Herodotus 5, 51; **iłkethrian tigenai** or **probal ıesqai para tini**, etc.

2. equivalent to **ıılesia**, “supplication” (Isocrates, p. 186 d. vat.; Polybius; 2 Macc. 9:18): plural joined with **dheseiv** (Polybius 3, 112, 8; singular ^{<842>}Job 40:22, the Septuagint), ^{<807>}Hebrews 5:7.*

{2429} ikmav, ikmadov, hJ “moisture”: ^{<4036>}Luke 8:6. (the Septuagint ^{<4078>}Jeremiah 17:8; Homer, Iliad 17, 392; Josephus, Antiquities 3, 1, 3, and often in other authors.)*

{2430} İkonion, İkoniou, to, “Iconium,” a celebrated city of Asia Minor, which in the time of Xenophon, (an. 1, 2, 19) was ‘the last city of Phrygia,’ afterward the capital of Lycaonia (Strabo 12, p. 568; Cicero, ad divers. 15, 4); now Konia (or Konieh): ^{<415>}Acts 13:51; 14:1,19,21; 16:2; ^{<5012>}2 Timothy 3:11. Cf. Overbeck in Schenkel, iii. 303f; (B. D. (especially American edition) under the word; Lewin, St. Paul, i., 144ff).*

{2431} **iJarov, iJara, iJaron (iJaov** propitious), “cheerful, joyous, prompt to do anything”: ^{<4007>}2 Corinthians 9:7; ^{<1092>}Proverbs 19:12; 22:8; Sir. 13:26 (25); 26:4; 3 Macc. 6:35; Aristophanes, Xenophon, others.*

{2432} **iJarothv, iJarhtov, hJ** “cheerfulness, readiness of mind”: ^{<5128>}Romans 12:8. (^{<1082>}Proverbs 18:22; (Diodorus, Philo (de plant. Noë sec. 40), Plutarch, others); Acta Thom. sec. 14.)*

{2433} **iJaskomai**; (see below); in classical Greek the middle of an act. **iJaskw** (“to render propitious, appease”) never met with;

1. “to render propitious to oneself, to appease, conciliate to oneself” (from **iJaov** gracious, gentle); from Homer down; mostly with the accusative of a person, as **Qeon, Aqhnhn**, etc. (**ton Qeon iJasasqai**, Josephus, Antiquities 6, 6, 5); very rarely with the accusative of the thing, as **thn orghn**, Plutarch, Cat. min. 61 (with which cf. **exil askesqai qumon**, ^{<1064>}Proverbs 16:14 the Septuagint). In Biblical Greek used passively, “to become propitious, be placated or appeased”; in 1 aorist imperative **iJasqhti**, “be propitious, be gracious, be merciful” (in secular authors **iJhqi** and Doric, **iJaqi**, which the gramm. regard as the present of an unused verb **iJhmi**, to be propitious; cf. Alexander Buttmann (1873) Ausf. Sp. ii., p. 206; Kühner, sec. 343, i., p. 839; Passow, (or Liddell and Scott, or Veitch) under the word **iJhmi**), with the dative of the thing or the person: ^{<2083>}Luke 18:13 (**taiv adartiaiv**, ^{<1870>}Psalms 78:9 (^{<1970>}Psalms 79:9); ^{<1873>}Psalms 87:38 (^{<1883>}Psalms 88:38); **th adartia**, ^{<1241>}Psalms 24:11 (^{<1251>}Psalms 25:11); **iJasqh oKuriov peri thv kakiav**, ^{<1234>}Exodus 32:14 Alexandrian LXX; **iJasqhsetai kuriou tw douw sou**, ^{<1158>}2 Kings 5:18).

2. by an Alexandrian usage, “to expiate, make propitiation for” (as **exil askesqai** in the O.T.): **tav adaritav**, ^{<827>}Hebrews 2:17 (**hdwn tav yucav**, Philo, alleg. leg. 3, 61). (Cf. Kurtz, Commentary on Hebrews, at the passage cited; Winer’s Grammar, 227 (213); Westcott, Epistles of St. John, p. 83f.)*

{2434} **iJasmov, iJasmou, o(iJaskomai)**;

1. “an appeasing, propitiating,” Vulgate *propitiatio* (Plutarch, de sera num. vind. c. 17; plural joined with **kaqarmoï**, Plutarch, Sol. 12; with the genitive of the object **twv Qewn**, the Orphica Arg. 39; Plutarch, Fab. 18; **Qewn mhnin iJasmou kai caristhriwn deomenhn**, vit. Camill. 7 at the

expressive of gratitude, “thank-offerings,” σωτηρια sacrifices for safety obtained. On the other hand, in Dion Chrysostom or. 11, 121, p. 355, Reiske edition, the reference is not to a sacrifice but to a monument, as the preceding words show: καταλειπειν γαρ αυτους αναθημα καλλιστον και μεγαιστον τη Αθηνα και επιγραψειν, ιλαστηριον Αχαιοι τη Ιλιαδι). (See the full discussion of the word in Dr. Jets. Morison, Critical Exposition of the Third Chapter of the Epistle to the Romans, pp. 281-303.)*

{2436} ιλεως, ιλεων (Attic for ιλαος (cf. Winer’s Grammar, 22), from Homer down), “propitious, merciful”: εσομαι ιλεως ταις αδικιαις, *i.e.* I will pardon, ^{<382>}Hebrews 8:12; ^{<288>}Jeremiah 38:34 (^{<263>}Jeremiah 31:34); ^{<446>}Jeremiah 43:3 (^{<288>}Jeremiah 36:3); also ταις αμαρτιας, ^{<1084>}1 Kings 8:34; ^{<405>}2 Chronicles 6:25, 27, etc.; ιλεως σοι, namely, εστω (or ειη, Buttman, sec. 129, 22) ο Θεος, *i.e.* God avert this from thee, ^{<162>}Matthew 16:22; the Septuagint for **h l y l j** ; followed by **l j** “be it far from” one, ^{<100>}2 Samuel 20:20; 23:17.*

{2437} Ιλλυρικον, Ιλλυρικου, το, “Illyricum,” a region lying between Italy, Germany, Macedonia and Thrace, having on one side the Adriatic Sea, and on the other the Danube: ^{<519>}Romans 15:19 (cf. B. D. American edition).*

{2438} ιμας, ιμαντος, ο (from ιημι to send; namely, a vessel, which was tied to thongs of leather and let down into a well for the purpose of drawing water; hence, ιμαω also, to draw something made fast to a thong or rope (recent etymol. connect it with Skt. si to bind; cf. Curtius, sec. 602; Vanicek, p. 1041)); from Homer down; “a thong of leather, a strap”; in the N.T. of the thongs with which captives or criminals were either bound or beaten (see προτεινω), ^{<425>}Acts 22:25 (4 Macc. 9:11; Sir. 30:35); of the thongs or ties by which sandals were fastened to the feet, ^{<1007>}Mark 1:7; ^{<86>}Luke 3:16; ^{<102>}John 1:27 (so also in ^{<2157>}Isaiah 5:27; Xenophon, anab. 4, 5, 14; Plutarch, symp. 4, 2, 3; Suidas ιμας. σφαιρωτηρ σανδαλιου, ζανχιον, οιον το λωριον του υποδηματος).*

{2439} ιματιζω: perfect passive participle ιματισμενος; (ιματιον); “to clothe”: ^{<155>}Mark 5:15; ^{<85>}Luke 8:35. (Found neither in the Septuagint nor in secular authors (cf. Winer’s Grammar, 26 (25)).)*

{2440} ἱματιον, ἱματιου, το (diminutive of ἵμα equivalent to ἔιμα, an article of clothing, garment; and this from ἔννουμι to clothe, cf. German *Hemd*); (from Herodotus down); the Septuagint mostly for $\text{d}\eta\beta$, also for $\text{h}\iota\ \text{k}\epsilon\iota\ \text{h}\mu\iota\ \text{t}\alpha$ etc.;

1. “a garment” (of any sort): $\langle 1016 \rangle$ Matthew 9:16; 11:8 (R G L brackets; others omit; cf. Winer’s Grammar, 591 (550); Buttmann, 82 (72)); $\langle 1021 \rangle$ Mark 2:21; 15:20; $\langle 1055 \rangle$ Luke 5:36; 7:25; $\langle 3011 \rangle$ Hebrews 1:11; plural “garments,” *i.e.* the cloak or mantle and the tunic (cf. Winer’s Grammar, 176 (166); Buttmann, 24 (23)); $\langle 1072 \rangle$ Matthew 17:2; 24: 18 (Rec.); 27:31, 35; $\langle 3123 \rangle$ John 19:23; Acts yii. 58; $\langle 5182 \rangle$ James 5:2, etc.; to read $\tau\alpha\ \dot{\iota}\mu\alpha\tau\iota\alpha$ (see $\delta\iota\alpha\rho\rho\eta\gamma\gamma\upsilon\mu\iota$), $\langle 1065 \rangle$ Matthew 26:65; $\langle 4144 \rangle$ Acts 14:14; 22:23.

2. the upper garment, “the cloak or mantle” (which was thrown over the tunic, $\acute{\omicron}\ \chi\iota\tau\omega\nu$) (Rutherford, *New Phryn.*, p. 22): $\langle 4021 \rangle$ Matthew 9:20; (xxiv. 18 L T Tr WH); $\langle 4182 \rangle$ Mark 5:2; $\langle 4184 \rangle$ Luke 8:44; $\langle 3392 \rangle$ John 19:2; $\langle 6096 \rangle$ Revelation 19:16; it is distinguished from the $\chi\iota\tau\omega\nu$ in $\langle 1050 \rangle$ Matthew 5:40; $\langle 1162 \rangle$ Luke 6:29; (cf. $\langle 3123 \rangle$ John 19:23); $\langle 4029 \rangle$ Acts 9:39. (Cf. Trench, sec. 1.; BB. DD. under the word Dress; Edersheim, *Jewish Social Life*, chapter xiii.; especially ‘Jesus the Messiah,’ 1:620ff) $\dot{\iota}\mu\alpha\tau\iota\sigma\mu\omicron\varsigma$, $\dot{\iota}\mu\alpha\tau\iota\sigma\mu\omicron\upsilon$, $\acute{\omicron}$ ($\dot{\iota}\mu\alpha\tau\iota\zeta\omega$), “clothing, apparel”: universally, $\langle 1075 \rangle$ Luke 7:25; $\langle 4183 \rangle$ Acts 20:33; $\langle 5119 \rangle$ 1 Timothy 2:9; of the tunic, $\langle 1075 \rangle$ Matthew 27:35 Rec.; $\langle 3124 \rangle$ John 19:24; of the cloak or mantle, $\langle 1029 \rangle$ Luke 9:29. (The Septuagint; Theophrastus, Polybius, Diodorus, Plutarch, Athen.) (Cf. Trench, sec. 1.)*

{2442} ἱμερω: middle ἱμερομαι; ($\dot{\iota}\mu\epsilon\rho\omicron\varsigma$ desire, longing, (allied with $\dot{\iota}\lambda\epsilon\omega\varsigma$; Vanicek, p. 88); cf. $\omicron\iota\kappa\tau\epsilon\rho\omega$); “to desire, long for,” especially of the longing of love: $\acute{\omicron}\mu\omega\nu$ (Winer’s Grammar, sec. 30, 10 b.), *i.e.* your souls, to win them to Christ, $\langle 3018 \rangle$ 1 Thessalonians 2:8 Rec.; see $\acute{\omicron}\mu\epsilon\rho\omicron\mu\alpha\iota$. (the Septuagint $\langle 1029 \rangle$ Job 3:21; in Greek writings from Homer down.)*

{2443} ἱνα,

I. an adverb of place, from Homer down, especially in the poets;

a. “where; in what place”.

b. “to what place; whither”. Of the former signification C. F. A. Fritzsche (on Matthew, p. 836; differently in *Fritzschorum Opusco.*, p. 186ff) thought he had found two examples in Biblical Greek, and H. A. W. Meyer agrees with him. The first, viz. $\dot{\iota}\nu\alpha\ \mu\eta\ \phi\upsilon\sigma\iota\omicron\upsilon\sigma\theta\epsilon$, $\langle 4046 \rangle$ 1 Corinthians 4:6,

they explain thus: “where” (*i.e.* “in which state of things,” viz. when ye have learned from my example to think humbly of yourselves) “the one is not exalted to the other’s disadvantage”; the second, **ἵνα αὐτοὺς ζήλουτε**, ^{<4017>}Galatians 4:17, thus: “where ye zealously court them”; but see II. 1 d. below.

II. a final conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: “to the intent that; to the end that, in order that”; **ἵνα μη**, “that not, lest”; it is used:

1. properly, of the purpose or end;

a. followed by the optative; only twice, and then preceded by the present of a verb of praying or beseeching, where the wish (optatio) expressed by the prayer gave occasion for the use of the optative: ^{<4017>}Ephesians 1:17 but WH marginal reading subjunctive; ^{<4016>}Ephesians 3:16 RG; cf. Winer’s Grammar, 290 (273); Buttman, 233 (201); and yet in both instances the relic force of the particle is so weakened that it denotes the substance rather than the end of the prayer; see 2 below.

b. followed by the subjunctive, not only (according to the rule observed by the best Greek writers) after the primary tenses (present, perfect, future) or the imperative, but (in accordance with that well-known negligence with which in later times and especially by Hellenistic writers the distinction between the subjunctive and the optative was disregarded) after preterites even where the more elegant Greek writers were accustomed to use the optative; cf. Hermann ad Vig., p. 847ff; Klotz ad Der. ii., 2 p. 616ff; Winer’s Grammar, 287ff (270ff); Buttman, 233 (201).

[α]. after a present: ^{<4021>}Mark 4:21; 7:9; ^{<4064>}Luke 6:34; 8:12; 16:28; ^{<4085>}John 3:15; 5:34; 6:30; ^{<4125>}Acts 2:25; 16:30; ^{<4011>}Romans 1:11; 3:19; 11:25; ^{<4172>}1 Corinthians 7:29; 9:12; ^{<4017>}2 Corinthians 1:17; ^{<4063>}Galatians 6:13; ^{<4088>}Philippians 3:8; ^{<4081>}Hebrews 5:1; 6:12; 9:25; ^{<4003>}1 John 1:3; ^{<4088>}Revelation 3:18; 11:6, and often.

[β]. after a perfect: ^{<4022>}Matthew 1:22; 21:4; ^{<4063>}John 5:23; (36 T Tr WH; cf. e.); 6:38; 12:40,46; 14:29; 16:1,4; 17:4; 20:31; ^{<4022>}1 Corinthians 9:22; ^{<4081>}1 John 5:20 (here T Tr WH present indicative; see d.).

[γ]. after an imperative (either present or aorist): ^{<4001>}Matthew 7:1; 9:6; 14:15; 17:27; 23:26; ^{<4115>}Mark 11:25; 13:18; ^{<4045>}John 4:15; 5:14; 7:3 (R G

L); 10:38; ^{<4075>}1 Corinthians 7:5; 11:34; ^{<5045>}1 Timothy 4:15; ^{<5083>}Titus 3:13, etc.; also after a hortative or deliberative subjunctive: ^{<4038>}Mark 1:38; ^{<2014>}Luke 20:14; ^{<4085>}John 6:5 (R^{bez} L T Tr WH); ^{<4116>}John 11:16; ^{<8016>}Hebrews 4:16, etc.

[δ]. after a future: ^{<2104>}Luke 16:4; 18:5; ^{<4350>}John 5:20 (here Tdf. present indicative; see d.); ^{<4143>}John 14:3,13,16; ^{<4658>}1 Corinthians 15:28; ^{<5026>}Philippians 1:26.

[ε]. after Historic tenses: after the imperfect, ^{<4082>}Mark 3:2 (here L Tr future indicative; see c.); ^{<4064>}Mark 6:41; 8:6; ^{<4087>}Luke 6:7; 18:15, etc.; after the pluperfect, ^{<4048>}John 4:8; after the aor., ^{<4093>}Matthew 19:13; ^{<4084>}Mark 3:14; 11:28; 14:10 (R. sec. 139, 37); ^{<2904>}Luke 19:4,15; ^{<4355>}John 5:36 (R G L; cf. [β].); ^{<4372>}John 7:32; 12:9; ^{<4490>}Acts 19:4 (?); ^{<4304>}Romans 6:4; ^{<4780>}2 Corinthians 8:9; ^{<8014>}Hebrews 2:14; 11:35; ^{<5016>}1 Timothy 1:16; ^{<4385>}1 John 3:5,8, etc.

c. As secular authors join the final particles **οφρα**, **μη**, and especially **ὄπως**, also with the future indicative (cf. Matthiae, sec. 519, 8 ii., p. 1186ff), as being in nature akin to the subjunctive, so the N.T. writings, according to a usage extremely doubtful among the better Greek writings (cf. Klotz, the passage cited, p. 629f), also join **ἵνα** with the same (cf. WH's Appendix, p. 171{b} following; Sophocles' Lexicon, under the word **ἵνα**, 17): **ἵνα θησω**, ^{<4098>}1 Corinthians 9:18; L T Tr WH in the following instances: **σταυρωσουσιν**, ^{<4150>}Mark 15:20 (not WH (see as above)), **δωσουσιν**, ^{<2700>}Luke 20:10; **κενωσει**, ^{<4095>}1 Corinthians 9:15 (not Lachmann) (**καταδουλωσουσιν**, ^{<4084>}Galatians 2:4 (but cf. Hort in WH as above, p. 167a)); **κερδηθησονται**, ^{<4081>}1 Peter 3:1; **σφαξουσιν**, ^{<4084>}Revelation 6:4; **δωσει**, ^{<4083>}Revelation 8:3; **προσκυνησουσιν** (^{<4080>}Revelation 9:20); 13:12 ((cf. 2 a. at the end below)); (**αναπαησονται**, ^{<4043>}Revelation 14:13 (see **αναπαυω**) cf. 4 b.); L Tr in the following: **κατηγορησουσιν**, ^{<4082>}Mark 3:2 (cf. b. e. above); **προσκυνησουσιν**, ^{<4320>}John 12:20; T Tr WH in (**θεωρησουσιν**, ^{<4303>}John 7:3); **ξυρησονται**, ^{<4024>}Acts 21:24; L T WH Tr marginal reading in **αδικησουσιν**, ^{<4090>}Revelation 9:4 ((cf. 2 b. below)); (add, **επει**, ^{<2440>}Luke 14:10 T WH Tr text; **εξομολογησεται**, ^{<4321>}Philippians 2:11 T L marginal reading Tr marginal reading; **καυθησομαι**, ^{<4333>}1 Corinthians 13:3 T; **δωσει**, ^{<4370>}John 17:2 WH Tr marginal reading; **αναπαυσονται**, ^{<4081>}Revelation 6:11 WH; **δωσει**, ^{<4636>}Revelation 13:16 WH marginal reading) (**ἵνα καταργησει τον θανατον και την εκ νεκρων**

ἀναστασιν δειξει, the Epistle of Barnabas 5, 6 (so manuscript **a**, but Hilgenf., Müller, Gebh., others, adopt the subjunctive; yet see Cunningham's note at the passage)); so that the future alternates with the subjunctive: ἵνα εσται ... και εισελθωσιν, ^{<624>}Revelation 22:14; γενηται και εση (Vulgate *sis*), ^{<408>}Ephesians 6:3; in other passages L T Tr WH have restored the indicative, as ἵνα ἤξουσιν και προσκυνησουσιν ... και γνωσιν, ^{<409>}Revelation 3:9; ἵνα ... πινητε ... και καθισεσθε or καθησεσθε (but WH text καθησθε) (Vulgate *et sedeatis*), ^{<223>}Luke 22:30; καμψη και εξομολογησεται, ^{<821>}Philippians 2:11 (T L marginal reading Tr marginal reading); cf. Buttmann, sec. 139, 88; Winer's Grammar, sec. 41 b. 1 b.

d. By a solecism frequently in the ecclesiastical and Byzantine writings. ἵνα is joined with the indicative present: ^{<406>}1 Corinthians 4:6 (φυσιουσθε); ^{<407>}Galatians 4:17 (ζηλουτε); (cf. Test xii. Patr., test. Gad sec. 7; the Epistle of Barnabas 6, 5; 7, 11; Ignatius ad Ephesians 4, 2; ad Trall. 8, 2, and other examples in Winer's and Alexander Buttmann (1873) as below; but see Hort in WH's Appendix, p. 167{a}, cf., pp. 169β, 171f); but the indicative is very doubtful in the following passages: (^{<405>}John 4:15 Tr text); 5:20 (Tdf. θαυμαζετε); 17:3 T Tr text; ^{<462>}Galatians 6:12 T L marginal reading; (^{<243>}1 Thessalonians 4:13 L marginal reading); ^{<404>}Titus 2:4 T Tr L marginal reading; ^{<600>}2 Peter 1:10 L; (^{<451>}1 John 5:20 T Tr WH (cf. b. [β.] above)); ^{<408>}Revelation 12:6 (T Tr τρεφουσιν); (^{<637>}Revelation 13:17 WH marginal reading); cf. Winer's Grammar, sec. 41 b. 1 c.; Buttmann, sec. 139, 39; Meyer on ^{<406>}1 Corinthians 4:6; Wieseler on ^{<407>}Galatians 4:17; (Sophocles as above). (In the earlier Greek writings ἵνα is joined with the indicative of the past tenses alone, 'to denote something which would have been, if something else had been done, but now has not come to pass' Hermann ad Vig. p. 847, cf. Klotz ad Dev. ii., 2, p. 630f; Kühner, sec. 553, 7 ii., 903; (Jelf, sec. 813; cf. Jebb in the Appendix to Vincent and Dickson's Modern Greek, sec. 79).)

e. the final sentence is preceded by preparatory demonstrative expressions (Winer's Grammar, sec. 23, 5): εις τουτο, "to this end," ^{<837>}John 18:37; ^{<408>}1 John 3:8; ^{<549>}Romans 14:9; ^{<409>}2 Corinthians 2:9; ^{<402>}1 Peter 2:21; 3:9; 4:6 (the Epistle of Barnabas 5, 1, 11; (14, 5)); εις αυτο τουτο, ^{<402>}Ephesians 6:22; ^{<508>}Colossians 4:8; δια τουτο, ^{<403>}John 1:31; ^{<730>}2 Corinthians 13:10; ^{<5015>}Philemon 1:15; ^{<5016>}1 Timothy 1:16; τουτου χαριν, ^{<406>}Titus 1:5.

2. In later Greek, and especially in Hellenistic writers, the final force of the particle **ἵνα** is more or less weakened, so that it is frequently used where the earlier Greeks employed the infinitive, yet so that the leading and the dependent sentence have each its own subject. The first extant instance of this use occurs in the Amphictyonic decree in (pseudo-) Demosthenes, p. 279, 8 (*i.e.* de coron. sec. 155): **πρεσβευσαι προς Φιλιππον και αξιουν ἵνα βοηθηση** (cf. Odys. 3, 327 **λίσσασθαι ... ἵνα νημερτες ενισπη** (cf. 3, 19)), but it increased greatly in subsequent times; cf. Winer's Grammar, sec. 44, 8; R. 237 (204); (Green 171f; Goodwin sec. 45 N. 5 b.; Jebb in the Appendix to Vincent and Dickson's Modern Greek, sec. 55). Accordingly, **ἵνα** stands with the subjunctive in such a way that it denotes the purport (or object) rather than the purpose of the action expressed by the preceding verb. This occurs

a. after verbs of caring for, deciding, desiring, striving: **βλεπειν**, ^{<4160>}1 Corinthians 16:10; ^{<5047>}Colossians 4:17; ^{<6008>}2 John 1:8; **ζητω**, ^{<4042>}1 Corinthians 4:2; 14:12; **φυλασσομαι, ἵνα μη**, ^{<0167>}2 Peter 3:17; **μεριμνω**, ^{<4073>}1 Corinthians 7:34; **ζηλω**, ^{<6401>}1 Corinthians 14:1; **βουλευομαι**, ^{<8153>}John 11:53 (R G Tr marginal reading **συμβουλευομαι**); ^{<8120>}John 12:10; **αφιημι**, ^{<41116>}Mark 11:16; ^{<8137>}John 12:7 L T Tr WH; **θελημα εστι**, ^{<0184>}Matthew 18:14; ^{<869>}John 6:39f; **θελω**, ^{<0072>}Matthew 7:12; ^{<4025>}Mark 6:25; 9:30; 10:35; ^{<0161>}Luke 6:31; so that it alternates with the infinitive, ^{<6445>}1 Corinthians 14:5; **διδωμι**, “to grant, that,” ^{<4107>}Mark 10:37; ^{<0095>}Revelation 9:5, etc.; **ποιω**, ^{<6312>}Revelation 13:12 (here L T Tr WH future indicative (cf. 1 c. above)).

b. after verbs of saying (commanding, asking, exhorting; but by no means after **κελευειν** (cf. Buttman, 275 (236))): **ειπειν**, in the sense of “to bid,” ^{<4048>}Matthew 4:3; ^{<4079>}Mark 3:9; ^{<0048>}Luke 4:3; also **λεγειν**, ^{<4896>}Acts 19:4; ^{<6156>}1 John 5:16; **ερρηθη**, ^{<661>}Revelation 6:11 (WH future indicative); ^{<0094>}Revelation 9:4 (L T Tr marginal reading WH indicative future (see 1 c. above)); **διαμαρτυρομαι**, ^{<5821>}1 Timothy 5:21 (otherwise (viz. telic) in ^{<0163>}Luke 16:28); **ερωτω**, “to ask, beseech,” ^{<4076>}Mark 7:26; ^{<0076>}Luke 7:36; 16:27; ^{<0047>}John 4:47; 17:15,21; 19:31; ^{<0065>}2 John 1:5; **παρακαλω**, ^{<0145>}Matthew 14:36; ^{<4150>}Mark 5:10,18; 7:32; 8:22; ^{<0082>}Luke 8:32; ^{<4010>}1 Corinthians 1:10; 16:12,15f; ^{<0086>}2 Corinthians 8:6; 9:5; 12:8; ^{<5901>}1 Thessalonians 4:1; ^{<5082>}2 Thessalonians 3:12, (Josephus, Antiquities 12, 3, 2); **προσευχομαι** (which see), ^{<0101>}Matthew 24:20; (^{<4138>}Mark 13:18); ^{<4145>}Mark 14:35; **δεομαι**, ^{<0194>}Luke 9:40; 22:32 (Dionysius Halicarnassus,

Antiquities 1, 83); **επιτιμω**, ^{<4126>}Matthew 12:16; (^{<4161>}Matthew 16:20 L WH text); 20:31; ^{<4182>}Mark 3:12; 8:30; 10:48; ^{<4289>}Luke 18:39; **εντελλομαι**, ^{<4134>}Mark 13:34; ^{<4157>}John 15:17; **εντολην διδομι** or **λαμβανω**, ^{<4157>}John 11:57; 13:34; 15:12; **γραφο**, with the involved idea of prescribing, ^{<4192>}Mark 9:12 (cf. Winer's Grammar, 462 (430) and the text of L T); 12:19; ^{<4218>}Luke 20:28; **διαστελλομαι**, ^{<4161>}Matthew 16:20 (L WH text **επιτιμω** (see above)); ^{<4168>}Mark 5:43; 7:36; 9:9; **παραγγελλω**, ^{<4108>}Mark 6:8 (cf. Winer's Grammar, 578 (538)); **συντιθεμαι**, ^{<4192>}John 9:22; **αγαρευω**, ^{<4173>}Matthew 27:32; ^{<4152>}Mark 15:21; **κηρυσσω**, ^{<4162>}Mark 6:12; **απαγγελλω**, ^{<4180>}Matthew 28:10; **εξορκιζω**, ^{<4166>}Matthew 26:63. (For examples (of its use with the above verbs and others) drawn from the later Greek writings, see Sophocles, Glossary etc. sec. 88, 1.)

c. after words by which judgment is pronounced concerning that which someone is about to do (or which is going to happen), as to whether it is expedient, befitting, proper, or not; as **συμφερει**, ^{<4186>}Matthew 18:6; 5:29f; ^{<4145>}John 11:50; 16:7; **λυσιτελει**, ^{<4170>}Luke 17:2; **αρκετον, εστι**, ^{<4105>}Matthew 10:25; also after **αξιος**, ^{<4107>}John 1:27; **ικανος**, ^{<4188>}Matthew 8:8; ^{<4106>}Luke 7:6; **ελαχιστον μοι εστιν, ινα**, ^{<4148>}1 Corinthians 4:3; **ηγαλλιασατο ινα ιδη**, ^{<4186>}John 8:56; **χρειαν εχω**, ^{<4125>}John 2:25; 16:30; ^{<4127>}1 John 2:27; **εδει, ινα επι ξυλου παθη**, the Epistle of Barnabas 5, 13. (For other examples see Sophocles as above sec. 88, 3, 4.)

d. after substantives, to which it adds a more exact definition of the thing; after a substantive of time: **χρονον, ινα μετανοηση**, ^{<4121>}Revelation 2:21; after **ωρα**, ^{<4123>}John 12:23; 13:1; 16:2,32 (elsewhere **οτε**, ^{<4103>}John 4:23; 5:25); in these examples the final force of the particle is still apparent; we also can say "time that she should repent" (cf. Winer's Grammar, 389 (318); Buttman, 240 (207)); but in other expressions this force has almost disappeared, as in **εστιν συνηθεια υμιν, ινα ... απολυσω**, ^{<4189>}John 18:39; after **μισθος**, ^{<4198>}1 Corinthians 9:18.

e. it looks back to a demonstrative pronoun; cf. Winer's Grammar, 338 (317); (Buttmann, sec. 139, 45): **ποθεν μοι τουτο, ινα ελθη κ.τ.λ. for το ελθειν την** etc. ^{<4148>}Luke 1:43; especially in John, cf. ^{<4169>}John 6:29,50; 15:13; 17:3 (here T Tr text indicative; see 1 d. above); ^{<4181>}1 John 3:11,23; 5:3; ^{<4106>}2 John 1:6; ^{<4109>}Philippians 1:9; **εν τουτω**, ^{<4158>}John 15:8; ^{<4147>}1 John 4:17 (**Θεου δε το δυνατον εν τουτω δεικνυται, ινα ... εξ ουκ οντων ποιη τα γινομενα**, Theophil. ad Autol. 2, 13; after **τοδε**, Epictetus diss. 2, 1, 1; (other examples in Sophocles' Lexicon, under the word 6)).

3. According to a very ancient tenet of the grammarians, accepted by Kühner, sec. 563, 2 Anm. 3; (T. S. Green, N.T. Gram., p. 172f), and not utterly rejected by Alex. Alexander Buttmann (1873) N.T. Gr., p. 238f (206), **ἵνα** is alleged to be used not only **τελικως**, *i.e.* of design and end, but also frequently **εκβατικως**, *i.e.* of the result, signifying “with the issue, that; with the result, that; so that” (equivalent to **ὥστε**). But C. F. A. Fritzsche on Matthew, p. 836ff and Winer’s 338 (317) and 457ff (426ff) have clearly shown, that in all the passages adduced from the N.T. to prove this usage the telic (or final) force prevails: thus in **ἵνα μη λυθη ὁ νομος Μουσεως**, that the law of Moses may not be broken (which directs a man to be circumcised on the eighth and on no other day), ^{<407>}John 7:23; **ουκ εστε εν σκοτει, ἵνα ἡ ἡμερα ὑμας ... καταλαβη**, that the day should overtake you (cf. the final force as brought out by turning the sentence into the passive form in German *um vom Tage erfusst zu werden*), ^{<404>}1 Thessalonians 5:4; **προσευχεσθω, ἵνα διερμηνευη**, let him pray (intent on this, or with this aim), that (subsequently) he may interpret, ^{<444>}1 Corinthians 14:18; likewise **επενθησατε, ἵνα** etc. ^{<417>}1 Corinthians 5:2, and **μετενοησαν, ἵνα μη**, ^{<400>}Revelation 9:20; **μεταθεσιν, ... ἵνα** etc. that the change may be to this end, that etc. ^{<827>}Hebrews 12:27; **ἵνα μη ... ποιητε**, that ye may not do, ^{<457>}Galatians 5:17 (where **ἡ σαρξ** and **το πνευμα** are personified antagonistic forces contending for dominion over the will of the Christian; cf. Wieseler at the passage); the words **ἵνα ... φραγη κ.τ.λ.** in ^{<819>}Romans 3:19 describe the end aimed at by the law. In many passages where **ἵνα** has seemed to interpreters to be used **εκβατικως**, the sacred writers follow the dictate of piety, which bids us trace all events back to God as their author and to refer them to God’s purposes (Jo. Damascen. orthod. fid. 4, 19 **εθος τη γραφη, τινα εκβατικως οφειλοντα λεγεσθαι, αιτιολογικως λεγειν**); so that, if we are ever in doubt whether **ἵνα** is used of design or of result, we can easily settle the question when we can interpret the passage ‘that, by God’s decree,’ or ‘that, according to divine purpose’ etc.; passages of this sort are the following: ^{<4012>}Mark 4:12; ^{<4095>}Luke 9:45; 11:50; 14:10; ^{<4046>}John 4:36; 9:2; 12:40; 19:28; ^{<851>}Romans 5:20; 7:13; 8:17; 11:31f; ^{<4072>}1 Corinthians 7:29; ^{<4007>}2 Corinthians 4:7; 7:9; also the phrase **ἵνα πληρωθη**, accustomed to be used in reference to the O.T. prophecies: ^{<4002>}Matthew 1:22; 2:15; 4:14; 12:17 L T Tr WH; ^{<1204>}Matthew 21:4; 26:56; 27:35 Rec.; ^{<838>}John 13:18; 17:12; 19:24,36; **ἵνα πληρωθη ὁ λογος**, ^{<828>}John 12:38; 15:25, cf. 18:9,32. (Cf. Winer’s 461 (429). Prof Sophocles although giving (Lex. under the word **ἵνα**, 19) a copious collection of examples of the

ecbatic use of the word, defends its telic sense in the phrase **ἵνα πληρωθῆ**, by calling attention not merely to the substitution of **ὅπως πληρωθῆ** in ^{<1087>}Matthew 8:17; 13:35 (cf. ^{<1023>}Matthew 2:23), but especially to 1 Esdr. 1:54 (**εἰς ἀναπληρωσιν ῥηματος τοῦ κυρίου ἐν στοματι Ἰερεμίου**); 1 Esdr. 2:1 (**εἰς συντελειαν ῥηματος κυρίου κ.τ.λ.**); 2 Esdr. 1:1 (**τοῦ τελεσθῆναι λόγον κυρίου ἀπο στοματος Ἰερεμίου**); Josephus, Antiquities 8, 8, 2 at the end **ταῦτα δ' ἐπραττετο κατὰ τὴν τοῦ Θεοῦ βουλήσιν ἵνα λαβῆ τέλος ἅ προεφητευσεν Ἀχίας**; cf. Bib. Sacr. 1861, p. 729ff; Luthardt's Zeitschr. 1883, p. 632ff)

4. The elliptical use of the particle;

a. the telic **ἵνα** often depends on a verb not expressed, but to be repeated or educed from the context (cf. Fritzsche on Matthew, p. 840f; Winer's Grammar, 316 (297); (Buttmann, sec. 139, 47)): **ἀλλ'** (namely, **ἦλθεν**, cf. verse 7) **ἵνα μαρτυρησῆ**, ^{<6008>}John 1:8; **ἀλλ'** (namely, **ἐγενετο ἀποκρυφον**) **ἵνα εἰς φανερον ἐλθῆ**, ^{<4102>}Mark 4:22; **ἀλλ'** (namely, **κρατεῖτε με**) **ἵνα** etc. ^{<4149>}Mark 14:49; add, ^{<6155>}John 15:25; ^{<6129>}1 John 2:19.

b. the weakened **ἵνα** (see 2 above) with the subjunctive (or indicative future (cf. 1 c.), ^{<6443>}Revelation 14:13 L T Tr WH) denotes something which one wishes to be done by another, so that before the **ἵνα** a verb of commanding (exhorting, wishing) must be mentally supplied (or, as is commonly said, it forms a periphrasis for the imperative): **ἵνα ... ἐπιθῆς τὰς χεῖρας αὐτῆ**, ^{<4173>}Mark 5:23; **ἡ γυνὴ ἵνα φοβῆται τὸν ἀνδρα**, ^{<4163>}Ephesians 5:33; ^{<4120>}Galatians 2:10; add ^{<6107>}2 Corinthians 8:7; **ἵνα ἀναπαύσωνται** (L T Tr WH **ἀναπαήσονται** (see **ἀναπαύω** at the beginning)), German *sie sollen ruhen* (A.V. "that they may rest" etc.), ^{<6443>}Revelation 14:13; (perhaps also ^{<5146>}Colossians 4:16, cf. Lightfoot at the passage) (2 Macc. 1:9; Epictetus ench. 23 (17); diss. 4,1,41; among the earlier Greeks once so, Sophocles O. C. 155; in Latin, Cicero, ad divers. 14, 20 'ibi ut sint omnia parata'; in German *stern* commands: '*dass du gehest!*' '*dass du nicht säumest!*' cf. Winer's Grammar, sec. 43, 5 a.; (Buttmann, 241 (208))).

c. **ἵνα** without a verb following — which the reader is left to gather from the context; thus we must mentally supply **εὐαγγελιζόμεθα**, **εὐαγγελιζονται** in ^{<4119>}Galatians 2:9, cf. Winer's Grammar, 587 (546); (Buttmann, 394 (338)); **ἵνα κατὰ χάριν**, namely, **ἦ**, that the promise may

be a gift of grace, ^{<4016>}Romans 4:16 (Winer's Grammar, 598 (556); Buttman, 392 (336)); **ἵνα ἀλλοις ἀνεσις** namely, **γενηται**, ^{<4083>}2 Corinthians 8:13 (Winer's Grammar, 586 (545); Buttman, sec. 129, 22); **ἵνα** namely, **γενηται**, ^{<4013>}1 Corinthians 1:31, unless preference be given there to an anacoluthon (Winer's Grammar, 599 (557); Buttman, 234 (201)); **ἵνα ... καυχασθω** for **καυχεται**. (**ἵνα ὡς ἀνθρωπος**, namely, **εργαζῃ**, Epictetus diss. 3, 23, 4.)

5. Generally **ἵνα** stands first in the final sentence; sometimes, however, it is preceded by those words in which the main force of the sentence lies (Winer's Grammar, 550 (511); Buttman, sec. 151, 18): ^{<4904>}Acts 19:4; ^{<5113>}Romans 11:31 (join **τω ὑμετερω ελῆι ἵνα**); ^{<4915>}1 Corinthians 9:15 at the end (R G); ^{<4004>}2 Corinthians 2:4; 12:7; ^{<4020>}Galatians 2:10; **το λοιπον ἵνα κ.τ.λ.**, ^{<4172>}1 Corinthians 7:29 Rec.^{elz} L T. Among N.T. writers, John uses this particle more often, Luke more rarely, than the rest; (on John's use see Winer's Grammar, 338f (317f); 461 (430); Buttman, 236 (203); 244 (210) note; sec. 140, 10 and 12; on Luke's cf. Buttman, 235f (203)). It is not found in the Epistle of Jude. (For Schaeffer's references to Greek usage (and editions) see the Lond. (Valpy's) edition of Stephanus under the word, col. 4488.)

{2444} ἵνα τι (so L WH uniformly, also Tr except (by mistake?) in ^{<4026>}Matthew 27:46), and written unitedly **ἵνατι** (so Rec.st ^bez G T uniformly; see Winer's Grammar, sec. 5, 2); Latin *ut quid? i.e.* "for what purpose? wherefore? why?" an elliptical formula, due to the fact that a questioner begins an answer to his own question with the word **ἵνα**, but not knowing how to complete it reverts again to the question, as if to ask what will complete the answer: "that (what?) may or might happen" (*ut (quid?) fiat or fieret*); see Herm. ad Vig., p. 847; Kühner, sec. 587,5 ii., p. 1020; Winer's Grammar, sec. 25, 1 at the end; (Buttman, sec. 149, 2): ^{<4004>}Matthew 9:4; 27:46; ^{<4037>}Luke 13:7; ^{<4025>}Acts 4:25; 7:26; ^{<4009>}1 Corinthians 10:29. Add, from the Septuagint, ^{<0046>}Genesis 4:6; 25:32; 27:46; ^{<0443>}Numbers 14:3; 22:32 (Aldine LXX); ^{<0063>}Judges 6:13 (Alexandrian LXX, Aldine LXX, Complutensian LXX); ^{<0008>}1 Samuel 1:8; ^{<0024>}2 Samuel 3:24; 15:19; ^{<0082>}Job 3:12; 10:18; ^{<3429>}Jeremiah 2:29; 14:19; 15:18; ^{<2000>}Daniel 10:20 (Theodotion); ^{<2000>}Isaiah 2:1; 10:1 (^{<2000>}Isaiah 9:22); ^{<2000>}Isaiah 21:2 (^{<2000>}Isaiah 22:2), etc.; Sir. 14:3; 1 Macc. 2:7. (Aristophanes, nub. 1192; Plato, Apology c. 14, p. 26 c.; others.)*

{2445} **Ιοπη** (to which common spelling the ancient lexicographers prefer **Ιοπη**, cf. Movers, Phönizier, ii. 2, p. 176 Anm.), **Ιοπη**, **ἡ**, (Hebrew **יופי**; *i.e.* beauty, from **הפך**; to shine, be beautiful; (others make the name mean ‘an eminence’; others besides)), “Joppa,” a city of Palestine on the Mediterranean, lying on the border of the tribes of Dan and Ephraim. It was subject to the Jews from the time of the Maccabees (105-63 B. C.). It had a celebrated but dangerous port and carried on a flourishing trade; now Yafa (not Jaffa): ^{<408>}Acts 9:36,38,42f; 10:5,8,23,32; 11:5,13. Cf. Winer’s RWB under the word Joppe; Rüetschi in Herzog vii., p. 4f; Fritzsche in Schenkel iii., 376f; (BB. DD.).*

{2446} **Ιορδανης, Ιορδανου** (Buttmann, 17), **ὁ** (cf. Winer’s Grammar, sec. 18, 5 a.), (^{<408>}**Δεβα** from **δρα** to descend; for other opinions about the origin of the name see Gesenius, Thesaurus, ii., p. 626 (cf. Alex.’s Kitto under the word Jordan)), “the Jordan,” the largest and most celebrated river of Palestine, which has its origin in numerous torrents and small streams at the foot of Anti-Lebanon, flows at first into Lake Samochonitis (Merom so-called; (modern: el-Huleh; see BB. DD. under the word Merom (Waters of))), and issuing thence runs into the Lake of Tiberius (the Sea of Galilee). After quitting this lake it is augmented during its course by many smaller streams, and finally empties into the Dead Sea: ^{<408>}Matthew 3:5ff,13; 4:15,25; 19:1; ^{<400>}Mark 1:5,9; 3:8; 10:1; ^{<408>}Luke 3:3; 4:1; ^{<408>}John 1:28; 3:26; 10:40; cf. Winer’s RWB (and BB. DD.) under the word Jordan; Arnold in Herzog vii., p. 7ff; Furrer in Schenkel, iii., p. 378ff; (Robinson, Phys. Geogr. of the Holy Land, pp. 144-186).*

{2447} **ιος, ιου, ὁ** (on its very uncertain derivation see Kreussler in Passow, under the word; Curtius, sec. 591; (Vanicek, p. 969));

1. “poison” (of animals): **ιος ασπιδων ὑπο τα χειλη αυτων**, the poison of asps is under their lips, spoken of men given to reviling and calumniating and thereby injuring others, ^{<408>}Romans 3:13 (from ^{<408>}Psalm 139:3 (^{<408>}Psalm 140:4)); by the same figure, (**γλωσσα**) **μεστη ιου θανατηφορου**, ^{<408>}James 3:8; (in Greek writings from Pindar down).

2. “rust”: ^{<408>}James 5:3; (^{<408>}Ezekiel 24:6,11f; Baruch 6:11,23 (Epistle Jeremiah 12,24); Theognis, Theocritus, Plato, Theophrastus, Polybius, Lucian, others).*

{2448} **Ιουδα** (see **Ιουδας**, at the beginning and 1), indeclinable, “Judah,” a proper name; in the Septuagint:

1. the fourth son of the patriarch Jacob;
2. the tribe that sprang from him.
3. the region which this tribe occupied (cf. Winer’s Grammar, 114 (108)); so in the N.T. in **Matthew** 2:6 (twice); **πολις Ιουδα** (**Judges** 17:8), a city of the tribe of Judah, **Luke** 1:39, where it is a matter of dispute what city is meant; the most probable conjecture seems to be that Hebron is referred to — a city assigned to the priests, situated ‘in the hill country’ (**Χεβρων εν τω ορει Ιουδα**, **Joshua** 21:11), the native place of John the Baptist according to Jewish tradition. (Cf. B. D. American edition under the word Juda, a City of.)*

{2449} **Ιουδαια**, **Ιουδαιας**, **ἡ** (cf. Winer’s Grammar, sec. 18, 5 a.) (namely, **γη**, which is added **John** 3:22, or **χωρα**, **Mark** 1:5; from the adjective **Ιουδαιος**, which see), “Judaea” (Hebrew **hdwWhy**); in the O.T. a region of Palestine, named after the tribe of Judah, which inhabited it: **Judges** 17:7-9; **Ruth** 1:1f; **2 Samuel** 2:1, etc. Its boundaries are laid down in **Joshua** 15:1ff After the time of David, when the kingdom had been rent asunder, the name was given to “the kingdom of Judah,” to which were reckoned, besides the tribes of Judah and Benjamin, certain cities of the tribes of Dan and Simeon, together with the metropolis of Jerusalem: **1 Kings** 14:21,29; 15:7, etc. In the N.T. the name is given:

1. in a narrower sense, to the southern part of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, Idumaea (**Mark** 3:8): **Matthew** 2:1,5,22; 3:5; 4:25; 24:16; **Mark** 3:7; 13:14; **Luke** 2:4; **John** 4:3,47,54; **Acts** 1:8; 8:1, etc.; it stands for its inhabitants in **Matthew** 3:5; **Mark** 1:5 (**2 Chronicles** 32:33; 35:24).

2. in a broader sense, to “all Palestine”: **Luke** 1:5; (**Luke** 4:44 WH Tr marginal reading); **Luke** 7:11; 23:5; **Acts** 2:9; 10:37; 11:1,29 (and perhaps **2 Corinthians** 1:16; **Galatians** 1:22); **πασα ἡ χωρα της Ιουδαιας**, **Acts** 26:20; **εις τα ὅρια της Ιουδαιας περαν του Ιορδανου**, “into the borders of Judaea” (in the broader sense) “beyond the Jordan,” *i.e.* into Peraea, **Matthew** 19:1; on the contrary, in the parallel passage, **Mark** 10:1 R G, **εις τα ὅρια της Ιουδαιας δια του περαν**

του Ιορδανου, Jesus is said to have come “into the borders of Judaea” (in the narrower sense) “through Peraea”; but according to the reading of L T Tr WH, viz. **και περαν του Ιορδανου** “and (in particular that part of Judaea which lay) beyond the Jordan,” Mark agrees with Matthew; (others regard **περαν του Ιορδανου** here as parallel with **της Ιουδαιας** and like it dependent upon **ορια**). **Ιουδαιζω**; (from **Ιουδαιος**, cf. **Ἑλληνιστης** (Winer’s Grammar, 92 (87))), “to adopt Jewish customs and rites, imitate the Jews, Judaize”: of one who observes the ritual law of the Jews, ^{<8014>}Galatians 2:14. (Esth. 8:17; Ignatius ad Magnes. 10, 3; Evang. Nicod. c. 2; Plutarch, Cicero 7; “to favor the Jews,” Josephus, b. j. 2, 18, 2.)*

{2451} **Ιουδαικος, Ιουδαικη, Ιουδαικον**, “Jewish”: ^{<5014>}Titus 1:14. (2 Macc. 8:11; 13:21; Josephus, Antiquities 20, 11, 1; Philo (in Flac. sec. 8).)*

{2452} **Ιουδαικως**, adverb, “Jewishly, after the manner of the Jews”: ^{<8014>}Galatians 2:14. ((Josephus, b. j. 6, 1, 3.))*

{2453} **Ιουδαιος, Ιουδαια, Ιουδαιον (Ιουδα)** (Aristotle (in Josephus, contra Apion 1, 22, 7 where see Müller), Polybius, Diodorus, Strabo, Plutarch, others; the Septuagint; (cf. Sophocles’ Lexicon, under the word)), “Jewish”; a. joined to nouns, “belonging to the Jewish race”: **ανηρ**, ^{<4108>}Acts 10:28; 22:3 (1 Macc. 2:23); **ανθρωπος**, ^{<4219>}Acts 21:39; **ψευδοπροφητης**, ^{<4108>}Acts 13:6; **αρχιερευς**, ^{<4194>}Acts 19:14; **γυνη**, ^{<4101>}Acts 16:1; 24:24; **γη**, ^{<832>}John 3:22; **χωρα**, ^{<4005>}Mark 1:5. b. without a noun, substantively, “Jewish as respects birth, race, religion; a Jew”: ^{<809>}John 4:9; ^{<4182>}Acts 18:2,24; ^{<8123>}Romans 2:23f; plural, ^{<609>}Revelation 2:9; 3:9; **οι Ιουδαιοι (μυδWwhy)** before the exile “citizens of the kingdom of Judah”; after the exile “all the Israelites” (cf. Wright in B. D. under the word Jew)), “the Jews, the Jewish race”: ^{<1012>}Matthew 2:2; 27:11,29; ^{<4008>}Mark 7:3; 15:2; ^{<8106>}John 2:6; 4:22; 5:1; 18:33, etc.; **Ιουδαιοι τε και Ἕλληνες**, ^{<4401>}Acts 14:1; 18:4; 19:10; ^{<8024>}1 Corinthians 1:24; **Ιουδαιοι τε και προσηλυτοι**, ^{<4211>}Acts 2:11 (10); **εθνη τε και Ιουδαιοι**, ^{<4405>}Acts 14:5; singular, ^{<8016>}Romans 1:16; 2:9; **οι κατα τα εθνη Ιουδαιοι**, who live in foreign lands, among the Gentiles, ^{<4212>}Acts 21:21; **Ιουδαιοι** is used of converts from Judaism, “Jewish Christians” (see **εθνος**, 5) in ^{<8123>}Galatians 2:13.

(Synonyms: **Ἑβραιος, Ιουδαιος, Ισραηλιτης**: “restricting ourselves to the employment of these three words in the N.T. we may say that in the

first is predominantly noted language; in the second, nationality; in the third (the augustest title of all), theocratic privileges and glorious vocation” (Trench, sec. xxxix.); cf. B. D. under the word Hebrew, Israelite, Jew.)

The apostle John, inasmuch as agreeably to the state of things in his day he looked upon the Jews as a body of men hostile to Christianity, with whom he had come to see that both he and all true Christians had nothing in common as respects religious matters, even in his record of the life of Jesus not only himself makes a distinction between the Jews and Jesus, but ascribes to Jesus and his apostles language in which they distinguish themselves from the Jews, as though the latter sprang from an alien race: ^{<B10>}John 11:8; 13:33. And those who (not only at Jerusalem, but also in Galilee, cf. ^{<B64>}John 6:41,52) opposed his divine Master and his Master’s cause — especially the rulers, priests, members of the Sanhedrin, Pharisees — he does not hesitate to style **ὁ Ἰουδαῖοι**, since the hatred of these leaders exhibits the hatred of the whole nation toward Jesus: ^{<B19>}John 1:19; 2:18,20; 5:10,15ff,18; 6:41,52; 7:1,11,13; 9:18,22; 10:24,31,33; 18:14. (Cf. B. D. under the word Jew; Franke, Stellung d. Johannes z. Volke d. alt. Bundes. (Halle, 1882).) **Ἰουδαισμός, Ἰουδαισμοῦ, ὁ, (Ἰουδαιζω)**, “the Jewish faith and worship, the religion of the Jews, Judaism”: ^{<B13>}Galatians 1:13ff (2 Macc. 2:21, etc.; cf. Grimm, commentary on 2 Maccabees, p. 61. (B. D. American edition under the word Judaism).)*

{2455} **Ἰουδας, Ἰουδα**, dative **Ἰουδα**, accusative, **Ἰουδαν** (Buttmann, 20 (18)), **ὁ** (**hdWhy**) from the Hoph. of **hdy**; praised, celebrated; see ^{<B25>}Genesis 29:35), “Judah or Judas” (see below);

1. the fourth son of the patriarch Jacob: ^{<B102>}Matthew 1:2f; ^{<B33>}Luke 3:33; ^{<B15>}Revelation 5:5; 7:5; by metonymy, the tribe of Judah, the descendants of Judah: ^{<B74>}Hebrews 7:14; **ὁ οἶκος Ἰουδα**, citizens of the kingdom of Judah, ^{<B8>}Hebrews 8:8.
2. “Judah” (or Judas) an unknown ancestor of Christ: ^{<B26>}Luke 3:26 R G L.
3. another of Christ’s ancestors, equally unknown: ^{<B30>}Luke 3:30.
4. “Judas” surnamed the Galilaean, a man who at the time of the census under Quirinus (better Quirinius), excited a revolt in Galilee: ^{<B37>}Acts 5:37 (Josephus, Antiquities 18, 1, 1, where he is called **ὁ Γαυλανιτης** because he came from the city Gamala, near the Lake of Galilee in lower Gaulanitis;

but he is called also **ὁ Γαλιλαῖος** by Josephus, Antiquities 18, 1, 6; 20, 5, 2; b. j. 2, 8, 1).

5. (“Judas”) a certain Jew of Damascus: ^{<401>}Acts 9:11.

6. Judas surnamed **Ἰσκαριωτῆς** (which see), “of Carioth” (from the city of Kerioth, ^{<165>}Joshua 15:25; ^{<290>}Jeremiah 31:41 (^{<248>}Jeremiah 48:41); ^{<100>}Amos 2:2; (but see BB. DD. under the word Kerioth); some manuscripts in ^{<367>}John 6:71 (cf. Tdf.’s note at the passage cited); ^{<320>}John 12:4, read **απο Καριωτου** instead of **Ἰσκαριωτῆς**), the son of one Simon (who in ^{<367>}John 6:71 L T Tr WH; 13:26 T Tr WH, is himself surnamed **Ἰσκαριωτῆς**), one of the apostles of Jesus, who betrayed him: ^{<100>}Matthew 10:4; 26:14,25,47; 27:3; ^{<369>}Mark 3:19; 14:10,43; ^{<266>}Luke 6:16; 22:3,47f; ^{<367>}John 6:71; 12:4; 13:2,26,29; 18:2ff,5; ^{<401>}Acts 1:16,25. Matthew (^{<275>}Matthew 27:5), Luke (^{<401>}Acts 1:18), and Papias (cf. Wendt in Meyer’s Apostelgesch. 5te Aufl., p. 23 note) in a fragment quoted by Oecumenius on ^{<401>}Acts 1:18 differ in the account of his death (see B. D. American edition under the word); on his avarice cf. ^{<326>}John 12:6.

7. “Judas,” surnamed Barsabas (or Barsabbas, see the word), a prophet of the church at Jerusalem: ^{<452>}Acts 15:22,27,32.

8. “Judas,” an apostle, ^{<342>}John 14:22, who is called **Ἰουδας Ἰακωβου** in ^{<266>}Luke 6:16; ^{<401>}Acts 1:13 (see **Ἰακωβος**, 4), and, as it should seem, was surnamed Lebbaeus or Thaddaeus (see **Θαδδαῖος**). According to the opinion of the church that he wrote the Epistle of Jude.

9. “Judas,” the brother of our Lord: ^{<135>}Matthew 13:55; ^{<406>}Mark 6:3, and very probably ^{<300>}Jude 1:1; see **Ἰακωβος**, 3.*

{2456} **Ἰουλια, Ἰουλιας, ἦ**, “Julia,” a Christian woman (cf. Lightfoot on Philip., p. 177): ^{<365>}Romans 16:15 (L marginal reading **Ἰουνιαν**).*

{2457} **Ἰουλιος, Ἰουλιου, ὁ**, “Julius,” a Roman centurion: ^{<420>}Acts 27:1, 3.*

{2458} **Ἰουνιας** (others, **Ἰουνιας**, as contracted from Junianus; cf. Winer’s Grammar, 102f (97)), **Ἰουνια** (but cf. Buttmann, 17f (16)), **ὁ**, “Junias,” a convert from Judaism, Paul’s kinsman and fellow-prisoner: ^{<367>}Romans 16:7 ((here A.V. “Junia” (a woman’s name) which is possible). The name occurs again as the name of a Christian at Rome in ^{<365>}Romans 16:15 Lachmann marginal reading (where others, **Ἰουλιαν**).)*

{2459} **Ιουστος, Ιουστου, ό**, “Justus” (cf. Lightfoot on ^{<5041>}Colossians 4:11), the surname

1. of Joseph, a convert from Judaism, who was also surnamed Barsabas (better Barsabbas which see): ^{<4023>}Acts 1:23.

2. of Titus, a Corinthian (a Jewish proselyte): ^{<4487>}Acts 18:7.

3. of a certain Jesus (a Jewish Christian): ^{<5041>}Colossians 4:11.*

{2460} **ίππευς, ίππεως, ό (ίππος)**, “a horseman”: ^{<4223>}Acts 23:23, 32. (From Homer down.)*

{2461} **ίππικος, ίππικη, ίππικον**, “equestrian”; **το ίππικον**, “the horse(-men),” “cavalry”: ^{<616>}Revelation 9:16 (as Herodotus 7, 87; Xenophon, Plato, Polybius, others; more fully **το ίππικον στρατευμα**, Xenophon, Cyril 3, 3, 26; so **το πεζικον**, the foot(-forces), infantry, Xenophon, Cyril 5, 3, 38).*

{2462} **ίππος, ίππου, ό** (Curtius, sec. 624; Peile, Greek and Latin Etymol., Index under the word), “a horse”: ^{<508>}James 3:3; ^{<612>}Revelation 6:2,4ff,8; 9:7,9,17, (19 G L T Tr WH); 14:20; 18:13; 19:11-21. (From Homer down.)*

{2463} **ιρις, ιριδος, ή** (Iris), “a rainbow”: ^{<614>}Revelation 4:3; 10:1. (Homer, Aristotle, Theophrastus, others).*

{2464} **Ισαακ, ό**, indeclinable (**qj xʻi** from **qj æ** to laugh: ^{<1216>}Genesis 21:6; 17:17; in Josephus, **Ισακος, Ισακου**), “Isaac,” the son of Abraham by Sarah: ^{<1002>}Matthew 1:2; 8:11; 22:32; ^{<507>}Romans 9:7,10; ^{<4023>}Galatians 4:28; ^{<810>}Hebrews 11:9,17ff,20; ^{<502>}James 2:21, etc. **ισαγγελος, ισαγγελον** (**ισος** and **αγγελος**, formed like **ισοθεος** (cf. **ισαδελφος** (Euripides, Or. 1015), **ισαστερος** (4 Macc. 17:5), and other compounds in Koumanoudes, **Συναγωγή κ.τ.λ.**, p. 166f)), “like the angels”: ^{<4216>}Luke 20:36. (Ecclesiastical writings; (cf. **ισος αγγελιοις γεγονως**, Philo de sacr. Ab. et Cain. sec. 2; Winer’s Grammar, sec. 34, 3 cf., p. 100 (95)).)*

{2466} **Ισααχαρ** (Rec.[^]elz) and **Ισαχαρ** (Rst G L) (**Ισσαχαρ** Tdf., **Ισσαχαρ** Tr WH), **ό** (**rkcvʻi** from **vye** there is, and **rkε**: a reward ((cf. ^{<616>}Jeremiah 31:16) yet cf. Mühlau u. Volck under the word); Josephus,

Ἰσαχαρις (Ἰσαχαρις)), “Issachar,” the son of the patriarch Jacob by Leah (^{<0308>}Genesis 30:18): ^{<0307>}Revelation 7:7.*

{2467} ἴσημι, found only in the Doric form ἴσαμι, “to know”; from which some derive the forms ἴστε and ἴσμεν, contracted from ἴσατε and ἴσαμεν; but these forms are more correctly derived from εἶδω, ἴσμεν equivalent to ἰδμεν, etc. (cf. Alexander Buttmann (1873) Ausf. Spr. i., p. 548); on the phrase ἴστε (R εστε) γινωσκοντες, ^{<0305>}Ephesians 5:5, see γινωσκω, I. 2 b.

{2469} Ἰσκαριωτης, and (Lachmann in ^{<0304>}Matthew 10:4; T WH in ^{<0440>}Mark 14:10; L T Tr WH in ^{<0309>}Mark 3:19; ^{<0306>}Luke 6:16) Ἰσκαριωθ, i.e. *vyaitywθqj* see Ἰουδας, 6 and Σιμων, 5. ἴσος (not ἴσος (yet often so Rst ^elz G Tr), which is Epic; cf. Bornemann, Scholia in Luc., p. 4; Götting, Lehre vom Accent, p. 305; (Chandler sec. 406); Lipsius, Grammat. Untersuch., p. 24; (Liddell and Scott, under the word at the end; Winer’s Grammar, 52)), ἴση, ἴσον, “equal,” in quality or in quantity: ἡ ἴση δωρεα, the same gift, ^{<0417>}Acts 11:17; ἴσαι μαρτυριαι, agreeing testimonies, ^{<0446>}Mark 14:56,59; ἴσον ποιειν τινα τινι, to make one equal to another, in the payment of wages, ^{<0312>}Matthew 20:12; ἑαυτον τω Θεω, to claim for oneself the nature, rank, authority, which belong to God, ^{<0308>}John 5:18; τα ἴσα απολαβειν, ^{<0334>}Luke 6:34. The neuters ἴσον and ἴσα are often used adverbially from Homer down (cf. Passow, under the word, p. 1505a; (Liddell and Scott, under the word IV. 1); Winer’s Grammar, sec. 27, 3 at the end): ἴσα ειναι (Buttmann, sec. 129, 11), of measurement, ^{<0216>}Revelation 21:16; of state and condition, τω Θεω, ^{<0376>}Philippians 2:6 (on which see in μορφη).*

{2471} ἴσοτης, ἴσοτητος, ἡ (ἴσος);

1. “equality”: εξ ἴσοτητος (cf. εκ, V. 3) by equality, ^{<0303>}2 Corinthians 8:13 (14), equivalent to ὅπως γενηται ἴσοτης, 14.

2. “equity, fairness, what is equitable,” joined with το δικαιον: ^{<0301>}Colossians 4:1. (Euripides, Plato, Aristotle, Polybius, others; (cf. Lightfoot on Colossians, the passage cited, yet per contra Meyer).)*

{2472} ἴσοτιμος, ἴσοτιμον (ἴσος and τιμη), “equally precious; equally honored”: τινι, to be esteemed equal to, ἴσοτιμον ἡμιν πιστιν (“a like-precious faith with us”), concisely for πιστιν τη ἡμων πιστει ἴσοτιμον

(Winer's Grammar, sec. 66, 2f.; Buttmann, sec. 133, 10): <600> 2 Peter 1:1. (Philo, Josephus, Plutarch, Lucian, Aelian, others.)*

{2473} ἰσοψυχος, ἰσοψυχον (ἴσος and ψυχη), “equal in soul” (A.V. “like-minded”) (Vulgate unanimus): <1520> Philippians 2:20. (<1540> Psalm 54:14 (<1554> Psalm 55:14); Aeschylus Ag. 1470.)*

{2474} Ἰσραηλ (Josephus, Ἰσραηλος, Ἰσραηλου), ὁ, indeclinable, (I aεcʹyi from hrc; and I aαwrestler with God, <1328> Genesis 32:28; <8124> Hosea 12:4, cf. <1350> Genesis 35:10), “Israel,” a name given to the patriarch Jacob (and borne by him in addition to his former name from <1328> Genesis 32:28 on): ὁ οἶκος Ἰσραηλ, the family or descendants of Israel, the race of Israel (A.V. “the house of Israel”), <1006> Matthew 10:6; 15:24; <4172> Acts 7:42 (<1216> Exodus 16:31; <1002> 1 Samuel 7:2, and often); ὁι υἱοὶ Ἰσραηλ the (sons, *i.e.* the children, the) posterity of Israel, <1016> Luke 1:16; <4172> Acts 5:21; 7:23,37; <8127> Romans 9:27; ἄι φυλαὶ τοῦ Ἰσραηλ, <1028> Matthew 19:28; <1223> Luke 22:30; <6104> Revelation 7:4. By metonymy, for “the posterity of Israel *i.e.* the Israelites” (a name of especially honor because it made reference to the promises of salvation through the Messiah, which were given to Jacob in preference to Esau, and to be fulfilled to his posterity (see Ἰουδαίος, b.)): <1016> Matthew 2:6; 8:10; 9:33; <1015> Luke 1:54,68,80; <4148> Acts 4:8 (R G); <1012> Ephesians 2:12; <8102> Romans 11:2,7,26, etc. (<1012> Exodus 5:2; 11:7, and often); ὁ λαὸς Ἰσραηλ, <4140> Acts 4:10,27; γῆ Ἰσραηλ *i.e.* Palestine (<1039> 1 Samuel 13:19, etc.), <1021> Matthew 2:20f; βασιλεὺς Ἰσραηλ, <1272> Matthew 27:42; <8144> John 1:49 (50); ἡ ἐλπίς τοῦ Ἰσραηλ <4330> Acts 28:20; ὁ Ἰσραηλ τοῦ Θεοῦ (genitive of possession), *i.e.* Christians, <8166> Galatians 6:16; ὁ Ἰσραηλ κατὰ σάρκα, Israelites by birth, *i.e.* Jews, <8108> 1 Corinthians 10:18; in an emphatic sense, οὐ γὰρ πάντες ὁι ἐξ Ἰσραηλ κ.τ.λ., for not all those that draw their bodily descent from Israel are true Israelites, *i.e.* are those whom God pronounces to be Israelites and has chosen to salvation, <8106> Romans 9:6.

{2475} Ἰσραηλιτῆς (T WH Ἰσραηλειτῆς, Tr only in <8147> John 1:47 (48); (see Tdf. Proleg., p. 86, and cf. under the word εἰ, ι)), Ἰσραηελιτοῦ, ὁ (Ἰσραηλ, which see), “an Israelite” (Hebrew יִלְאֵרָי; the Septuagint Ἰεζραηλιτῆς, <1075> 2 Samuel 17:25), one of the race of Israel, a name held in honor (see Ἰσραηλ): <8147> John 1:47 (48); <8104> Romans 9:4; 11:1; <4112> 2 Corinthians 11:22; ἀνδρες Ἰσραηλιταὶ (Winer's Grammar, sec. 65, 5 d.; Buttmann, 82 (72)), <4122> Acts 2:22; 3:12; 5:35; 13:16; (<428> Acts 21:28) (4

Macc. 18:1; Josephus, Antiquities 2, 9, 1). (Cf. B. D. (American edition) under the word Synonym: see **Ιουδαίος**, b.)*

{2466} (**Ισσαχαρ**, **Ισσαχαρ**, see **Ισασαχαρ**.)

{2476} **ίστημι**, more rarely **ίσταω** (((from Herodotus down; cf. Veitch, under the word)) **ίστωμεν**, ^{<4131>}Romans 3:31 R G) and **ίστανω** (((late; cf. Veitch, under the word)) **ίστανομεν**, ^{<4131>}Romans 3:31 L T Tr WH) (cf. Buttman, 44f (38f); Winer's Grammar, sec. 14,1f.; 87 (83); WH's Appendix, p. 168; Veitch, p. 337f); future **στησω**; 1 aorist **εστησα**; 2 aorist **εστην**, imperative **στηθι**, infinitive **στηναι**, participle **στας**; perfect **ἔστηκα** (with present force; Winer's Grammar, 274 (257)), infinitive **ἔσταναι** (R^{elz st bez} G Tr **ἔσταναι** in ^{<4124>}Acts 12:14) (nowhere **ἔστηκεναι**), participle masculine **ἔστηκως** with neuter **ἔστηκος**, and in the shorter form **ἔστως**, **ἔστωσα** (^{<4130>}John 8:9), with neuter **ἔστως** and (L T Tr WH in ^{<4145>}Matthew 24:15 (here Rst also); ^{<4141>}Revelation 14:1) **ἔστος** (cf. Alexander Buttman (1873) Ausf. Spr. ii., p. 208; (Rutherford, Babrius, p. 39f; Winer's Grammar, sec. 14, 1 i.; Buttman, 48 (41))); pluperfect **ἔιστηκειν** ((but WH uniformly **ἴστ.**; see Iota) with force of imperfect Winer's Grammar, 274 (257)), 3 person plural **ἔιστηκεισαν** (^{<4126>}Matthew 12:46; ^{<4138>}John 18:18; ^{<4107>}Acts 9:7 and L T Tr WH in ^{<4171>}Revelation 7:11) and **ἔστηκεσαν** (^{<4171>}Revelation 7:11 R G (cf. Winer's Grammar, sec. 14, 1 a.; yet Buttman, 43 (38))); passive, 1 aorist **εσταθην**; 1 future **σταθησομαι**; 1 future middle **στησομαι** (^{<4185>}Revelation 18:15);

I. Transitively in the present, imperfect, future, and 1 aorist active; likewise in the tenses of the passive (cf. Buttman, 47 (41) contra Winer's Grammar, 252 (237)) (the Septuagint for **δym[h, μυqhaβyXh**); (from Homer down); "to cause or make to stand; to place, put, set";

1. universally,

[α]. properly, **τινα**, "to bid to stand by" (set up): ^{<4123>}Acts 1:23; 6:13; in the presence of others: **εν μεσω**, in the midst, ^{<4133>}John 8:3, and **εν τω μεσω**, ^{<4147>}Acts 4:7; **ενωπιον τινος**, ^{<4166>}Acts 6:6; before judges: **εις αυτους**, before the members of the Sanhedrin, ^{<4123>}Acts 22:30; **εν τω συνεδριω**, ^{<4157>}Acts 5:27; **επι** with the genitive of the judge, passive **σταθησεσθε**, ^{<4139>}Mark 13:9; **τινα αμωμον κατενωπιον τινος**, to (set one *i.e.*) cause one to make his appearance faultless before etc. ^{<4124>}Jude

1:24; “to place” (*i.e.* designate the place for one to occupy): **εν μεσω των**, ^{<4012>}Matthew 18:2; ^{<4026>}Mark 9:36; **παρ’ ἑαυτω**, ^{<4047>}Luke 9:47; **εκ δεξιων**, ^{<4253>}Matthew 25:33; **επι τι** (accusative of place), ^{<4045>}Matthew 4:5; ^{<4049>}Luke 4:9. Middle “to place oneself, to stand” (German *sich hinstellen, hintreten*): **απο μακροθεν**, ^{<6885>}Revelation 18:15; likewise in the passive: **σταθεις**, ^{<2181>}Luke 18:11, 40; 19:8; (**εσταθησαν σκυθρωποι** “they stood” still, “looking sad,” ^{<247>}Luke 24:17 T WH Tr text (cf. II. 1 b. [β.])); ^{<4124>}Acts 2:14; 11:13; with **εν μεσω τινος, των**, added, ^{<4172>}Acts 17:22; 27:21; **σταθεντες**, when they had appeared (before the judge), ^{<4258>}Acts 25:18.

[β]. tropically, “to make firm, fix, establish”: **τι, τινα**, “to cause a person or thing to keep his or its place”; passive “to stand, be kept intact” (of a family, a kingdom): ^{<125>}Matthew 12:25ff; ^{<2118>}Luke 11:18; equivalent to “to escape in safety,” ^{<6617>}Revelation 6:17; with **εμπροσθεν του υιου του ανθρωπου** added, ^{<2136>}Luke 21:36; **στησαι τινα**, to cause one to preserve a right state of mind, ^{<5404>}Romans 14:4 (see Meyer); passive **σταθησεται**, shall be made to stand, *i.e.* shall be kept from falling, *ibid.* **τι**, “to establish a thing, cause it to stand,” *i.e.* “to uphold or sustain the authority or force of anything”: ^{<800>}Hebrews 10:9 (opposed to **αναρειν**); **την παραδοσιν**, ^{<4009>}Mark 7:9; **την ιδιαν δικαιοσυνην**, ^{<5103>}Romans 10:3; **τον νομον** (opposed to **καταργω**), ^{<6131>}Romans 3:31 (**τον ορκον**, ^{<1238>}Genesis 26:3; **την διαθηκην**, ^{<1104>}Exodus 6:4; 1 Macc. 2:27). equivalent to “to ratify, confirm”: **σταθη, σταθησεται παν ρημα**, ^{<4186>}Matthew 18:16; ^{<4730>}2 Corinthians 13:1. “to appoint” (cf. colloquial English “set”): **ημεραν**, ^{<4173>}Acts 17:31; cf. Grimm on 1 Macc. 4:59.

2. “to set or place in a balance; to weigh”: money to one (because in very early times, before the introduction of coinage, the metals used to be weighed) *i.e.* “to pay,” ^{<4135>}Matthew 26:15 (so in Greek writings from Homer down; cf. Passow, under the word, p. 1508b; (Liddell and Scott, under the word A. IV.); the Septuagint for **Ι ραε**, ^{<246>}Isaiah 46:6; ^{<289>}Jeremiah 39:9ff (^{<289>}Jeremiah 32:9ff); ^{<8112>}Zechariah 11:12; Esdr. 8:25ff; etc.); this furnishes the explanation of the phrase **μη στησης αυτοις την ἁμαρτιαν ταυτην**, do not reckon to them, call them to account for, this sin (A.V. “lay not this sin to their charge”), ^{<470>}Acts 7:60 ((cf. Meyer at the passage)).

II. Intransitively in the perfect and pluperfect (having the sense of a present and an imperfect (see above)), also in 2 aorist active, “to stand”; the Septuagint for **βῆβαιμι**;

1. properly,

a. followed by prepositions or adverbs of place: followed by **εν** with the dative of place (cf. Buttmann, 329 (283)), ^{<4165>}Matthew 6:5; 20:3; 24:15; ^{<226>}Luke 24:36; ^{<4080>}John 8:9; 11:56; ^{<4165>}Acts 5:25; 7:33 (L T Tr WH **επι** with the dative); ^{<6816>}Revelation 5:6; 19:17; **ενωπιον τινος**, ^{<4100>}Acts 10:30; ^{<6109>}Revelation 7:9; 8:2; 11:4; 12:4; **προς** with the dative of place, ^{<6136>}John 18:16; **επι** with the genitive of place (German *auf*, “upon”), ^{<2167>}Luke 6:17; ^{<424>}Acts 21:40; ^{<6015>}Revelation 10:5,8; with the genitive of the judge or tribunal, “before” (cf. **επι**, A. I. 2 b.), ^{<420>}Acts 24:20; 25:10; **περαν** with the genitive of place, ^{<312>}John 6:22; **προ**, ^{<4163>}Acts 5:23 (R G; but L T Tr WH **επι των θυρων** (“at,” German *an*; cf. above and see **επι**, A. I. 2 a.)); 12:14; **εμπροσθεν τινος**, before one as judge, ^{<4271>}Matthew 27:11; **κυκλω (τινος)**, around, ^{<6171>}Revelation 7:11; **μεσος υμων**, in the midst of you, living among you, ^{<4025>}John 1:26; **εκ δεξιων τινος**, ^{<2011>}Luke 1:11; ^{<4075>}Acts 7:55f; **εν μεσω**, ^{<400>}John 8:9; **προς** with the accusative (G L T Tr WH with the dative (see **προς**, II.)) of place, ^{<3011>}John 20:11; **επι** with the accusative of place (see **επι**, C. I.), ^{<4032>}Matthew 13:2; ^{<6100>}Revelation 3:20; 7:1; 14:1; 15:2; **επι τους ποδας**, to stand upright, ^{<4316>}Acts 26:16; ^{<6111>}Revelation 11:11; **παρα** with the accusative, ^{<4002>}Luke 5:2; 7:38; **εις**, ^{<320>}John 21:4 (L T Tr marginal reading WH marginal reading **επι** (see **επι**, C. I. 1 d.)); **εκει**, ^{<4274>}Matthew 27:47; ^{<4115>}Mark 11:5; ^{<3018>}James 2:3; **ωδε**, ^{<4063>}Matthew 16:28; 20:6; ^{<4001>}Mark 9:1; ^{<4027>}Luke 9:27 (here T Tr WH **αυτου**, which see); **οπου**, ^{<4134>}Mark 13:14; **εξω**, ^{<4246>}Matthew 12:46,47 (here WH in marginal reading only); ^{<4031>}Mark 3:31; ^{<4030>}Luke 8:20; 13:25; **μακροθεν**, ^{<4213>}Luke 18:13; 23:49 (R G Tr text); **απο, μακροθεν**, ^{<6810>}Revelation 18:10,17; (^{<234>}Luke 23:49 L T Tr WH marginal reading (but **απο** in brackets)); **πορωθεν**, ^{<272>}Luke 17:12.

b. absolutely;

[α]. “to stand by, stand near” (in a place already mentioned, so that the reader readily understands where): ^{<4273>}Matthew 26:73; ^{<415>}John 1:35; 3:29; 7:37; 12:29; 18:18,25; 20:14; ^{<410>}Acts 16:9; 22:25; with a participle or adjective (indicating the purpose or act or condition of the one standing):

<4006>Matthew 20:6; <230>Luke 23:10; <4011>Acts 1:11; 9:7; 26:6; opposed to καθιζειν, <8001>Hebrews 10:11f

[β]. if what is said to stand had been in motion (walking, flowing, etc.), “to stop, stand still”: <4009>Matthew 2:9 (Rec. εστη, L T Tr WH εσταθη (cf. I. 1 a.)); <4002>Matthew 20:32; <4009>Mark 10:49; <4084>Luke 8:44; <4088>Acts 8:38.

[γ.] contextually, “to stand immutable, stand firm,” of the foundation of a building: <8009>2 Timothy 2:19.

2. metaphorically,

a. “to stand,” *i.e.* “continue safe and sound, stand unharmed”: <4082>Acts 26:22.

b. “to stand ready or prepared”: with a participle, <4064>Ephesians 6:14.

c. “to be of a steadfast mind”; so in the maxim in <6002>1 Corinthians 10:12.

d. followed by a participle of quality, <5042>Colossians 4:12; ὅς ἑστηκεν ἔδραιος, who does not hesitate, does not waver, <4075>1 Corinthians 7:37; in a figure, of one who vanquishes his adversaries and holds the ground, <4063>Ephesians 6:13; also of one who in the midst of the fight holds his position προς τινα, against the foe, <4061>Ephesians 6:11 (cf. <0243>Exodus 14:13; <4953>Psalm 35:13 (<4980>Psalm 36:13)). “to persist, continue, persevere”: τη πιστει, dative commodi (so as not to fall from thy faith (others take the dative instrumentally, by thy faith; cf. Winer’s Grammar, sec. 31, 6 c.; Buttman, sec. 133, 24)), <6112>Romans 11:20; εν τη αληθεια, <4084>John 8:44 (where the meaning is, his nature abhors, is utterly estranged from, the truth; Vulgate incorrectly, *in veritate non stetit*; Luther, *ist nicht bestanden* (A.V. “abode not” etc.); but the Zürich version correctly, *besteht nicht* (WH read εστηκεν, imperfect of στηκω, which see)); εν τη χαριτι, <6102>Romans 5:2; εν τω ευαγγελιω, <6150>1 Corinthians 15:1; εις ην (namely, χαριν) ἑστηκατε, into which ye have entered, that ye may stand fast in it, <4062>1 Peter 5:12 (but L T Tr WH read στητε (2 aorist active imperative 2 person plural) enter and “stand fast”; Buttman, sec. 147, 16, cf. p. 329 (283)). Note: From ἑστηκα is formed the verb στηκω, which see in its place. (Compare: ανιστημι, επανιστημι, εξανιστημι, ανθιστημι, αφιστημι, διιστημι, ενιστημι, εξιστημι, επιστημι (επιστημαι), εφιστημι, κατεφιστημι, συνεφιστημι, καθιστημι, αντικαθιστημι, αποκαθιστημι, μεθιστημι, παριστημι, περιιστημι, προστημι, συνιστημι.)

{2477} ἵστορεω: 1 aorist infinitive ἵστορησαι; (ἵστω (allied with οἶδα (ἵστω), videre (visus), etc.; Curtius, sec. 282), ἵστορος, one that has inquired into, knowing, skilled in); from Aeschylus and Herodotus down;

1. “to inquire into, examine, investigate”.

2. “to find out, learn, by inquiry”.

3. “to gain knowledge of by visiting”: something (worthy of being seen), τὴν χώραν, Plutarch, Thes. 30; Pomp. 40; τινά, some distinguished person, “to become personally acquainted with, know face to face”: Galatians 1:18; so too in Josephus, Antiquities 1, 11, 4; b. j. 6, 1, 8 and often in the Clement, homilies; cf. Hilgenfeld, Galaterbrief, p. 122 note; (Ellicott on Galatians, the passage cited).*

{2478} ἰσχυρος, ἰσχυρά, ἰσχυρόν (ἰσχυῶ) (from Aeschylus down), the Septuagint mostly for אַחַדְבָּרִי qzj ; מַלְאָךְ [; and Chaldean āyqīṯæ “strong, mighty”;

a. of living beings: strong either in body or in mind, Matthew 12:29; Mark 3:27; Luke 11:21f; Revelation 5:2; 10:1; 18:21; εὐπολεμῶ, mighty *i.e.* valiant, Hebrews 11:34, cf. Revelation 19:18; of one who has strength of soul to sustain the assaults of Satan, 1 John 2:14; universally strong, and therefore exhibiting many excellences, 1 Corinthians 4:10 (opposed to ἀσθενής); comparative, Matthew 3:11; Mark 1:7; Luke 3:16; “mighty,” — of God, 1 Corinthians 1:25; Revelation 18:8 (Deuteronomy 10:17; 2 Macc. 1:24, etc.); of Christ raised to the right hand of God, 1 Corinthians 10:22; of those who wield great influence among men by their rank, authority, riches, etc., τὰ ἰσχυρά equivalent to τοὺς ἰσχυροὺς (on the neuter cf. Winer’s Grammar, sec. 27, 5), 1 Corinthians 1:27 (ὁ ἰσχυροὶ τῆς γῆς, 2 Kings 24:15); joined with πλουσιοὶ, Revelation 6:15 (Rec. ὁ ἰσχυροὶ).

b. of inanimate things: “strong equivalent to violent,” ἀνεμῶς, Matthew 14:30 (T WH omit ἰσχυρόν); “forcibly uttered,” φωνῆ, Revelation 18:2 (Rec. μεγαλή) (Exodus 19:19); κραυγῆ, Hebrews 5:7; βρονταί, Revelation 19:6; λιμῶς, great, Luke 15:14; ἐπιστολαί (stern (forcible)), 2 Corinthians 10:10; “strong” equivalent to “firm, sure,” παρακλήσις, Hebrews 6:18; fitted to withstand a forcible assault, πόλις, well fortified, Revelation 18:10 (τειχὸς, 1 Macc. 1:33;

Xenophon, Cyril 7, 5, 7; **πυργος**, ^{<1051>}Judges 9:51). (Cf. **δυναμεις**, at the end.)*

{2479} **ισχυς, ισχυος, ἡ (ισχω** (allied with **εσχον**; to hold in check)) (from Hesiod down), the Septuagint especially for **ἡ ἐπι γῆ ἀξ[ῆ] ἰσχυροῦ** “ability, force, strength, might”: ^{<1021>}2 Peter 2:11 (joined with **δυναμεις**); ^{<1152>}Revelation 5:12; 7:12; **το κρατος της ισχυος**, “power” (over external things) afforded “by strength,” ^{<1019>}Ephesians 1:19, 6:10 (^{<2346>}Isaiah 40:26); **ἡ δοξα της ισχυος** (see **δοξα**, III. 3 b. [α]. at the end), ^{<3009>}2 Thessalonians 1:9; **κραζειν εν ισχυει**, with strength, mightily, ^{<1182>}Revelation 18:2 Rec.; **εξ ισχυος**, of one’s strength, to the extent of one’s ability, ^{<1041>}1 Peter 4:11; with **ὀλης** added, ^{<1123>}Mark 12:30,33; ^{<2107>}Luke 10:27 (here L text T Tr WH read **εν ὀλη τη ισχυι**). (Synonym: see **δυναμεις**, at the end.)*

{2480} **ισχω**; imperfect **ισχουν**; future **ισχυσω**; 1 aorist **ισχυσα**; (**ισχυς**); the Septuagint for **αἰσθημα; μαχη** etc.; “to be strong,” *i.e.*:

1. “to be strong in body, to be robust, to be in sound health”: **ὄι ισχουντες**, as a substantive, ^{<1092>}Matthew 9:12; ^{<1017>}Mark 2:17 (Sophocles Tr. 234; Xenophon, Cyril 6, 1, 24; joined with **υγιαειν**, id. mem. 2, 7, 7).

2. “to have power” (from Aeschylus down), *i.e.*

a. to have a power evinced in extraordinary deeds, *i.e.* “to exert, wield, power”: so of the gospel, ^{<1180>}Acts 19:20; Hebraistically, “to have strength to overcome”: **ουκ ισχυσαν** (A.V. “prevailed not” *i.e.*) succumbed, were conquered (so **αἰ δ κη** ^{<1326>}Genesis 32:26 (25)), ^{<1138>}Revelation 12:8; **κατατινος**, against one, *i.e.* to use one’s strength against one, to treat him with violence, ^{<1196>}Acts 19:16.

b. equivalent to “to be of force, avail” (German *gelten*): ^{<3017>}Hebrews 9:17; **τι**, ^{<1016>}Galatians 5:6, and Rec. in ^{<1015>}Galatians 6:15.

c. “to be serviceable”: **εις τι** (A.V. “good for”), ^{<1053>}Matthew 5:13.

d. followed by an infinitive “to be able, can”: ^{<1033>}Matthew 8:28; 26:40; ^{<1014>}Mark 5:4; (^{<1018>}Mark 9:18 (infinitive to be supplied)); ^{<1147>}Mark 14:37; ^{<1168>}Luke 6:48; 8:43; (13:24); 14:6,29f; 16:3; 20:26; ^{<1216>}John 21:6; ^{<1160>}Acts 6:10; 15:10; 25:7; 27:16 (Plutarch, Pomp. 58). with the accusative, **παντα**,

^{<1043>}Philippians 4:13; **πολυ**, ^{<5156>}James 5:16. (Compare: **ενισχυω**, **εξισχυω**, **επισχυω**, **κατισχυω**.)*

{2481} **ισως** (**ισος**, which see), adverb (from Sophocles down);

1. “equally, in like manner”.

2. agreeably to expectation, *i.e.* “it may be, probably”; frequently an urbane expression of one’s reasonable hope (German *wohl*, *hoffentlich*): ^{<2113>}Luke 20:13, and often in Attic writings.*

{2482} **Ιταλια**, **Ιταλιας**, **ἡ**, “Italy”: ^{<4402>}Acts 18:2; 27:1,6; ^{<5133>}Hebrews 13:24.*

{2483} **Ιταλικος**, **Ιταλικη**, **Ιταλικον** (**Ιταλια**) (from Plato down), “Italian”: **σπειρα Ιταλικη**, the Italian cohort (composed of Italian, not provincial, soldiers), ^{<4401>}Acts 10:1; cf. Schürer, in the *Zeitschrift f. wissensch. Theol.* for 1875, p. 422ff; (Hackett, in B. D. American edition under the word Italian Band).*

{2484} **Ιτουραια**, **Ιτουραιας**, **ἡ**, “Ituraea,” a mountainous region, lying northeast of Palestine and west of Damascus (Strabo 16, p. 756 sec. 18; Pliny, h. n. 5 (23) 19). According to Luke (^{<4401>}Luke 3:1), at the time when John the Baptist made his public appearance it was subject to Philip the tetrarch, son of Herod the Great, although it is not mentioned by Josephus (Antiquities 17, 8, 1; 11, 4, 18; 4, 6 and b. j. 2, 6, 3) among the regions assigned to this prince after his father’s death; (on this point cf. Schürer in the *Zeitschr. f. wissensch. Theol.* for 1877, p. 577f). It was brought under Jewish control by king Aristobulus circa B. C. 100 (Josephus, Antiquities 13, 11, 3). Its inhabitants had been noted for robbery and the skilful use of the bow (Vergil *geor.* 2, 448; Cicero, *Philippians* 13, 8, 18; Strabo 16, p. 755f; Lucan, *Phar.* 7,230, 514). Cf. Münter, *Progr. de rebus Ituraeorum*, Hafn. 1824; Winer’s *RWB*, under the word *Ituraea*; Kneucker in *Schenkel iii.*, p. 406f; (B. D. American edition under the word).*

{2485} **ιχθυδιον**, **ιχθυδιου**, **το** (diminutive from **ιχθυς**), “a little fish”: ^{<1053>}Matthew 15:34; ^{<1007>}Mark 8:7. (From Aristophanes on.)*

{2486} **ιχθυς**, **ιχθυος**, **ὁ** (from Homer down), “a fish”: ^{<1070>}Matthew 7:10; ^{<1053>}Mark 6:38; ^{<1007>}Luke 5:6; ^{<2111>}John 21:11, etc.; ^{<1553>}1 Corinthians 15:39.

{2487} ἰχνος, ἰχνεος (ἰχνους), το (from ἰκω equivalent to ἰκνεομαι, to go) (from Homer down), “a footprint, track, footstep”: in the N.T. metaph. of imitating the example of anyone, we find στοιχειν τοις ἰχνεσι τινος, ^{<4042>}Romans 4:12; περιεπατησαμεν ... τοις αυτοις ἰχνεσι, ^{<4728>}2 Corinthians 12:18; επακολουθειν τοις ἰχνεσι τινος, ^{<4021>}1 Peter 2:21, (εν ἰχνεσι τινος ἕον ποδα νεμειν, Pindar Nem. 6, 27); cf. Latin *insistere vestigiis alicuius*.*

{2488} Ἰωαθαμ (Ἰωαθαμ WH), ὁ (μτῷ*i.e.* Jehovah is perfect), indeclinable, “Jotham” (A.V. (1611) “Joatham”), king of Judah, son of Uzziah, B. C. 758-757 to 741, or 759 to 743: ^{<4009>}Matthew 1:9.*

{2489} Ἰωαννα (Tr WH Ἰωανα; cf. Tdf. Proleg., p. 79; WH’s Appendix, p. 159; under the word Nu), Ἰωαννης, ἡ (see Ἰωαννης), “Joanna,” the wife of Chuzas, Herod’s steward, and a follower of Jesus: ^{<4008>}Luke 8:3; 24:10.*

{2490} Ἰωαννας, Ἰωαννα, and (according to L T Tr WH) Ἰωαναν, indeclinable (see Ἰωαννης), ὁ, “Joannas” (or “Joanan”), one of the ancestors of Christ: ^{<4007>}Luke 3:27.*

{2491} Ἰωαννης and ((so WH uniformly, except in ^{<4006>}Acts 4:6; 13:5; ^{<6218>}Revelation 22:8) Tr in the Gospels of Luke and John (in the Acts, excluding ^{<4006>}Acts 4:6) and the Revelation (excluding ^{<6218>}Revelation 22:8)) Ἰωανης (cf. Tdf. Proleg., p. 79; WH’s Appendix, p. 159; Scrivener, Introduction, p. 562 (cf. under the word Nu)), genitive Ἰωαννου, dative Ἰωαννη and (in ^{<4010>}Matthew 11:4 WH; ^{<6001>}Revelation 1:1 WH); ^{<4078>}Luke 7:18 T Tr WH (22 T Tr WH) Ἰωαννει (cf. WH’s Appendix, p. 158; Buttmann, 17 (16), 7)), accusative Ἰωαννην, 6 (ἡj ῶφ and ἡj ῶφj) to whom Jehovah is gracious (others whom Jehovah has graciously given), German *Gotthold*; the Septuagint Ἰωανναν (Tdf. Ἰωαναν), ^{<1393>}1 Chronicles 3:24; Ἰωνα, ^{<1253>}2 Kings 25:23; Ἰωανης, ^{<1482>}2 Chronicles 28:12 (cf. B. D. American edition, under the word Johanan)), “John”; in the N.T. the men of this name are:

1. “John the Baptist,” the son of Zacharias the priest and Elisabeth, the forerunner of Christ. By order of Herod Antipas he was cast into prison and afterward beheaded: ^{<4001>}Matthew 3:1; 14:3, and often in the historical books of the N.T.; Josephus, Antiquities 18, 5, 2 (B. D. American edition, under the word Machaerus).

2. “John the apostle, the writer of the Fourth Gospel,” son of Zebedee and Salome, brother of James the elder: ^{<402>}Matthew 4:21; 10:2 (3); ^{<4019>}Mark 1:19; 9:2, 38; ^{<450>}Luke 5:10; 6:14; ^{<4013>}Acts 1:13, and often; ^{<4019>}Galatians 2:9. He is that disciple who (without mention by name) is spoken of in the Fourth Gospel as especially dear to Jesus (^{<4133>}John 13:23; 19:26; 21:7,20), and according to the traditional opinion is the author of the Apocalypse, ^{<4001>}Revelation 1:1,4,9; 21:2 Rec.; 22:8. In the latter part of his life he had charge of the churches in Asia Minor, and died there at a very advanced age. That he never came into Asia Minor, but died in Palestine somewhat in years, the following writers among others have attempted to prove, though by considerations far from satisfactory: Lützelberger, Die kirchl. Tradition üb. d. Ap. Johannes as above Schriften. Lpz. 1840; Keim, i., p. 161ff (English translation, i. 218ff); Holtzmann in Sehensel iii., p. 332ff; Scholten, Der Ap. Johannes in Kleinasien. Aus. d. Holland. deutsch 5: Spiegel. Berl. 1872. On the other side cf., besides others, Grimm in Ersch u. Gruber’s Encyklop. 2nd sect. vol. xxii., p. 6ff; Steitz, Die Tradition üb. die Wirksamkeit des Job. in Ephesus, in the Theol. Studien und Kritiken for 1868, 3rd Heft; Krenkel, Der Apost. Johannes. Berl. 1868; Hilgenfeld in the Zeitschr. f. wissensch. Theol. for 1872, p. 372ff, and for 1877, p. 508ff; (also Einl. in d. N.T., p. 394ff); Luthardt, Der johann. Ursprung des 4ten Evang. (Lpz. 1874), p. 93ff (English translation, p. 115ff; Godet, Commentaire etc. 3rd edition vol. i. Introduction, 50:1; sec. iv., p. 57ff; Bleek, Einl. in d. N.T. (edited by Mangold), p. 167ff; Fisher, The Beginnings of Christianity, p. 327ff).

3. the father of the apostle Peter: Tdf. in ^{<4014>}John 1:42 (43) and ^{<4015>}John 21:15ff (in both passages, R G **Ιωνα**, L Tr WH **Ιωνου**) (see **Ιωνας**, 2).

4. a certain man **εκ γενους αρχιερατικου**, a member of the Sanhedrin (cf. **αρχιερευς**, 2): ^{<4016>}Acts 4:6.

5. “John” surnamed Mark, the companion of Barnabas and Paul: ^{<4012>}Acts 12:12,25; 13:5,13; 15:37 (Tr everywhere with one nu **ν**; so WH except in ^{<4013>}Acts 13:5); see **Μαρκος**.

6. “John,” according to the testimony of Papias in Eusebius, h. e. 3, 39 (cf. Westcott, Canon, 5th edition, p. 70), a disciple of Christ and afterward a Christian presbyter in Asia Minor, whom not a few at the present day, following the opinion of Dionysius of Alexandria (in Eusebius, h. e. 7, 25) regard as the author of the Apocalypse, and accordingly, esteem him as an eminent prophet of the primitive Christians and as the person referred to in

^{<601>}Revelation 1:1,4,9; 21:2 Rec.; ^{<628>}Revelation 22:8. Full articles respecting him may be found — by Grimm in Ersch u. Gruber's Encyclop. 2nd sect. vol. xxiv., p. 217f; Gass in Herzog vi., p. 763ff; Holtzmann in Schenkel iii., p. 352f; (Salmon in Dict. of Chris. Biog. iii. 398ff; cf. C. L. Leimbach, Das Papiasfragment (Gotha, 1875), especially, p. 114ff).

{2492} **Ιωβ, ὁ**, indeclinable (**βωβαι** *i.e.* harassed, afflicted (but questioned; see Gesenius, Lex. (8th edition, by Mühlau and Volck) under the word)), “Job,” the man commended in the didactic poem which bears his name in the canon of the O.T. (cf. ^{<3444>}Ezekiel 14:14,20) for his piety, and his constancy and fortitude in the endurance of trials: ^{<5511>}James 5:11.*

{5601} **Ιωβηδ, ὁ**, indeclinable, “Jobed”: ^{<1005>}Matthew 1:5 and ^{<482>}Luke 3:32 in L T Tr (WH; (yet WH in Luke, the passage cited **Ιωβηλ**)) for R G **Ωβηδ**, which see.*

{5601} (**Ιωβηλ**, see the preceding word.) **Ιωδα, ὁ**, indeclinable, “Joda”: ^{<485>}Luke 3:26 T Tr WH, for R G L **Ιουδα**, see **Ιουδας**, 2.*

{2493} **Ιωηλ, ὁ**, indeclinable (**Ι αωφ** whose God is Jehovah, equivalent to a worshipper of God (others, ‘Jehovah is God’)), “Joel,” the eminent prophet who according to the opinion of very many recent writers prophesied in the reign of Uzziah (cf. B. D. under the word Joel, 3): ^{<4216>}Acts 2:16.*

{2494} **Ιωναυ** and (so T Tr WH) **Ιωναμ, ὁ**, indeclinable (see **Ιωναννης**), “Jonah” (or “Jonam”), one of the ancestors of Christ: ^{<480>}Luke 3:30.*

{2495} **Ιωνας, Ιωνα** (Buttmann, 20 (17f)), **ὁ (ηνωφ)** a dove), “Jonah” (or “Jonas”);

1. “Jonah,” the O.T. prophet, a native of Gath-hepher in the tribe of Zebulun. He lived during the reign of Jeroboam II, king of Israel (^{<2145>}2 Kings 14:25). The narrative of his miraculous experiences, constructed for a didactic purpose, is given in the book which bears his name (on the historic character of which cf. B. D. (especially Arh. edition) or McClintock and Strong's Cyclopaedia, under the word; also Ladd, Doctr. of Sacr. Script. i. 65ff): ^{<1123>}Matthew 12:39-41; 16:4; ^{<2172>}Luke 11:29ff,32.

2. “Jonah” (or “Jonas”), a fisherman, father of the apostle Peter: ^{<1067>}Matthew 16:17 (L T WH here **Βαριωνα**, see **βαριωνας**); ^{<4142>}John

1:42 (43) (R G L marginal reading Tr marginal reading, and R G in ^{<4215>}John 21:15,(16,17) (see **Ἰωάννης**, 3).*

{2496} **Ἰωραμ, ὁ**, indeclinable (**Ἰωραμ**)*i.e.* whom Jehovah exalted), “Joram,” the son and successor of Jehoshaphat on the throne of Judah, from (circa) B. C. 891 to 884 (^{<1286>}2 Kings 8:16ff; ^{<1210>}2 Chronicles 21:2ff): ^{<1008>}Matthew 1:8.*

{2497} **Ἰωρεμ, ὁ**, indeclinable, “Jorim,” one of the ancestors of Christ: ^{<1029>}Luke 3:29.*

{2498} **Ἰωσαφάτ, ὁ**, indeclinable (**Ἰωσαφάτ**)*i.e.* Jehovah judges), “Jehoshaphat,” king of Judah from (circa) B. C. 914 to 889 (^{<1224>}1 Kings 22:41ff; 2 Chronicles 17—20): ^{<1008>}Matthew 1:8.*

{2499} (**Ἰωση** (A.V. “Jose,” incorrectly), see **Ἰωσής**, at the beginning) **Ἰωσής**, genitive **Ἰωση** (R G in ^{<1029>}Luke 3:29 **Ἰωση** (which A.V. incorrectly takes as the nominative “Jose”)) and (L T Tr WH in ^{<1008>}Mark 6:3; 15:40,47) **Ἰωσητος** (cf. Alexander Buttmann (1873) *Ausf. Spr. i.*, p. 199; Buttmann, 19f (17f); Winer’s *Grammar*, sec. 10, 1; (WH’s Appendix, p. 159a)), **ὁ**, “Josés”;

1. one of the ancestors of Christ: ^{<1029>}Luke 3:29 ((see above); L T Tr WH **Ἰησοῦ**, which see 2).
2. the brother of Jesus: ^{<1008>}Mark 6:3, and R G in ^{<1035>}Matthew 13:55 (where L T Tr WH **Ἰωσηφ**, which see 6); see **Ἰακώβος**, 3.
3. the son of Mary, the sister of the mother of Jesus (see **Μαριαμ**, 3): ^{<1276>}Matthew 27:56 (where T Tr marginal reading WH text **Ἰωσηφ** (**Ἰωσής** and **Ἰωσηφ** seem to have been different forms of one and the same name; cf. Renan in the *Journ. Asiat.*, 1864, ser. vi. T. iv., p. 536; Frankel, Hodeget in *Misch.*, p. 31 note; Böhl, *Volksbibel* as above with, p. 15)); ^{<1150>}Mark 15:40,47.
4. a Levite, surnamed **Βαρναβας** (which see): ^{<1005>}Acts 4:36 (where L T Tr WH **Ἰωσηφ**).*

{2501} **Ἰωσηφ**, indeclinable (in Josephus (*e.g.* contra Apion 1, 14, 16; 32, 3; 33, 5) **Ἰωσητος**), **ὁ** (**Ἰωσῆφ** from **Ἰωσῆφ** to add, ^{<1022>}Genesis 30:23f (cf. B. D. under the word Joseph)), “Joseph”;

1. the patriarch, the eleventh son of Jacob: ^{<B015>}John 4:5; ^{<A009>}Acts 7:9,13f,18; ^{<B121>}Hebrews 11:21f; **φυλη Ιωσηφ**, *i.e.* the tribe of Ephraim, ^{<A008>}Revelation 7:8.
2. the son of Jonan (or Jonam), one of Christ's ancestors: ^{<B030>}Luke 3:30.
3. the son of Judah (or Judas; better Joda) another ancestor of Jesus: ^{<B026>}Luke 3:26 (where L marginal reading T Tr WH **Ιωσηχ**, which see).
4. the son of Mattathias, another of the same: ^{<B024>}Luke 3:24.
5. the husband of Mary, the mother of Jesus: ^{<A016>}Matthew 1:16,18-20,24; 2:13,19; ^{<B017>}Luke 1:27; 2:4,16,33 R L, 43 R G L marginal reading; 3:23; 4:22; ^{<B045>}John 1:45 (46); 6:42.
6. an own brother of our Lord: ^{<A035>}Matthew 13:55 L T Tr WH (for R G **Ιωσης** (which see 2)).
7. "Joseph of Arimathaea," a member of the Sanhedrin, who favored Jesus: ^{<A025>}Matthew 27:57,59; ^{<A158>}Mark 15:43,45; ^{<B231>}Luke 23:50; ^{<B038>}John 19:38.
8. "Joseph," surnamed **Βαρναβας** (which see): ^{<A036>}Acts 4:36 L T Tr WH (for R G **Ιωσης** (which see ^{<A034>}Acts 5:4)).
9. "Joseph called Barsabas" (better "Barsabbas"; see the word), and surnamed Justus: ^{<A023>}Acts 1:23. (See **Ιωσης**, 3)

Ιωσηχ, "Josech," see **Ιωσηφ**, 3.

{2502} **Ιωσιαζ** (L T Tr WH **Ιωσειαζ** (see WH's Appendix, p. 155; under the word **ει**, ι)), **Ιωσιου**, **ὁ (Ἰηϋανῆ)** *e.* whom 'Jehovah heals'), "Josiah," king of Judah, who restored among the Jews the worship of the true God, and after a reign of thirty-one years was slain in battle circa B. C. 611 (2 Kings 22f; 2 Chronicles 34f): ^{<A010>}Matthew 1:10f.*

{2503} **ιωτα**, **το**, "iota" (A.V. "jot"), the Hebrew letter, yodh **י**, the smallest of them all; hence equivalent to the minutest part: ^{<A058>}Matthew 5:18. (Cf. Iota.)*

K

{2504} **καγω** (so the recent editions usually (in opposed to the **καγω** etc. of Griesbach, et al., cf. Herm. Vig., p. 526; Winer’s Grammar, sec. 5, 4 a.; Lipsius, Gram. Untersuch., p. 4; cf. Iota)) (by crasis from **και εγω** (retained e.g. in ^{<4015>}Matthew 26:15 T; ^{<4028>}Luke 2:48 WH; 16:9 T Tr WH; ^{<4105>}Acts 10:26 T Tr WH; 26:29 WH, etc.; cf. Buttmann, 10; Winer’s Grammar, sec. 5, 3; WH’s Appendix, p. 145; especially Tdf. Proleg., p. 96f), for the first time in Homer, Iliad 21, 108 (variant, cf. Odyssey 20, 296 variant (h. Merc. 17, 3); cf. Ebeling, Lex. Homer, p. 619)), dative **καμοι** (**και εμοι** ^{<4105>}Acts 10:28 R G), accusative **καμε**;

1. “and I,” the **και** simply connecting: ^{<4102>}John 10:21, etc.; “and I” (together), ^{<4105>}Luke 2:48; distributively, “and I” (in like manner): ^{<4166>}John 6:56; 15:4; 17:26; “and I” (on the other hand), ^{<4105>}James 2:18 (**καγο εργα εχω**); ^{<4229>}Luke 22:29; ^{<4229>}Acts 22:19; “and I” (indeed), ^{<4167>}John 6:57; ^{<4103>}Romans 11:3. at the beginning of a period, Latin *et equidem*, “and I” (to speak of myself): ^{<4013>}John 1:31,33f; 12:32; ^{<4101>}1 Corinthians 2:1; with the **και** used consecutively (see under **και**, I. 2 d.), cf. our “and so”: ^{<4103>}Matthew 11:28; ^{<4015>}John 20:15; ^{<4223>}Acts 22:13; ^{<4167>}2 Corinthians 6:17; **καγω ... και**, “both ... and”: **καμε οιδατε, και οιδατε ποθεν ειμι**, both me (my person) and my origin, ^{<4128>}John 7:28.

2. “I also; I as well; I likewise; in like manner I:” so that one puts himself on a level with others, ^{<4103>}Matthew 2:8; 10:32; ^{<4109>}Luke 11:9; 16:9; ^{<4159>}John 15:9,(10 Tdf.); 17:18; ^{<4105>}Acts 10:26; ^{<4174>}1 Corinthians 7:40; ^{<4116>}2 Corinthians 11:16,18,21f; in the second member of a comparison, after **οποιος, ως, καθως**, ^{<4105>}Acts 26:29; ^{<4103>}1 Corinthians 7:8; 11:1; ^{<4128>}Revelation 2:28 (27); see under **και**, II. 1 a. with a suppression of the mention of those with whom the writer compares himself: ^{<4015>}Ephesians 1:15 (as well as others); ^{<4105>}1 Thessalonians 3:5 (as well as my companions at Athens; cf. Lünemann at the passage). **καμοι**: ^{<4103>}Luke 1:3; ^{<4189>}Acts 8:19; ^{<4158>}1 Corinthians 15:8; **καμε**: ^{<4164>}1 Corinthians 16:4. equivalent to “I in turn”: ^{<4168>}Matthew 16:18; 21:24; ^{<4218>}Luke 20:3; ^{<4164>}Galatians 6:14.

3. “even I, this selfsame I,” the **και** pointing the statement: ^{<4107>}Romans 3:7; cf. Herm. ad Vig., p. 835.

{2505} καθα, adverb for καθ' ἑ, “according as, just as”: ^{<1270>}Matthew 27:10. (Xenophon, Polybius, Diodorus, others; O.T. Apocrypha; the Septuagint for ρνακα^{<1009>} Genesis 7:9,16, etc., and for Κ] ^{<1198>}Genesis 19:8; ^{<1125>}Exodus 12:35, etc.)*

{2506} καθαιρεσις, καθαιρεσεως, ἡ (καθαίρω, which see), “a pulling down, destruction, demolition”: οχυρωματων (A.V. “of strongholds”), ^{<704>}2 Corinthians 10:4 (των τειχων, Xenophon, Hell. 2, 2, 15; 5, 1, 35; Polybius 23, 7, 6; Diodorus excerpt. leg. 13; destructio murorum, Suetonius, Galba 12); εις οικοδομην και ουκ εις καθαιρεσιν ὑμων, for building up (increasing) not for casting down (the extinction of) the godly, upright, blessed life you lead in fellowship with Christ (see οικοδομη, 1): ^{<708>}2 Corinthians 10:8; 13:10. (From Thucydides down.)*

{2507} καθαίρω, καθαιρω; future καθελω (^{<1218>}Luke 12:18 (see αφαιρω, at the beginning)); 2 aorist καθειλον (from the obsolete ἔλω); present passive καθαιρουμαι; from Homer down; the Septuagint for dγrivθ, to cause to go down; srbe xtæxpæ;

1. “to take down”: without the notion of violence, τινα, to detach from the cross one crucified, ^{<1156>}Mark 15:36,46; ^{<235>}Luke 23:53 (Polybius 1, 86, 6; Philo in Flacc. sec. 10); τινα απο του ξυλου, ^{<4123>}Acts 13:23 (the Septuagint ^{<1189>}Joshua 8:29; 10:27); with the use of force, “to throw down, cast down”: τινα απο θρονου, ^{<1012>}Luke 1:52.

2. “to pull down, demolish”: τας αποθηκας, opposed to οικοδομειν, ^{<1218>}Luke 12:18; λογισμους, the (subtle) reasonings (of opponents) likened to fortresses, equivalent to “to refute,” ^{<704>}2 Corinthians 10:4 (5); “to destroy,” εθνη, ^{<4131>}Acts 13:19 (^{<2416>}Jeremiah 24:6; Thucydides 1, 4; Aelian v. h. 2, 25); την μεγαλειότητα τινος, ^{<4427>}Acts 19:27, where if preference is given (with L T Tr WH) to the reading της μεγαλειότητος αυτης, it must be taken as a partitive genitive “somewhat of her magnificence”; cf. Buttmann, 158 (138) note (so Meyer; cf. Xenophon, Hell. 4, 4, 13. Al. translate “that she should even be deposed from her magnificence”; cf. Winer’s Grammar, sec. 30, 6; Buttmann, sec. 132, 5).*

{2508} καθαιρω; perfect passive participle κεκαθαρμενος; (καθαρος); “to cleanse,” properly, from filth, impurity, etc.; trees and vines (from useless shoots), “to prune,” ^{<8152>}John 15:2 (δενδρα ... ὑποτεμνομενα

καθαίρεται, Philo de agric. sec. 2 (cf. de somniis ii. sec. 9 middle)); metaphorically, from guilt, “to expiate”: passive ^{<880E>}Hebrews 10:2 R G (see **καθαρίζω**, at the beginning) (^{<2437>}Jeremiah 13:27; and so in Greek writings from Herodotus down). (Compare: **διακαθαίρω**, **εκκαθαίρω**.)*

{2509} καθαπερ (**καθ’ ἄπερ**), “according as, just as, even as,” (“**καθα** marking the comparison, **περ** (akin to the preposition **περι**) the latitude of the application”): ^{<8913>}Romans 9:13 WH text; 10:15 WH text; also 11:8 and ^{<8500>}1 Corinthians 10:10 in T Tr WH; ^{<4813>}2 Corinthians 3:13,18 (here WH marginal reading **καθωσπερ**); ^{<5121>}1 Thessalonians 2:11; **καθαπερ** **καί**, ^{<8006>}Romans 4:6; ^{<4014>}2 Corinthians 1:14; ^{<5186>}1 Thessalonians 3:6,12; 4:5; ^{<8042>}Hebrews 4:2, and R G in ^{<8804>}Hebrews 5:4; **καθαπερ** followed by **ὄντω** (or **ὄντως**), ^{<8124>}Romans 12:4; ^{<6122>}1 Corinthians 12:12; ^{<4081>}2 Corinthians 8:11. ((From Aristophanes down); the Septuagint for **רַבָּאֲכָא** ^{<1076>}Exodus 7:6,10.)*

{2510} καθαπτω: 1 aorist **καθηψα**;

1. “to fit or fasten to, bind on”.

2. “to lay hold of, fasten on” (hostilely): **της χειρος αυτου**, ^{<4083>}Acts 28:3 (cf. Winer’s Grammar, 257 (241)); **του τραχηλου**, Epictetus diss. 3, 20, 10. (In middle from Homer down (with the genitive from Herodotus on).)*

{2511} καθαρίζω (Hellenistic for **καθαίρω**, which classic writings use); Attic future (cf. Buttman, 37 (32); Winer’s Grammar, sec. 13, 1 c.; WH’s Appendix, p. 163) **καθαίρω** (^{<8044>}Hebrews 9:14); 1 aorist **εκαθαρίσα** (see below); present passive **καθαρίζομαι**; 1 aorist passive **εκαθαρίσθην**; perfect passive participle **κεκαθαρισμενος** (^{<8002>}Hebrews 10:2 T Tr WH; on the forms **εκαθερίσθη**, T WH in ^{<4088>}Matthew 8:3; ^{<4042>}Mark 1:42 (**εκαθερίσεν**, Tr in ^{<4405>}Acts 10:15; 11:9) and **κεκαθερισμενος** Lachmann in ^{<8002>}Hebrews 10:2, cf. (Tdf. Proleg., p. 82; WH’s Appendix, p. 150); Sturz, Deuteronomy dial. Maced. etc., p. 118; Delitzsch on ^{<8002>}Hebrews 10:2; Krüger, Part ii. sec. 2, 2, 6, p. 4; (Buttmann, 29 (25f); Winer’s Grammar, 43)); (**καθαρος**; the Septuagint mostly for **ρῆαῖ**

1. “to make clean, to cleanse”; a. from physical stains and dirt: *e.g.* utensils, ^{<1025>}Matthew 23:25 (figuratively, ^{<1026>}Matthew 23:26); ^{<1019>}Luke 11:39; food, ^{<4079>}Mark 7:19; **τινα**, a leper, “to cleanse by curing,” ^{<4082>}Matthew 8:2f; 10:8; 11:5; ^{<4044>}Mark 1:40-42; ^{<4027>}Luke 4:27; 5:12f; 7:22; 17:14,17

(^{<8148>}Leviticus 14:8); “to remove by cleansing”: ἡ λεπρα εκαθαρισθη, (^{<8188>}Matthew 8:3 (καθαριεις το αιμα το αναιτιον εξ Ισραηλ, ^{<8193>}Deuteronomy 19:13; εκαθαριζε την περι ταυτα συνηθειαν, the custom of marrying heathen women, Josephus, Antiquities 11, 5, 4; καθαριειν αιμα, Homer, Iliad 16, 667; cf. εκκαθαρω). b. in a moral sense; [^a]. “to free from the defilement of sin and from faults; to purify from wickedness”: εαυτον απο μολυσμου σαρκος, (^{<8201>}2 Corinthians 7:1; τη πιστει τας καρδιας, (^{<4159>}Acts 15:9 (καρδιαν απο αμαρτιας, Sir. 38:10); τας χειρας, to abstain in future from wrong-doing, (^{<8204>}James 4:8. [^b]. “to free from the guilt of sin, to purify”: τινα απο πασης αμαρτιας, (^{<8207>}1 John 1:7; (τινα απο πασης αδικιας, (^{<8209>}1 John 1:9); την συνειδησιν απο νεκρων εργαων, (^{<8214>}Hebrews 9:14; την εκκλησιαν τω λουτρω του υδατος (instrumental dative), (^{<4836>}Ephesians 5:26; λαον εαυτω, (^{<8214>}Titus 2:14. [^g]. “to consecrate by cleansing or purifying”: τι εν τινι, dative of instrumentality (Winer’s Grammar, 388 (363)), (^{<8222>}Hebrews 9:22; equivalent to “to consecrate, dedicate,” τι τινι (dative of instrumentality), *ibid.* 23.

2. “to pronounce clean” in a levitical sense: (^{<4105>}Acts 10:15; 11:9 (^{<8133>}Leviticus 13:13,17,23,28). (Compare: διακαθαριζω.)*

{2512} καθαρισμος, καθαρισμου, ο (καθαριζω), “a cleansing, purification; a ritual purgation or washing” (Vulgate *purgatio, pnrificatio, emundatio*): used with a genitive of the subjunctive, των Ιουδαιων, of the washings of the Jews before and after their meals, (^{<8116>}John 2:6; without a genitive, of baptism (a symbol of moral cleansing), (^{<8125>}John 3:25; with a genitive of the object, and that a person — of the levitical purification of women after childbirth, (^{<8122>}Luke 2:22; and of lepers, (^{<8144>}Mark 1:44; (^{<8154>}Luke 5:14; with a genitive of the thing, αμαρτιων or αμαρτηματων, “a cleansing from the guilt of sins” (see καθαριζω, 1 b. [^b].): wrought now by baptism, (^{<8209>}2 Peter 1:9, now by the expiatory sacrifice of Christ, (^{<8203>}Hebrews 1:3 on which cf. Kurtz, Commentary, p. 70; (^{<8210>}Exodus 30:10; της αμαρτιας μου, (^{<8221>}Job 7:21; of an atonement, Lucian, *asin.* 22).*

{2513} καθαρος, καθαρα, καθαρων; (akin to Latin *castus, incestus*, English “chaste, chasten”; Curtius, sec. 26; Vanicek, p. 177); from Homer down; the Septuagint mostly for ρωθφ; “clean, pure” (free from the admixture or adhesion of anything that soils, adulterates, corrupts);

a. physically: ^{<123>}Matthew 23:26; 27:59; ^{<5102>}Hebrews 10:22 (23); ^{<6576>}Revelation 15:6; 19:8,14, and Rec. in ^{<6218>}Revelation 22:1; χρυσιον, purified by fire, ^{<6218>}Revelation 21:18,21; in a similitude, like a vine cleansed by pruning and so fitted to bear fruit, ^{<8153>}John 15:3; ὁ λελουμενος ... καθαρὸς ὅλος (where the idea which Christ expresses figuratively is as follows: ‘he whose inmost nature has been renovated does not need radical renewal, but only to be cleansed from every several fault into which he may fall through contact with the unrenewed world’), ^{<810>}John 13:10.

b. in a levitical sense; “clean,” *i.e.* the use of which is not forbidden, imparts no uncleanness: παντα καθαρα, ^{<5140>}Romans 14:20; ^{<5015>}Titus 1:15.

c. ethically; “free from corrupt desire, from sin and guilt”: ^{<5015>}Titus 1:15; ὑμεις καθαροι, ^{<8130>}John 13:10 (11); ὁι καθαροι τη καρδια (as respects heart (Winer’s Grammar, sec. 31, 6 a.)), ^{<4108>}Matthew 5:8 (καθαρος χειρας, Herodotus 1, 35; κατα το σωμα και κατα την ψυχην, Plato, Crat., p. 405 b.); “free from every admixture of what is false, sincere,” εκ καθαρης καρδιας, ^{<5006>}1 Timothy 1:5; ^{<5122>}2 Timothy 2:22, and R G in ^{<1022>}1 Peter 1:22; εν καθαρα συνειδησει, ^{<5409>}1 Timothy 3:9; ^{<5008>}2 Timothy 1:3; “genuine” (joined with αμιαντος) θρησκευια, ^{<5027>}James 1:27; “blameless, innocent,” ^{<4806>}Acts 18:6. Hebraistically with the addition of απο τινος, pure from, *i.e.* unstained with the guilt of, anything (Winer’s Grammar, sec. 30, 6 a.; Buttmann, 157f (137f)): απο του αιματος, ^{<4016>}Acts 20:26; Susanna 46 Alexandrian LXX, cf. ^{<0248>}Genesis 24:8; Tobit 3:14; καθαρως εχειν τας χειρας απο του φονου, Josephus, Antiquities 4, 8, 16; in classical Greek with a simple genitive, as φονου, Plato, legg. 9, p. 864 e.; cf. Passow, under the word, p. 1528{a}; (Liddell and Scott, under the word, 3); Kühner, sec. 421, 4 ii., p. 344.

d. in a levitical and ethical sense: παντα καθαρα ὑμιν, ^{<2144>}Luke 11:41, on which see ενειμι. (Synonym: see ειλικρινης; cf. Westcott on ^{<4083>}1 John 3:3.)*

{2514} καθαροτης, καθαροτητος, ἡ (καθαρος), “cleanness, purity”; in a levitical sense, τινος, ^{<8093>}Hebrews 9:13. (Xenophon, mem. 2, 1, 22; Plato, others.)*

{2515} καθεδρα, καθεδρας, ἡ (κατα and ἑδρα), “a chair, seat”: ^{<1212>}Matthew 21:12; ^{<4115>}Mark 11:15 (Sir. 12:12; Herodian, 2, 3, 17 (7

edition, Bekker)); of the exalted seat occupied by men of eminent rank or influence, as teachers and judges: **ἐπι τῆς Μωυσεως καθεδρας εκαθισαν**, sit on the seat which Moses formerly occupied, *i.e.* bear themselves as Moses' successors in explaining and defending his law, ^{<402>}Matthew 23:2. (the Septuagint for **βνω** and **τβν**, (Xenophon, Aristotle, others.))*

{2516} **καθεζομαι**; imperfect **εκαθεζομην**; (from Homer down); "to sit down, seat oneself, sit": ^{<402>}John 20:12; followed by **εν** with the dative of place, ^{<405>}Matthew 26:55; ^{<406>}Luke 2:46; ^{<412>}John 11:20; ^{<405>}Acts 6:15; followed by **ἐπι** with the genitive, ^{<409>}Acts 20:9 L T Tr WH; by **ἐπι** with the dative, ^{<406>}John 4:6; **εκει**, ^{<408>}John 6:3 Tdf.; (**ὄν** where, ^{<407>}Acts 2:2 Lachmann Cf. Rutherford, New Phryn., p. 336f; Buttmann, 56 (49); 60 (52). Compare: **παρακαθεζομαι**.)*

καθεις, more correctly **καθ' ἑις**, see **ἑις**, 4 c., p. 187{a}.

{2517} **καθεξης** (**κατα** and **ἑξης**, which see), adverb, "one after another, successively, in order": ^{<408>}Luke 1:3; ^{<410>}Acts 11:4; 18:23; **των καθεξης** those that follow after, ^{<409>}Acts 3:24 (cf. Winer's Grammar, 633 (588)); **εν τω καθεξης** namely, **χρονω** (R. V. "soon afterward"), ^{<408>}Luke 8:1. (Aelian v. h. 8, 7; Plutarch, symp. 1, 1, 5; in earlier Greek **ἑξης** and **εφεξης** are more usual.)*

{2518} **καθευδω**; imperfect 3 person plural **εκαθευδον**; from Homer down; the Septuagint mostly for **βκαε**

1. "to fall asleep, to drop off to sleep": ^{<405>}Matthew 25:5.

2. "to sleep";

a. properly: ^{<409>}Matthew 8:24; 9:24 (on this and its parallels, cf. B. D. American edition, p. 1198{a}); 13:25; 26:40,43,45; ^{<407>}Mark 4:27,38; 5:39; 13:36; 14:37,40f; ^{<408>}Luke 8:52; 22:46; ^{<407>}1 Thessalonians 5:7.

b. euphemistically, "to be dead": ^{<450>}1 Thessalonians 5:10; (^{<480>}Psalm 87:6 (^{<480>}Psalm 88:6); ^{<412>}Daniel 12:2). c. metaphorically, "to yield to sloth and sin, and be indifferent to one's salvation": ^{<454>}Ephesians 5:14; ^{<406>}1 Thessalonians 5:6.*

{2519} **καθηγητης**, **καθηγητου**, **ὁ** (**καθηγεομαι** to go before, lead); a. properly, "a guide": Numen. quoted in Ath. 7, p. 313 d. b. "a master,

teacher”): ^{<4218>}Matthew 23:8 R G, 10. (Dionysius Halicarnassus jud. de Thucydides 3, 4; several times in Plutarch (cf. Wetstein (1752) on Matthew, the passage cited.))*

{2520} καθηκω; (from Aeschylus, Sophocles down);

1. “to come down”.

2. “to come to, reach to”; impersonally, **καθηκει**, “it is becoming, it is fit” (cf. German *zukommen*), ^{<4917>}Ezekiel 21:27; **ου καθηκεν** (Revelation **καθηκον**), followed by the accusative with an infinitive, ^{<4022>}Acts 22:22 (Winer’s Grammar, 282 (265); Buttman, 217 (187)); **τα μη καθηκοντα**, things not fitting, *i.e.* forbidden, shameful, ^{<4018>}Romans 1:28; 2 Macc. 6:4. Cf. **ανηκω**.*

{2521} καθημα, 2 person singular **καθη** a later form for **καθησαι** (^{<4218>}Acts 23:3), imperative **καθου** for **καθησο** (yet cf. Kühner, as below) (cf. Lob. ad Phryn., p. 359; Krüger, sec. 38, 6f i., p. 147; Kühner, sec. 301 i., p. 671; Winer’s Grammar, sec. 14, 4; (Buttmann, 49 (42))) (subjunctive 2 person plural **καθησθε**, ^{<4221>}Luke 22:30 Tr marginal reading; but WH text **καθησθε**; see Veitch, under the word; Krüger, sec. 38, 6, 1 (cf. **καθιζω**), infinitive **καθησθαι**, participle **καθημενος**); imperfect **εκαθημην**; and once the rare (cf. Veitch, p. 347) future **καθησομαι**, ^{<4221>}Luke 22:30 T Tr text WH marginal reading (so WH in ^{<4018>}Matthew 19:28 also; cf. **καθιζω**, at the end); (**ημαι**); a verb of which only the present and imperfect are in use in classical Greek (cf. Buttman, 60 (52)); the Septuagint for **βνϕε**

1. “to sit down, seat oneself”: followed by **εν** with the dative of place (cf. Winer’s Grammar, sec. 52, 4, 9), ^{<4001>}Mark 4:1; ^{<4225>}Luke 22:55 (here T Tr WH **μεσος**); **εις**, ^{<4113>}Mark 13:3 (Buttmann, sec. 147, 16); **μετα** with the genitive of person, ^{<4058>}Matthew 26:58; **καθου εκ δεξιων μου**, *i.e.* be a partner of my power, ^{<4024>}Matthew 22:44; ^{<4126>}Mark 12:36 (Tr text WH marginal reading **καθισον**); ^{<4202>}Luke 20:42; ^{<4113>}Acts 2:34; ^{<3013>}Hebrews 1:13 (^{<3940>}Psalms 109:1 (^{<3910>}Psalms 110:1)); **καθου ωδε υπο** with the accusative, ^{<3013>}James 2:3. **παρα** with the accusative of place, ^{<4031>}Matthew 13:1; **επανω** with the genitive of place, ^{<4082>}Matthew 28:2; with **εκει**, ^{<4052>}Matthew 15:29; ^{<4018>}John 6:3 (Tdf. **εκαθεζετο**); the place to be supplied from the context, ^{<4032>}Matthew 13:2.

2. “to sit, be seated,” of a place occupied: followed by **εν** with the dative of place (Winer’s Grammar, as under 1), ^{<4116>}Matthew 11:16; 26:69; **εν τη δεξια του Θεου**, ^{<5101>}Colossians 3:1; **εν τοις δεξιαις**, ^{<4105>}Mark 16:5; **επι τινος**, ^{<4243>}Matthew 24:3; 27:19; (^{<4209>}Acts 20:9 R G); **επι του θρονου** (but also, especially in the critical editions, with the dative and the accusative (see below); cf. Alford on the following passages), ^{<6042>}Revelation 4:2 etc.; **της νεφελης** (or with the accusative), ^{<6445>}Revelation 14:15, and in other examples; **επι τινι**, ^{<4180>}Acts 3:10; **επι τι** (cf. Buttmann, 338 (291)), ^{<4109>}Matthew 9:9; ^{<4124>}Mark 2:14; ^{<4177>}Luke 5:27; ^{<8215>}John 12:15; ^{<6044>}Revelation 4:4; 6:2 (R dative (as in the following)) ^{<6104>}Revelation 6:4f; 11:16; 17:3; 19:11; **παρα την οδον**, ^{<4181>}Matthew 20:30; ^{<4106>}Mark 10:46; ^{<4285>}Luke 18:35; **προς το φως**, ^{<4276>}Luke 22:56; **επανω τινος**, ^{<4272>}Matthew 23:22; ^{<6108>}Revelation 6:8; **περι τινα**, ^{<4182>}Mark 3:32,34; **απεναντι τινος**, ^{<4276>}Matthew 27:61; **εκ δεξιων τινος**, ^{<4184>}Matthew 26:64; ^{<4142>}Mark 14:62; ^{<4229>}Luke 22:69; **εκει**, ^{<4106>}Mark 2:6; **ου**, where, ^{<4102>}Acts 2:2 (L **καθεζομενοι**); ^{<6175>}Revelation 17:15; without specification of place, ^{<4155>}Mark 5:15; ^{<4157>}Luke 5:17; 8:35; ^{<8214>}John 2:14; 9:8; ^{<6443>}1 Corinthians 14:30. **καθημαι** as descriptive of a certain state or condition is used of those who sit in discharging their office, as judges, **καθη κρινων**, ^{<4213>}Acts 23:3; of a queen, equivalent to to occupy the throne, to reign (A.V. “I sit a queen”), ^{<6187>}Revelation 18:7; of money-changers, ^{<8214>}John 2:14; of mourners and penitents: **εν σακκω**, clothed in sackcloth, **εν σποδω**, covered with ashes, ^{<2103>}Luke 10:13; of those who, enveloped in darkness, cannot walk about, ^{<4106>}Matthew 4:16; ^{<4179>}Luke 1:79 (^{<2307>}Isaiah 42:7); of a lame man, ^{<4148>}Acts 14:8. equivalent to “to have a fixed abode, to dwell”: **επι προσωπον της γης**, ^{<4215>}Luke 21:35; ^{<6446>}Revelation 14:6 (where Rec. **κατοικουντας**); **επι θρονον**, ^{<6111>}Revelation 20:11 G T (WH marginal reading; but see above); **εν Ιερουσαλημ**, ^{<4106>}Nehemiah 11:6; (**εν ορει Σαμαρειας**, Sir. 50:26. Compare: **συγκαθημαι**).

καθημεραν, equivalent to **καθ’ ημεραν**, see **ημερα**, 2, p. 278{a}.

{2522} καθημερινος, καθημερινη, καθημερινον (from **καθ’ ημεραν**), “daily”: ^{<4103>}Acts 6:1. (Judith 12:15; Theophrastus, Athen., Plutarch, Alciphron, epistles 1:5; Josephus, Antiquities 3, 10, 1; (11, 7, 1); Polyæn. 4, 2, 10.) Cf. Lob. ad Phryn., p. 53 ((yet see Liddell and Scott); W, 25 (25f)).*

{2523} καθίζω; future καθίσω (Buttmann, 37 (32)); 1 aorist εκαθισα (impv. 2 singular καθισον once, ^{<4123>}Mark 12:36 Tr text WH marginal reading); perfect κεκαθικα (^{<4110>}Mark 11:2 (not WH Tr marginal reading; ^{<3812>}Hebrews 12:2 L T Tr WH; a late form, see Veitch, under the word)); 1 aorist middle subjunctive 2 person plural καθισησθε (^{<4221>}Luke 22:30 Rec.); future middle καθισομαι; from Homer down; (cf. Buttmann, 60 (52));

1. transitive, “to make to sit down” (κατα; which see III. 1), “to set, appoint”; the Septuagint for βνετινα επι θρονου (L T Tr WH τον θρονου), to confer the kingdom upon one, ^{<4121>}Acts 2:30; τινα εν δεξια αυτου, ^{<4102>}Ephesians 1:20; τινα, to appoint one to act as judge, ^{<4104>}1 Corinthians 6:4 (δικαστην, Plato, legg. 9, p. 873 e.; Polybius 40, 5, 3; συνεδριον κριτων, Josephus, Antiquities 20, 9, 1).

2. intransitive; the Septuagint for βνεα. “to sit down”; universally, ^{<4101>}Matthew 5:1; 13:48; ^{<4105>}Mark 9:35; ^{<4101>}Luke 4:20; 5:3; 14:28,31; 16:6; ^{<3812>}John 8:2; ^{<4134>}Acts 13:14; 16:13; with a telic infinitive ^{<4107>}1 Corinthians 10:7; with specification of the place or seat: εν δεξια τινος, ^{<3103>}Hebrews 1:3; 8:1; 10:12; 12:2; επι τινι, ^{<4110>}Mark 11:7 (Rec.); εις τον ναον, ^{<3104>}2 Thessalonians 2:4 (Buttmann, sec. 147, 16; Winer’s Grammar, 415 (386)); επι with the accusative (cf. Buttmann, 338 (290)), ^{<4104>}Revelation 20:4; ^{<3124>}John 12:14; ^{<4110>}Mark 11:2 (7 L T Tr WH); ^{<4121>}Luke 19:30; (add ^{<4103>}Acts 2:3, see Buttmann, sec. 129, 17; Winer’s Grammar, 516 (481)); επι του βηματος, of a judge, ^{<3103>}John 19:13; ^{<4121>}Acts 12:21; 25:6,17; κατεναντι (or απεναντι Tr etc.) τινος, ^{<4124>}Mark 12:41; with adverbs of place, ^{<4142>}Mark 14:32; ^{<4136>}Matthew 26:36. b. “to sit”: (absolutely (of a dead man restored to life) εκαθισεν “sat, sat up,” ^{<4175>}Luke 7:15 L marginal reading WH marginal reading); εν τω θρονω, ^{<4121>}Revelation 3:21; επι with the genitive of the seat, ^{<4121>}Matthew 23:2; 25:31; εκ δεξιων σου και εις εξ ευωνυμων σου, ^{<4101>}Matthew 20:21,23; ^{<4107>}Mark 10:37,40. equivalent to “to have fixed one’s abode, i.e. to sojourn” (cf. our “settle, settle down”), ^{<4181>}Acts 18:11; followed by εν with the dative of place, ^{<4244>}Luke 24:49 (here A.V. “tarry”) (^{<4169>}Exodus 16:29; ^{<2401>}Jeremiah 30:11 (^{<2443>}Jeremiah 49:33); (^{<41125>}Nehemiah 11:25)). Middle (passive? cf. Rutherford, New Phryn., p. 336f) “to sit”: επι θρονων, ^{<4221>}Luke 22:30 (R G L: see καθημαι); επι θρονους, ^{<4103>}Matthew 19:28 (WH καθησεσθε; see καθημαι. Compare: ανακαθίζω, επικαθίζω, παρακαθίζω, περικαθίζω, συγκαθίζω.)

{2524} καθιμι: 1 aorist καθηκα; (from Homer on); “to send down, let down”: εις, ^{<4159>}Luke 5:19; δια with the genitive of place, ibid. and ^{<4025>}Acts 9:25; present passive participle καθιμενος “let down,” επι της γης, ^{<4101>}Acts 10:11; εκ του ουρανου, ^{<4115>}Acts 11:5.*

{2525} καθιστημι (also καθισταω, whence the participle καθιστωντες ^{<4175>}Acts 17:15 R G; and καθιστανω, whence καθιστανοντες ^{<4175>}Acts 17:15 L T Tr WH; see ιστημι, at the beginning); future καταστησω; 1 aorist κατεστησα; passive, present καθισταμαι; 1 aorist κατεσταθην; 1 future κατασταθησομαι; the Septuagint for μυχημυγηαιγρηι bχϰηι dym[i]h, ^tϰε (properly, “to set down, put down”), “to set, place, put”: a. τινα επι τινος, to set one over a thing (in charge of it), ^{<1245>}Matthew 24:45; 25:21,23; ^{<1222>}Luke 12:42; ^{<4115>}Acts 6:3; also επι τινι, ^{<1247>}Matthew 24:47; ^{<1244>}Luke 12:44; επι τι, ^{<3117>}Hebrews 2:7 Rec. from ^{<1917>}Psalms 8:7. b. τινα, “to appoint one to administer an office” (cf. German bestellen): πρεσβυτερους, ^{<3105>}Titus 1:5; τινα εις το with an infinitive, to appoint to do something, ^{<3115>}Hebrews 8:3; τα προς τον Θεον to conduct the worship of God, ^{<3115>}Hebrews 5:1; followed by ινα, ibid.; τινα with a predicate accusative indicating the office to be administered (“to make one” so and so; cf. Winer’s Grammar, sec. 32, 4b.; Buttmann, sec. 131, 7) (so very often in Greek writings from Herodotus down), ^{<1214>}Luke 12:14; ^{<4171>}Acts 7:10,27,35; ^{<3128>}Hebrews 7:28. c. “to set down as, constitute (Latin sisto), equivalent to to declare, show to be”: passive with άμαρτωλος, δικαιοσ, ^{<3159>}Romans 5:19 (cf. Prof. T. Dwight in New Englander for 1867, p. 590ff; Dietzsch, Adam u. Christus (Bonn, 1871), p. 188). d. “to constitute (Latin sisto) equivalent to to render, make, cause to be”: τινα ουκ αργον, ουδε ακαρπον, i.e. (by litotes) laborious and fruitful, ^{<1008>}2 Peter 1:8. e. “to conduct or bring” to a certain place: τινα, ^{<4175>}Acts 17:15 (^{<1315>}2 Chronicles 28:15 for aybhe ^{<1112>}Joshua 6:23; ^{<1111>}1 Samuel 5:3; Homer, Odyssey 13, 274; Xenophon, an. 4, 8, 8 and in other secular authors). f. Middle “to show or exhibit oneself; come forward as”: with a predicate nominative, ^{<3104>}James 4:4; η γλωσσα ... η σπιλουσα, ^{<3115>}James 3:6. (Compare: αντικαθιστημι, αποκαθιστημι.)*

{2526} καθο (i.e. καθ’ ο), adverb (from Lysias, and Plato down), “according to what,” i.e.:

1. “as”: ^{<3115>}Romans 8:26.

2. “according as; in so far as, so far forth as”: ^{<4015>}1 Peter 4:13 (Rec. ^{<4015>}elz καθως); ^{<4012>}2 Corinthians 8:12 (Winer’s Grammar, 307 (288); cf. Buttmann, sec. 139, 30).*

καθολικός, καθολική, καθολικόν (καθολου, which see), “general, universal” (occasionally in secular authors from (Aristotle, and) Polybius down, as καθολική και κοινή ιστορία, Polybius 8, 4, 11; often in ecclesiastical writings; the title ἡ καθολική εκκλησία first in Ignatius ad Smyrn. c. 8 and often in Polycarp, Martyr. (see edition (Gebh. Harn.) Zahn, p. 133 note); cf. καθολική αναστασις (Justin contra Trypho, 81 under the end); Theoph. ad Autol. (l. i. sec. 13), p. 40, Otto edition); επιστολαι καθολικαι, or simply καθολικαι, in the title of the Epistles of James, Peter, John, and Jude (R G L; cf. των ἑπτα λεγομενων καθολικων SC. επιστολων, Eus. h. e. 2, 23, 25), most probably because they seemed to be written not to any one church alone, but to all the churches. (Cf. Dict. of Chris. Antiq. under the word Catholic.)*

{2527} καθολου (i.e. καθ’ ὅλου (“ as it is written in authors before Aristotle” (Liddell and Scott))), adverb, “wholly, entirely, at all”: ^{<4018>}Acts 4:18. ((^{<0221>}Exodus 22:11); ^{<4018>}Ezekiel 13:3,22; ^{<4018>}Amos 3:3,4; Xenophon, Plato, Demosthenes, Aristotle, and following.)*

{2528} καθοπλιζω: perfect passive participle καθοπλισμενος; “to arm (fully (cf. κατα, III. 1 at the end)), furnish with arms”: ^{<4012>}Luke 11:21. (Xenophon, Plutarch, and others; the Septuagint.)*

{2529} καθοραω, καθορω:

1. “to look down, see from above, view from on high” (Homer, Herodotus, Xenophon, Plato, others).

2. “to see thoroughly (cf. κατα, III. 1 at the end), perceive clearly, understand” (German *erschauen*): present passive 3 person singular καθοραται, ^{<4012>}Romans 1:20 (3 Macc. 3:11, and often in classical Greek). Cf. Fritzsche, Ep. ad Romans, i., p. 61.*

{2530} καθοτι (i.e. καθ’ ὅ τι), “according to what,” i.e.

1. “so far as, according as”: ^{<4025>}Acts 2:45; 4:35 (Polybius 18, 19 (36), 5; for ρνακαε ^{<0112>}Exodus 1:12,17))

2. “because that, because” (cf. Winer’s Grammar, sec. 53, 8): ^{<4007>}Luke 1:7; 19:9; ^{<4124>}Acts 2:24, and L T Tr WH (for Rcc. **διοτι**) in ^{<4473>}Acts 17:31 (Tobit 1:12; 13:4; Polybius 18, 21 (38),6).

3. “as, just as”: Baruch vi. (Epistle Jer.) 1; Judith 2:13,15; 10:9, and often in Thucydides, et al.*

{2531} **καθως** (*i.e.* **καθ’ ὧς**), a particle found occasionally in secular authors from Aristotle down for the Attic **καθα** and **καθο**, but emphatically censured by Phryn. and the Atticists; cf. Sturz, Deuteronomy dial. Maced. etc., p. 74ff; Lob. ad Phryn., p. 425f; (Winer’s Grammar, 26 (25));

1. “according as, just as, even as”: in the first member of a comparison, ^{<4681>}Luke 6:31; ^{<4227>}1 John 2:27; followed by **ὄντως** in the second member (cf. Winer’s Grammar, sec. 53, 5), ^{<4113>}Luke 11:30; 17:26; ^{<3814>}John 3:14; ^{<4005>}2 Corinthians 1:5; 10:7; ^{<3083>}Colossians 3:13; ^{<4116>}1 John 2:6; followed by **και** “also,” ^{<4519>}John 15:9; 17:18; 20:21; ^{<4218>}1 John 2:18; 4:17; ^{<4654>}1 Corinthians 15:49; it is annexed to preceding words after the demonstrative **ὄντως**, ^{<4294>}Luke 24:24; with **ὄντως** unexpressed, ^{<4206>}Matthew 21:6; 28:6; ^{<4147>}Mark 16:7; ^{<4002>}Luke 1:2,55,70; 11:1; ^{<4023>}John 1:23; 5:23; ^{<4407>}Acts 10:47 (here L T Tr WH **ὧς**); 15:8; ^{<4013>}Romans 1:13; 15:7; ^{<4802>}1 Corinthians 8:2; 10:6; ^{<4014>}2 Corinthians 1:14; 9:3; 11:12; ^{<4047>}Ephesians 4:17, and often; **καθως διδασκω**, agreeably to my method of teaching, ^{<4047>}1 Corinthians 4:17; **καθως γεγραπται**, ^{<4234>}Matthew 26:24; ^{<4013>}Mark 9:13; ^{<4072>}Acts 7:42; 15:15; ^{<4017>}Romans 1:17, and often in Paul; the apodosis lacking, and to be gathered from the context: **καθως παρεκαλεσα σε ... εν πιστει**, namely, **ὄντω και νυν παρακαλω**, ^{<4008>}1 Timothy 1:3, cf. Winer’s Grammar, 570 (530); (Buttmann, 386 (331)); **ηρξατο αιτεισθαι** (namely, **ὄντω ποιειν αυτοις**), **καθως κ.τ.λ.** ^{<4158>}Mark 15:8 (Buttmann, sec. 151, 23 b.; cf. Winer’s Grammar, 584 (543f)); in comparison by contrary we find the negligent use: **αγαπωμεν αλληλου, ου καθως Καιν κ.τ.λ.**, ^{<4181>}1 John 3:11f, cf. DeWette at the passage and Winer’s Grammar, 623 (579); **ὄντος εστιν ὁ αρτος ... ου καθως** etc., not such as they ate etc., ^{<4188>}John 6:58. with the verb **ειμι**, equivalent to Latin *qualis*, “such as,” ^{<4802>}1 John 3:2; in a parenthesis, ^{<4213>}1 Thessalonians 2:13 (as it is in truth).

2. “according as *i.e.* in proportion as, in the degree that”: ^{<4063>}Mark 4:33; ^{<4477>}Acts 7:17 (cf. Meyer at the passage); 11:29; ^{<4621>}1 Corinthians 12:11,18; ^{<4040>}1 Peter 4:10.

3. “since, seeing that, agreeably to the fact that” (cf. Winer’s Grammar, sec. 53, 8; 448 (417)): ^{<4770>}John 17:2; ^{<4028>}Romans 1:28 (yet here others regard **καθως** as corresponsive rather than causal or explanatory); ^{<4006>}1 Corinthians 1:6; 5:7; ^{<4004>}Ephesians 1:4; ^{<5007>}Philippians 1:7.

4. it is put for the simple **ὡς**, a. after verbs of speaking, in indirect discourse, ^{<4454>}Acts 15:14; it serves to add an epexegetis, ^{<6003>}3 John 1:3 (to **σου τη αληθεια**). b. of time, “when, after that” (cf. Latin *ut*): 2 Macc. 1:31; (^{<4676>}Nehemiah 5:6); here many bring in ^{<4477>}Acts 7:17; but see 2 above.

καθωσπερ (Tr **καθως περ**), “just as, exactly as”: ^{<8704>}Hebrews 5:4 T Tr WH (also ^{<4088>}2 Corinthians 3:18 WH marginal reading). (Himerius, Psellus, Tzetzes)*

{2532} **και**, a conjunction, “and”; the most frequent by far of all the particles in the N.T. (On its uses see Winer’s Grammar, sec. 53, 3ff; Buttmann, 361 (310ff), and cf. Ellicott on ^{<5042>}Philippians 4:12; on the difference between it and **τε** see under the word **τε** at the beginning)

I. It serves as a copulative *i.e.* to connect (Latin *et, atque*, German *und*);

1. it connects single words or terms:

a. universally, as **ὁι Φαρισαιοι και Σαδδουκαιοι**, ^{<4061>}Matthew 16:1; **ὁ Θεος και πατηρ**, he who is God and Father (see **Θεος**, 3); **εν καρδια καλη και αγαθη**, ^{<4185>}Luke 8:15; **πολυμερως και πολυτροπως**, ^{<8001>}Hebrews 1:1; it is repeated before single terms, to each of which its own force and weight is thus given: **ἡ υιοθεσια και ἡ δοξα και ἡ διαθηκαι και ἡ νομοθεσια και ἡ λατρευια και ἡ επαγγελιαι**, ^{<4904>}Romans 9:4; **ἄτια και διακαια και αγαθη**, ^{<4172>}Romans 7:12; add, ^{<4123>}Matthew 23:23; ^{<4141>}Luke 14:21; ^{<4168>}John 16:8; ^{<4151>}Acts 15:20, 29; 21:25; ^{<8090>}Hebrews 9:10; ^{<4452>}Revelation 5:12; 18:12f; cf. Winer’s Grammar, 519f (484).

b. it connects numerals; and so that (contrary to the more common usage) the greater number precedes: **δεκα και οκτω**, ^{<4134>}Luke 13:4,11 (but in both passages, L and Tr brackets, WH omits **και**; Tdf. **δεκαοκτω**), 16;

τεσσαρακοντα και εξ, ^{<4121>}John 2:20; add, ^{<4115>}John 5:5 G T; ^{<4130>}Acts 13:20; cf. Winer's Grammar, sec. 37, 4; (Lightfoot on ^{<4018>}Galatians 1:18; noteworthy also is its use in ^{<4730>}2 Corinthians 13:1 (cf. ^{<0595>}Deuteronomy 19:15, the Septuagint) επι στοματος δυο μαρτυρων και τριων (in ^{<4016>}Matthew 18:16 η τριων cf. Winer's Grammar, 440 (410) note) "at the mouth of two witnesses and (should there be so many) of three"; a similar use of και, to lend a certain indefiniteness to the expression, occurs occasionally with other than numerical specifications, as ^{<3943>}James 4:13 σημερον και (Rst G; but L T Tr WH η) αυριον; cf. Kühner, sec. 521, 2; Ebeling, Lex. Homer, under the word, p. 614a).

c. it joins to partitive words the general notion; so that it is equivalent to "and in general, and in a word, in short": ὁ ετρος και ὀι αποστολοι, ^{<4129>}Acts 5:29; ὀι αρχιερεις (και ὀι πρεσβυτεροι Rec.) και το συνεδριον ὀλον, ^{<4159>}Matthew 26:59; και δικαιωμασι σαρκος, ^{<3990>}Hebrews 9:10 Rec. Tr brackets WH marginal reading; και επι τον Ισραηλ του Θεου, ^{<4016>}Galatians 6:16, and often in Greek writings; cf. Winer's Grammar, 437f (407); 520f (485); (Buttmann, 363 (311f); 400 (343)); with τε preceding, ἡ τε ... αυτου δυναμις και θειοτης, ^{<4014>}Romans 1:20 (see τε, 2 a.); and, on the other hand, it joins to a general idea something particular, which is already comprised indeed in that general notion but by this form of expression is brought out more emphatically (which Strabo 8 (1), p. 340 calls συνκαταλεγειν το μερος τω ὀλω); so that it is equivalent to "and especially" (cf. Winer's Grammar, as above): τα παντα και τα των δαιμονιζομενων, ^{<4013>}Matthew 8:33; τοις μαθηταις αυτου και τω ετρω, ^{<4167>}Mark 16:7; ἄι φωναι αυτων και των αρχιερων, ^{<2723>}Luke 23:23 (R G); συν γυναιξι και Μαριαμ, ^{<4014>}Acts 1:14; εν Ιουδα και Ιερουσαλημ, 1 Macc. 2:6; πας Ιουδα και Ιερουσαλημ, ^{<4454>}2 Chronicles 35:24, cf. 32:33; often so in Greek writings also.

2. It connects clauses and sentences;

a. universally, as διακαθαριει την ἄλωνα αυτου και συναξει τον σιτον κ.τ.λ., ^{<4012>}Matthew 3:12; εισηλθον ... και εδιδασκον, ^{<4121>}Acts 5:21; and in innumerable other examples

b. In accordance with the simplicity of the ancient popular speech, and especially of the Hebrew tongue, it links statement to statement, the logical relations of which the more cultivated language expresses either by more

exact particles, or by the use of the participial or the relative construction (cf. Winer's Grammar, sec. 60, 3; Buttmann, 288 (248ff); 361f (310f)): *e.g.* that very frequent formula **εγενετο ... και** (see **γινομαι**, 2 b.); **και ειδον και** (equivalent to **οτι**) **σεισμος εγενετο**, ^{<4032>}Revelation 6:12; **τεξεται υιον και καλεσεις το ονομα αυτου** (equivalent to **ου ονομα καλεσεις**), ^{<4021>}Matthew 1:21; **καλον εστιν ημας ωδε ειναι, και** (equivalent to **οθεν**) **ποιησωμεν σκηνας**, ^{<4005>}Mark 9:5; clauses are thus connected together in clusters; as, ^{<4025>}Matthew 7:25,27 (an example of six clauses linked together by **και**); ^{<4049>}Matthew 14:9ff; ^{<4012>}Mark 1:12-14; ^{<2082>}Luke 18:32-34; ^{<4023>}John 2:13-16; 10:3; ^{<4025>}1 Corinthians 12:5-6; ^{<4012>}Revelation 6:2,8,12-16; 9:1-4 (where nine sentences are strung together by **και**), etc. after a designation of time **και** annexes what will be or was done at that time: **ηγγικεν η ωρα και παραδιδοται κ.τ.λ.**, ^{<4065>}Matthew 26:45; **ην δε ωρα τριτη και εσταυρωσαν αυτον**, ^{<4155>}Mark 15:25; **εγγυς ην το πασχα ... και ανεβη εις Ιεροσολυμα ο Ιησους**, ^{<4023>}John 2:13; **ημεραι ερχονται και συντελεσω**, ^{<5008>}Hebrews 8:8; add, ^{<4244>}Luke 23:44; ^{<4065>}John 4:35; 5:1; 11:55; ^{<4007>}Acts 5:7; and not infrequent so in Greek writings, as **ηδη δε ην οψε και οι Κορινθιοι εξαπινης πρυμναν ακρουοντο**, Thucydides 1, 50; cf. Matthiae, sec. 620, 1 a., p. 1481; Winer's Grammar, 430 (405f); (Buttmann, 301 (310)).

c. it joins affirmative to negative sentences, as **μη συνκοφαντησατε και αρκεισθε**, ^{<4064>}Luke 3:14; **ουτε αντλημα εχεις και το φρεαρ εστι βαθυ**, ^{<4041>}John 4:11; **ουτε ... επιδεχεται και ... κωλυει**, ^{<4010>}3 John 1:10 (rarely so in Greek writings, as Euripides, Iph. Taur. 578; cf. Klotz ad Devar. ii. 2, p. 714); much more often it annexes a clause depending on the preceding negative: **μηποτε σε παραδω ... και ο κριτης σε παραδω ... και εις φυλακην βληθηση**, ^{<4065>}Matthew 5:25; add, ^{<4006>}Matthew 7:6; 10:38; 13:15; 27:64; ^{<4128>}Luke 12:58; 21:34; ^{<4065>}John 6:53; 12:40; ^{<4027>}Acts 28:27; ^{<5008>}1 Thessalonians 3:5; ^{<5001>}1 Timothy 6:1; ^{<5025>}Hebrews 12:15; ^{<4065>}Revelation 16:15; (see Buttmann, 368 (315) d.; cf. Winer's Grammar, sec. 56, 2 a.).

d. it annexes what follows from something said before (**και** consecutive), so as to be equivalent to "and so": ^{<4065>}Matthew 5:15 (**και λαμπει**); ^{<4062>}Matthew 23:32 (**και πληρωσατε**); ^{<4710>}2 Corinthians 11:9 (**και εν παντι**); ^{<5009>}Hebrews 3:19; ^{<4069>}1 John 3:19 (**και εμπροσθεν**); ^{<4019>}2 Peter 1:19 (**και εχομεν**); so in statements after imperatives and words having the force of an imperative: **δευτε οπισω μου, και ποιησω υμας ετc.**

Matthew 4:19; εἶπε λόγῳ, καὶ ἰαθησεται ὁ παῖς μου, Matthew 8:8; Luke 7:7; (ἀντιστήτε τῷ διαβόλῳ καὶ φευξεται ἀφ' ὑμῶν, James 4:7; add, Matthew 7:7; Mark 6:22; Luke 10:28; John 14:16; Revelation 4:1; cf. Fritzsche on Matthew, pp. 187 (and 416) (cf. Sir. 2:6; 3:17).

e. with a certain rhetorical emphasis, it annexes something apparently at variance with what has been previously said; so that it is equivalent to “and yet” (cf. Stallbaum on Plato, *Apology*, p. 29 b.); so the Latin *atque* (cf. Beier on Cicero, *de off.* 3, 11, 48): Matthew 3:14 (καὶ συ ἐρχη πρὸς με); Matthew 6:26; 10:29; Mark 12:12; John 1:5 (καὶ ἡ σκοτία κ.τ.λ.); John 1:10 (καὶ ὁ κόσμος); John 3:11,32; 5:40 (καὶ συ θελετε); John 6:70; 7:28; 8:49,55 (καὶ οὐκ ἐγνώκατε); John 9:30; 1 Corinthians 5:2; 2 Corinthians 6:9; Hebrews 3:9; Revelation 3:1 (... ζῆς, καὶ νεκρὸς εἶ), etc. when a vain attempt is spoken of: Matthew 12:43 (ζητεῖ καὶ οὐχ εὕρισκει); 13:17; 26:60; Luke 13:7; 1 Thessalonians 2:18. f. like the Hebrew *ו* (see Gesenius, *Thesaurus*, i., p. 396{a}), it begins an apodosis, which is thus connected with the protasis, cf. the German *da* (or English “then”) (in classical Greek sometimes *δε*; see *δε*, 8) (cf. Buttman, 362 (311) d.; Winer’s *Grammar*, sec. 53, 3 f.; Ellcott on Philippians 1:22): with *ὅτε* or a temporal *ὥς* preceding in the protasis (as sometimes in Greek prose (e.g. Thucydides 2, 93, where see Krüger)), Luke 2:21; Acts 13:18f (here WH text omit *καὶ*; see *ὥς*, I. 7); *ὥς* ... *καὶ ἴδου*, Luke 7:12; Acts 1:10; 10:17 (R G Tr marginal reading brackets); *εἰαν* ... *καὶ εἰσελευσομαι*, Revelation 3:20 T WH marginal reading, although here *καὶ* may be rendered “also” (I also will come in, etc.), declaring that, if the first thing (expressed in the protasis) be done, the second (expressed in the apodosis) will be done also. g. as in classical Greek, it begins a question thrown out with a certain impassioned abruptness and containing an urgent rejoinder to another’s speech (cf. Winer’s *Grammar*, sec. 53, 3 a.; Matthiae, sec. 620, 1 d.; Kühner, sec. 521, 3 ii., p. 791f): *καὶ τις δυνατὸς σωθῆναι*; Mark 10:26; *καὶ τις ἐστὶ μου πλησίον*; Luke 10:29; *καὶ τις ἐστὶν κ.τ.λ.*, John 9:36 (G T Tr WH); add, John 14:22 (G T). Peculiar is 2 Corinthians 2:2: *εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τις ... ἐμου* (a swarm of examples of this form of speech occur in Clement, *homil.* 2, 43, e.g. *εἰ ὁ Θεὸς ψευδεται, καὶ τις ἀληθευει*;) where the writer after the conditional protasis, interrupting himself as it were, utters the substance of the negative apodosis in a new question, where we render “who then is he

that” etc., for “then there is no one who” etc. h. it introduces parentheses (cf. Winer’s Grammar, sec. 62, 1): **και εκωλυθην ακρι του δευρο**, ^{<611>}Romans 1:13 (Demosthenes, Lept., p. 488, 9; so the Latin *et, e.g. praeda — et aliquantum ejus fuit — militi concessa*, Livy 27, 1); cf. Fritzsche, Ep. ad Romans, i., p. 35f.

3. It annexes epexegetically both words and sentences (**και** epexegetical or ‘explicative’), so that it is equivalent to “and indeed, namely” (Winer’s Grammar, sec. 53, 3 e.; cf. sec. 66, 7 at the end): **χαριν και αποστολην**, ^{<605>}Romans 1:5, where cf. Fritzsche; **περι ελπιδος και αναστασεως νεκρων**, ^{<421>}Acts 23:6; **πολλα ... και ετερα**, ^{<418>}Luke 3:18; **πολλα ... και αλλα σημεια**, ^{<610>}John 20:30; **πολλα και βαρεα αιτιωματα**, ^{<427>}Acts 25:7; **πολλοι και ανυποτακτοι**, ^{<510>}Titus 1:10 (R G; on the preceding use of **και** cf. **πολυς**, d. [α]. at the end); **και** (L brackets **και**) **οταν απαρθη**, and indeed (*i.e. viz.*) when he shall be taken away etc. ^{<415>}Luke 5:35 (others find here an aposiopesis; cf. Meyer at the passage (edited by Weiss)); **και χαριν, αντι χαριτος**, ^{<616>}John 1:16; **και περισσον εχωσιν**, ^{<610>}John 10:10, add 33 (where the words **και οτι κ.τ.λ.** show what kind of blasphemy is meant); ^{<412>}Acts 5:21 (on which see **γερουσια**); ^{<615>}Romans 2:15 (where **και μεταξυ κ.τ.λ.** adds an explanation respecting the testimony of conscience); ^{<415>}1 Corinthians 3:5; 15:38, etc.; cf. Bornemann, Scholia, p. 38; Fritzsche, Quaest. Lucian, p. 9ff; so the Latin *et* in Cicero, Tusc. 3, 20, 48 *laudat, et saepe, virtutem*; pro Mil. 25 *te enim jam appello et ea voce ut me exaudire possis*; cf. Ramshorn, Latin Gram. ii., p. 809; (Harpers’ Latin Dict. under the word *et*, II. A.); equivalent to “and indeed,” to make a climax, for “and besides”: **και ακατακριτον**, ^{<425>}Acts 22:25; **και τουτον εσταυρωμενον**, ^{<412>}1 Corinthians 2:2; **και τουτο**, Latin *idque* (Cicero, off. 1, 1, 1 *te ... audientem Cratippum idque Athenis*), our “and this, and that, and that too,” equivalent to “especially”: ^{<611>}Romans 13:11; ^{<616>}1 Corinthians 6:6, and L T Tr WH in 8 (4 Macc. 14:9); also **και ταυτα** (common in Greek writings), ^{<618>}1 Corinthians 6:8 Rec.; ^{<5112>}Hebrews 11:12; cf. Klotz, Devar. i., p. 108; it. 2, p. 652f; (cf. Winer’s Grammar, 162 (153)).

4. it connects whole narratives and expositions, and thus forms a transition to new matters: ^{<102>}Matthew 4:23; 8:14,23 28; 9:1,9,27,35; 10:1; ^{<101>}Mark 5:1,21; 6:1,6; ^{<415>}Luke 8:26; ^{<611>}John 1:19 (cf. 15); ^{<610>}1 John 1:4, etc.; especially in the very common **και εγενετο**, ^{<412>}Matthew 7:28; ^{<4171>}Luke 7:11; 8:1, etc. (see **γινωμαι**, 2 b.).

5. και ... και, a repetition which indicates that of two things one takes place no less than the other: “both ... and, as well ... as, not only ... but also” (Winer’s Grammar, sec. 53, 4): it serves to correlate — not only single terms, as **και** (L brackets **και**) **ψυχην και σωμα**, ^{<4008>}Matthew 10:28; add, ^{<4044>}Mark 4:41; ^{<4066>}John 4:36 (here Tr WH omit first **και**); ^{<5133>}Romans 11:33; ^{<1883>}Philippians 2:13; 4:12, etc.; **και εν ολιγω και πολλω** (L T Tr WH **μεγαλω**) both with little effort and with great (but see **μεγας**, 1 a. [^g]. at the end), ^{<4029>}Acts 26:29; but also clauses and sentences, as ^{<4093>}Mark 9:13; ^{<4073>}John 7:28; 9:37; 12:28; ^{<4072>}1 Corinthians 1:22; and even things that are contrasted (cf. Winer’s Grammar, as above; Buttmann, sec. 149, 8 b.): ^{<5124>}John 15:24; ^{<4233>}Acts 23:3; **και ... και ου**, ^{<4156>}Luke 5:36; ^{<4165>}John 6:36; “now ... now,” ^{<4022>}Mark 9:22; **και ου ... και**, ^{<5175>}John 17:25.

6. τε ... και, see **τε**, 2.

II. It marks something added to what has already been said, or that of which something already said holds good; accordingly it takes on the nature of an adverb, “also” (Latin *etiam, quoque*, German *auch* (cf. Winer’s Grammar and Buttmann’s Grammar, as at the beginning In this use it generally throws an emphasis upon the word which immediately follows it; cf. Klotz, *Devar.* ii. 2, p. 638.));

1. used simply,

a. “also, likewise”: ^{<4159>}Matthew 5:39f; 12:45; ^{<4028>}Mark 2:28; ^{<4184>}Luke 3:14; ^{<4089>}John 8:19; ^{<4187>}Romans 8:17; ^{<4179>}1 Corinthians 7:29; 11:6, etc.; very frequent with pronouns: **και υμεις**, ^{<4104>}Matthew 20:4,7; ^{<4231>}Luke 21:31; ^{<4074>}John 7:47, etc.; **καγω, και εγω**, see **καγω**, 2; **και αυτος**, see **αυτος**, I. 1 a. preceded by an adverb of comparison in the former part of the sentence: **καθως ... και**, ^{<4151>}Luke 6:31 (WH text omit; L Tr marginal reading brackets, **και υμεις**); ^{<4157>}John 6:57; 13:15,33; ^{<4128>}1 John 2:18; 4:17; ^{<4154>}1 Corinthians 15:49; **ωσπερ ... ουτω και**, ^{<5113>}Romans 11:30f; ^{<4152>}1 Corinthians 15:22; ^{<4029>}Galatians 4:29; **καθαπερ ... ουτω και**, ^{<4181>}2 Corinthians 8:11; **ως ... και**, ^{<4160>}Matthew 6:10; ^{<4107>}Luke 11:2 R L brackets; ^{<4075>}Acts 7:51 (L **καθως**; ^{<4732>}2 Corinthians 13:2 see **ως**, L 1 at the end); ^{<4009>}Galatians 1:9; ^{<4102>}Philippians 1:20 (Thucydides 8, 1; **ωσπερ ... και**, Xenophon, mem. (2, 2, 2 (and Kühner, at the passage)); 3, 1, 4; (4, 4, 7; cf. Buttmann, 362 (311) c.)); with **ει** preceding, ^{<4047>}Galatians 4:7. sometimes **και** stands in each member of the comparison: ^{<5104>}1

Thessalonians 2:14; ^{<4013>}Romans 1:13; ^{<5083>}Colossians 3:13 (2 Macc. 2:10; 6:14; also in Greek writings, cf. Klotz ad Dev. ii. 2, p. 635; Kühner, on Xenophon, mem. 1, 1, 6 (also in his Greek Gram. sec. 524, 2 vol. ii. 799; cf. Ellicott on ^{<4053>}Ephesians 5:23; Winer's Grammar, sec. 53, 5)).

b. equivalent to “even” (A.V. sometimes “yea”) (Latin *vel, adeo*; German *sogar, selbst*): ^{<4056>}Matthew 5:46f; 10:30; ^{<4017>}Mark 1:27; ^{<4007>}Luke 10:17; ^{<4010>}1 Corinthians 2:10; ^{<4017>}Galatians 2:17; ^{<4052>}Ephesians 5:12, etc. c. before a comparative it augments the gradation, “even, still” (German *noch*): ^{<4019>}Matthew 11:9; (^{<4042>}John 14:12); ^{<8086>}Hebrews 8:6 (Buttmann, 363 (311) g.; others regard the **καί** in this passage as corresponsive (also) rather than ascensive, and connect it with **ὅσω**). d. with a participle equivalent to “although” (cf. Krüger, sec. 56, 13, 2): ^{<4037>}Luke 18:7 R G (see **μακροθυμew**, 2).

2. joined with pronouns and particles, “also”;

a. with comparative adverbs: **ὡς καί**, ^{<4411>}Acts 11:11; ^{<4007>}1 Corinthians 7:7; 9:5, etc.; **καθώς καί**, ^{<4057>}Romans 15:7; ^{<4032>}1 Corinthians 13:12; ^{<4014>}2 Corinthians 1:14; ^{<4047>}Ephesians 4:17,32; 5:2, etc.; **ὄντω καί**, ^{<4055>}Romans 5:15 (WH brackets **καί**), 18f; 6:11; ^{<4012>}1 Corinthians 11:12, etc.; **ὁμοίως καί**, ^{<4061>}John 6:11; **ὡσαύτως καί**, ^{<4021>}Luke 22:20 (R G L Tr marginal reading, T Tr text WH **καί ὡς**. (but WH reject the passage)); ^{<4025>}1 Corinthians 11:25; **καθαπερ καί** (see **καθαπερ**).

b. added to words designating the cause, it marks something which follows of necessity from what has been previously said: **διο καί**, ^{<4016>}Luke 1:35; ^{<4019>}Acts 10:29; ^{<4024>}Romans 1:24 Rec.; ^{<8032>}Hebrews 13:12; (^{<4016>}1 Peter 2:6 R); **δια τουτο καί**, ^{<4044>}Luke 11:49; ^{<4028>}John 12:18 (here Tr text omit; Tr marginal reading brackets **καί**).

c. after the interrogative **τι, καί** (which belongs not to **τι**, but to the following word (to the whole sentence, rather; cf. Bäumlein, Partikeln: p. 152)) points the significance of the question, and may be rendered “besides, moreover,” (German *noch*) (cf. Winer's Grammar, sec. 53, 3 a. at the end; especially Krüger, sec. 69, 32, 16): **τι καί βαπτίζονται**; (A.V. “why then” etc.), ^{<4059>}1 Corinthians 15:29; **τι καί ελπίζει**; (properly, why doth he “also or yet” hope for, and not rest in the “sight”?), ^{<4024>}Romans 8:24 (R G T); **ίνα τι καί**, ^{<4037>}Luke 13:7. d. **αλλα καί**, “but also”: ^{<4022>}Luke 24:22; ^{<4058>}John 5:18; ^{<4032>}Romans 1:32; 5:3,11; 8:23; 9:10; ^{<4007>}2 Corinthians 7:7; 8:10,19,21; 9:12; ^{<4011>}1 John 2:2, etc.; equivalent to Latin

at etiam (in an apodosis after **εἰ**): ^{<686>}Romans 6:5 (Winer's Grammar, 442 (412)). e. **δε και**, and **δε ... και**, "but also, and also": ^{<480>}Matthew 3:10 (R G); 18:17; 27:44; ^{<149>}Mark 14:31 (WH brackets **δε**); ^{<400>}Luke 2:4; 9:61; 14:12,26 (L text Tr WH **ετι τε και**, see **ετι**, 2 at the end); 18:1 (R G), 9 (L brackets **και**); ^{<400>}John 2:2; 3:23; 18:2,5; ^{<456>}Acts 5:16; ^{<4016>}1 Corinthians 1:16; 4:7; 14:15; 15:15; ^{<402>}2 Corinthians 4:3, etc. **και ... γαρ**, **εαν και**, **ει και**, **η και**, **καιγε**, **και ... δε**, see **γαρ** II. 10, **εαν** I. 3, **ει** III. 6f, **η** 4 c., **γε** 3 e., **δε** 9. The examples of crasis with **και** in the N.T., viz. **καγω** (**καμοι**, **καμε**), **κακει**, **κακειθεν**, **κακεινος**, **καν**, are noticed each in its place; for references see especially **καγω**, at the beginning

{2533} Καιαφας (WH **Καιαφας**; (cf. Iota, at the end); Lachmann in ^{<402>}Luke 3:2 **Καιαφας**), **Καιαφα** (Buttmann, 20 (18); Winer's Grammar, sec. 8, 1), **ὀ** (supposed by many to be the same as **αργεα** stone, a rock; others more correctly equivalent to **αργκ**; depression, Targ. on ^{<1065>}Proverbs 16:26 (according to Delitzsch (Brief and. Röm. ins Hebrew etc., p. 28) **αργα**)), "Caiaphas"; according to Josephus (Antiquities 18, 2, 2) **Ιωσηπος, ὁ και Καιαφας** (**Ιωσηπον, τον και Καιαφαν επικαλουμενον**, Antiquities 18, 4, 3), high priest of the Jews. He was appointed to that office by Valerius Gratus, governor of Judaea, after the removal of Simon, son of Camith, A. D. 18 (cf. Schürer, N.T. Zeitgesch. sec. 23 iv.), and was removed A. D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of the high priest Ananus (*i.e.* Annas, father-in-law of Caiaphas, ^{<683>}John 18:13), his successor (Josephus, Antiquities 18, 4, 3): ^{<402>}Matthew 26:3,57; ^{<402>}Luke 3:2; ^{<614>}John 11:49; 18:13f,24,28; ^{<4016>}Acts 4:6. Cf. Hausrath, in Schenkel iii. 463f.*

{2534} καιγε, see **γε**, 3 e.

{2535} Καιν (WH **Καιν** (cf. I, ι at the end)), **ὀ**, indeclinable (in Josephus with a Greek ending, **Καις**, **Καιτος**; Hebrew **יָגָע** a spear, although the author of Genesis, 4:1, derives it from **הנq**; to produce, beget, acquire, so that it is equivalent to **יְנִיחַ** ^{<1040>}Psalms 104:24 (cf. B. D. American edition under the word)), "Cain," the fratricide, the first-born son of Adam: ^{<8104>}Hebrews 11:4; ^{<612>}1 John 3:12; ^{<6111>}Jude 1:11.*

{2536} Καιναν (so R G L both 1 and 2; Tr **Καιναν** in 1 and Tr text in 2, but Tr marginal reading **Καιναμ** in 2, WH **Καιναμ** 1 and 2; T **Καιναμ**

both 1 and 2), **ὁ** (Hebrew **הַנְּיָצָא** lance-maker (others, ‘possessor’ or ‘possession’)), “Cainan”;

1. son of Enos (^{<0089>}Genesis 5:9f): ^{<0337>}Luke 3:37.

2. son of Arphaxad, according to the Septuagint of ^{<0104>}Genesis 10:24; 11:12; (^{<0118>}1 Chronicles 1:18 Alexandrian LXX), which Luke follows in 3:36. (See B. D., under the word.)*

{2537} **καινος, καινη, καινον** (from Aeschylus and Herodotus down); the Septuagint for **vdj**; “new,” *i.e.*

a. as respects form; “recently made, fresh, recent, unused, unworn” (opposed to **παλαιος** old, antiquated): as **ασκος**, ^{<0091>}Matthew 9:11; ^{<0122>}Mark 2:22 (T omits; Tr WH brackets the clause); ^{<0138>}Luke 5:38 **ιματιον**, ^{<0135>}Luke 5:36; **πληρωμα**, ^{<0121>}Mark 2:21; **μνημειον**, ^{<0124>}Matthew 27:60; with **εν ὃ ουδεπω ουδεις ετεθη** added, ^{<0194>}John 19:41; **καινα και παλαια**, ^{<0132>}Matthew 13:52; “new, which as recently made is superior to what it succeeds”: **διαθηκη**, ^{<0138>}Matthew 26:28 (T WH omit **καινα**); ^{<0144>}Mark 14:24 R L; ^{<0221>}Luke 22:20 (WH reject the passage); ^{<0125>}1 Corinthians 11:25; ^{<0106>}2 Corinthians 3:6; ^{<0108>}Hebrews 8:8,13; 9:15 (^{<0103>}Jeremiah 38:31 (^{<0103>}Jeremiah 31:31)); **καινοι ουρανοι, καινη γη**, ^{<0103>}2 Peter 3:13; ^{<0201>}Revelation 21:1 (^{<0157>}Isaiah 65:17; 66:22); **Ιερουσαλημ** (see **Ιεροσολυμα**, at the end), ^{<0102>}Revelation 3:12; 21:2; **ανθρωπος** (see the word, 1 f.), ^{<0125>}Ephesians 2:15; 4:24 (**καρδια, πνευμα**, ^{<0135>}Ezekiel 18:31; 36:26); **καινα παντα ποιω**, I bring all things into a new and better condition, ^{<0205>}Revelation 21:5; **γεννημα της αμπελου**, ^{<0135>}Matthew 26:29; ^{<0145>}Mark 14:25.

b. as respects substance; “of a new kind; unprecedented, novel, uncommon, unheard of” (**ετερα και καινα δαιμονια**, Xenophon, mem. 1, 1, 1): **διδαχη**, ^{<0122>}Mark 1:27; ^{<0179>}Acts 17:19; **εντολη**, given now for the first time, ^{<0134>}John 13:34; ^{<0117>}1 John 2:7f; ^{<0105>}2 John 1:5; **ονομα**, with the added explanation **ὁ ουδεις οιδεν (εγνω Rec.)**, ^{<0127>}Revelation 2:17 (^{<0112>}Isaiah 62:2; 65:15); **ωδη**, ^{<0101>}Revelation 5:9; 14:3 (^{<0101>}Psalms 143:9 (^{<0149>}Psalms 144:9); **υμνος**, ^{<0120>}Isaiah 42:10; **ασμα**, ^{<0138>}Psalms 32:3 (^{<0133>}Psalms 33:3); 39:4 (^{<0104>}Psalms 40:4), etc.); **λεγειν τι και** (η L T Tr WH) **ακουειν καινοτερον**, ^{<0172>}Acts 17:21 (“newer” namely, than that which is already; (cf. Winer’s Grammar, 244 (228f))); **κτισις**, ^{<0105>}Galatians 6:15; **καινα τα παντα**, all things are new, previously non-existent, begin

to be far different from what they were before, ^{<4167>}2 Corinthians 5:17 (L T Tr WH omit **τα παντα**); **μηκετι ουσης της ανομιας, καινων δε γεγονοτων παντων ὑπο κυριου**, the Epistle of Barnabas 15, 7. **γλωσσα** (see **γλωσσα**, 2): ^{<4167>}Mark 16:17 (Tr text WH text omit; Tr marginal reading brackets **καινων**)*

(Synonyms: **καινος**, **νεος**: **νεος** denotes the new primarily in reference to time, the young, recent; **καινος** denotes the new primarily in reference to quality, the fresh, unworn; ‘**νεος** ad tempus refertur, **καινος** ad rem;’ see Trench, sec. lx.; Tittmann i., p. 59f; Green, ‘Critical Note’ on ^{<4097>}Matthew 9:17 (where the words occur together). The same distinction, in the main, holds in classic usage; cf. Schmidt ii., chapter 47.)

{2538} **καινοτης, καινοτητος, ἡ (καινος)**, “newness”: **εν καινοτητι πνευματος**, in the new state (of life) in which the Holy Spirit places us, ^{<506>}Romans 7:6; **εν καινοτητι ζωης** in a new condition or state of (moral) life, ^{<504>}Romans 6:4 (**εις καινοτητα αιδιου ζωης**, so as to produce a new state which is eternal life, Ignatius ad Ephesians 19; among secular writers it is used by Thucydides 3, 38; Isocrates, Athen., others; often by Plutarch (applied to the ‘novelties’ of fashion (French *nouveaute*))).*

{2539} **καιπερ** (Treg. **και περ** in Heb.; from Homer, Odyssey 7, 224 down), conjunc. (originally “even very much,” cf. Donaldson sec. 621; Bäumlein, p. 200f; Krüger, sec. 56, 13, 2; Buttmann, sec. 144, 23; Winer’s Grammar, sec. 45, 2 at the end), “although”; it is joined to a participle (in Greek writings sometimes also to an adjective, so that **ων** must be supplied): ^{<504>}Philippians 3:4; ^{<508>}Hebrews 5:8; 7:5; 12:17; ^{<6012>}2 Peter 1:12; contrary to ordinary usage (yet so occasionally in Greek writings) with a finite verb, **καιπερ εστιν**, ^{<6078>}Revelation 17:8 Rec.; but since Griesbach **και παρεσται** (correctly **παρεσται** (see in **παρειμι**)) has been restored after the best manuscripts*

{2540} **καιρος, καιρου, ὁ** (derived by some from **καρα** or **καρη, το**, the head, summit (others besides; cf. Vanicek, p. 118)); the Septuagint for **t [e and d [w**; in Greek writings (from Hesiod down):

1. “due measure”; nowhere so in the Biblical writings.
2. “a measure of time”; a larger or smaller portion of time; hence,

a. universally, “a fixed and definite time”: ^{<6131>}Romans 13:11; ^{<4012>}2 Corinthians 6:2; ὅστεροι καιροι, ^{<5041>}1 Timothy 4:1; αχρι καιρου, up to a certain time, for a season, ^{<4043>}Luke 4:13 (but in αχρι, 1 b. referred apparently to b. below; cf. Fritzsche, Romans, i., p. 309f); ^{<4431>}Acts 13:11; προς καιρον, for a certain time only, for a season, ^{<4083>}Luke 8:13; ^{<4075>}1 Corinthians 7:5; προς καιρον ὥρας, for the season of an hour, *i.e.* for a short season, ^{<5127>}1 Thessalonians 2:17; κατα καιρον, at certain seasons (“from time to time”), ^{<4304>}John 5:4 (R G L); at the (divinely) appointed time, ^{<6166>}Romans 5:6 (others bring this under b.); before the time appointed, ^{<4089>}Matthew 8:29; ^{<4044>}1 Corinthians 4:5; εσται καιρος, ὅτε etc. ^{<5048>}2 Timothy 4:3; ολιγον καιρον εχει, a short time (in which to exercise his power) has been granted him, ^{<6122>}Revelation 12:12; εν εκεινω τω καιρω, ^{<4025>}Matthew 11:25; 12:1; 14:1; ^{<4022>}Ephesians 2:12; κατ’ εκεινον τω καιρω, ^{<4021>}Acts 12:1; 19:23; κατα τω καιρω τουτον, ^{<6109>}Romans 9:9; εν αυτω τω καιρω ^{<4031>}Luke 13:1; εν ὧ καιρω, ^{<4022>}Acts 7:20; εν τω νυν καιρω, ^{<6126>}Romans 3:26; 11:5; ^{<4084>}2 Corinthians 8:14 (13); εν παντι καιρω always, at every season (Aristotle, top. 3, 2, 4, p. 117{a}, 35), ^{<4236>}Luke 21:36; ^{<4068>}Ephesians 6:18; εις τινα καιρον, ^{<4011>}1 Peter 1:11. with the genitive of a thing, “the time of” etc. *i.e.* at which it will occur: της εμης αναλυσεως, ^{<5046>}2 Timothy 4:6; της επισκοπης, ^{<4086>}1 Peter 5:6 Lachmann; ^{<4294>}Luke 19:44; περιασμου, ^{<4083>}Luke 8:13; του αρξασθαι το κριμα, for judgment to begin, ^{<4047>}1 Peter 4:17; καιροι των λογων, of the time when they shall be proved by the event, ^{<4022>}Luke 1:20; — or when a thing usually comes to pass: του θερισμου, ^{<4033>}Matthew 13:30; των καρπων, when the fruits ripen, ^{<4234>}Matthew 21:34, 41; συκων, ^{<4113>}Mark 11:13. with the genitive of a person: καιροι εθνων, the time granted to the Gentiles, until God shall take vengeance on them, ^{<4224>}Luke 21:24; ὁ εαυτου (T Tr WH αυτου) καιρω, the time when antichrist shall show himself openly, ^{<5016>}2 Thessalonians 2:6; ὁ καιρος μου, the time appointed for my death, ^{<4268>}Matthew 26:18; των νεκρων κριθηναι, the time appointed for the dead to be recalled to life and judged, ^{<6118>}Revelation 11:18 (Buttmann, 260 (224)); ὁ εμος, ὁ ὑμετερος, the time for appearing in public, appointed (by God) for me, for you, ^{<4006>}John 7:6, 8; καιρω ιδιω, the time suited to the thing under consideration, at its proper time, ^{<4009>}Galatians 6:9; plural, ^{<5016>}1 Timothy 2:6; 6:15; ^{<3008>}Titus 1:3. ὁ καιρος alone, “the time when things are brought to a crisis, the decisive epoch waited for”: so of the time when the Messiah

will visibly return from heaven, ^{<4153>}Mark 13:33; **ὁ καιρος ηγγικεν**, ^{<4218>}Luke 21:8; **εγγυς εστιν**, ^{<6103>}Revelation 1:3; 22:10.

b. “opportune or seasonable time”: with verbs suggestive of the idea of advantage, **καιρον μεταλαμβανειν**, ^{<4225>}Acts 24:25; **εχειν**, ^{<8160>}Galatians 6:10 (Plutarch, Luc. 16); **εξαγοραζεσθαι**, ^{<4156>}Ephesians 5:16; ^{<1045>}Colossians 4:5, see **εξαγοραζω**, 2; followed by an infinitive, opportunity to do something, ^{<8115>}Hebrews 11:15; **παρα καιρον ηλικιας**, past the opportunity of life (A.V. “past age”), ^{<8111>}Hebrews 11:11 (simply **παρα καιρον**, Pindar Ol. 8, 32; several times in Plato, cf. Ast, Platonic Lexicon, ii., p. 126).

c. “the right time”: **εν καιρω** (often in classical Greek), in due season, ^{<4245>}Matthew 24:45; ^{<4222>}Luke 12:42; 20:10 R G L ((stereotype edition only)); ^{<4186>}1 Peter 5:6; also **καιρω**, ^{<4210>}Luke 20:10 L T Tr WH; **το καιρω**, ^{<4112>}Mark 12:2.

d. “a (limited) period of time”: (^{<4172>}1 Corinthians 7:29); plural the periods prescribed by God to the nations, and bounded by their rise and fall, ^{<4175>}Acts 17:26; **καιροι καρποφοροι**, the seasons of the year in which the fruits grow and ripen, ^{<4147>}Acts 14:17 (cf. ^{<0014>}Genesis 1:14, the Septuagint); **καιρον και καιρους και ημισυ καιρου**, a year and two years and six months (A.V. “a time, and times, and half a time”; cf. Winer’s Grammar, sec. 27, 4), ^{<6124>}Revelation 12:14 (cf. 6; from ^{<2725>}Daniel 7:25; 12:7); stated seasons of the year solemnly kept by the Jews, and comprising several days, as the passover, pentecost, feast of tabernacles, ^{<8410>}Galatians 4:10 (^{<4483>}2 Chronicles 8:13; cf. Baruch 1:14). in the divine arrangement of time adjusted to the economy of salvation: **καιρος (πεπληρωται)**, the preappointed period which according to the purpose of God must elapse before the divine kingdom could be founded by Christ, ^{<4015>}Mark 1:15; plural, the several parts of this period, ^{<4010>}Ephesians 1:10; **ὁ καιρος ὁ ενεστως**, the present period, equivalent to **ὁ αιων ουτος** (see **αιων**, 3), ^{<839>}Hebrews 9:9, opposed to **καιρος διορθωσης**, the time when the whole order of things will be reformed (equivalent to **αιων μελλων**), ^{<8390>}Hebrews 9:10; **ὁ καιρος ουτος**, equivalent to **ὁ αιων ουτος** (see **αιων**, 3), ^{<4100>}Mark 10:30; ^{<2830>}Luke 18:30; **ὁ νυν καιρος**, ^{<6818>}Romans 8:18; **εν καιρω εσχατω**, the last period of the present age, the time just before the return of Christ from heaven (see **εσχατος**, 1 under the end, etc.), ^{<4015>}1 Peter 1:5; **καιροι αναψυξωσ απο προσωπου του κυριου**,

denotes the time from the return of Christ on, the times of the consummated divine kingdom, ^{<418D>}Acts 3:20 (19).

e. as often in Greek writings, and like the Latin *tempus*, **καιρος**; is equivalent to “what time brings, the state of the times, the things and events of time”: ^{<2176>}Luke 12:56; **δουλευειν τω καιρω**, Latin *tempori servire* (see **δουλευω**, 2 a.), ^{<521>}Romans 12:11 Rec.st; **τα σημεια των καιρων**, equivalent to **α̅ οι καιροι σημαινουσι**, ^{<1043>}Matthew 16:3 (here T brackets WH reject the passage); **καιροι χαλεποι**, ^{<310E>}2 Timothy 3:1; **χρονοι η καιροι** (“times or seasons,” German *Zeitumstände*), ^{<400E>}Acts 1:7; **οι χρονοι και οι καιροι** ^{<310E>}1 Thessalonians 5:1; and in the opposite order, ^{<702E>}Daniel 2:21 the Septuagint; Sap. 8:8.*

(Synonyms: **καιρος**, **χρονος**: **χρονος** time, in general; **καιρος** a definitely limited portion of time, with the added notion of suitability. Yet while, on the one hand, its meaning may be so sharply marked as to permit such a combination as **χρονου καιρος** ‘the nick of time,’ on the other, its distinctive sense may so far recede as to allow it to be used as nearly equivalent to **χρονος**; cf. Thomas Magister, Ritschl edition, p. 206, 15ff (after Ammonius under the word); p. 215, 10ff **καιρος ου μονον επι χρονου απλως τιθεται, αλλα και επι του αρμοδιου και πρεποντος, κ.τ.λ.**; Schmidt, chapter 44; Trench, sec. lvii.; Tittmann i. 41ff; Cope on Aristotle, rhet. 1, 7, 32. “In modern Greek **καιρος** means “weather,” **χρονος** “year”. In both words the kernel of meaning has remained unaltered; this in the case of **καιρος** is changeableness, of **χρονος** duration.” Curtius, Etym., p. 110f)

{2541} Καισαρ, Καισαρος (Alexander Buttman (1873) 16 (15)), **ο̅**, “Caesar” (properly, the surname of Julius Caesar, which being adopted by Octavianus Augustus and his successors afterward became an appellative, and was appropriated by the Roman emperors as a part of their title (cf. Dict. of Biogr. and Mythol. under the word Caesar)): ^{<1217>}Matthew 22:17,21; ^{<4124>}Mark 12:14,16f; ^{<4101>}Luke 2:1; 3:1; 20:22; 23:2; ^{<319D>}John 19:12; ^{<4118>}Acts 11:28 (Rec.); 17:7, etc.; ^{<5002>}Philippians 4:22.*

{2542} Καισαρεια (Καισαρια Tdf. (cf. his note on ^{<408D>}Acts 9:30), WH; see Iota), **Καισαριας, η̅**, “Caesarea”; there were two cities of this name in Palestine:

1. “Caesarea Philippi” (Καίσαρεια ἢ Φιλιππου), situated at the foot of Lebanon near the sources of the Jordan in Gaulanitis, and formerly called Paneas (ἦν ἀνεαδα Φοινικες προσαγορευουσιν, Eus. h. e. 7, 17); but after being rebuilt by Philip the tetrarch, it was called by him Caesarea in honor of Tiberius Caesar (Josephus, Antiquities 18, 2, 1f); subsequently it was called Neronias by Agrippa II., in honor of Nero (Josephus, Antiquities 20, 9, 4); now Banias, a village of about 150 ((?) “about 50” (Bädeker), “some forty” (Murray)) houses: ^{<4163>}Matthew 16:13; ^{<4187>}Mark 8:27.

2. “Caesarea” (more fully Caesarea of Palestine (modern Kaisariyeh)), built near the Mediterranean by Herod the Great on the site of Strato’s Tower, between Joppa and Dora. It was provided with a magnificent harbor and had conferred upon it the name of Caesarea, in honor of Augustus. It was the residence of the Roman procurators, and the majority of its inhabitants were Greeks (Josephus, Antiquities 13, 11, 2; 15, 9, 6; 19, 8, 2; b. j. 2, 9, 1): ^{<4181>}Acts 8:40; 9:30; 10:1,24; 11:11; 12:19; 18:22; 21:8,16; 23:23,33; 25:1,4,6,13. Cf. Winer’s RWB (and BB. DD.) under the word Caesarea; Arnold in Herzog ii., p. 486ff; Overbeck in Schenkel i., p. 499f; (Schürer sec. 23, i. 9; and for ether references cf. McClintock and Strong’s Cyclopaedia under the word).*

{2543} καιτοι (from και and τοι), conjunction, with a participle (but in classical Greek with a finite verb also (as in Acts below); Krüger, sec. 56, 13, 2; cf. references under the word καιπερ), “and yet, although”:
^{<304B>}Hebrews 4:3 (although the work of creation had been finished long ago, so that the rest spoken of cannot be understood to be that of God himself resting from that work (cf. Kurtz, in the place cited)); (^{<4417>}Acts 14:17 L T Tr Wit (but Tr και τοι)).*

{2544} καιτοιγε, see γε, 3 f.

{2533} (Καιφας, see Καιαφας.)

{2545} καιω (Vanicek, p. 98); passive, present καιομαι; perfect participle κεκαυμενος; 1 future καυθησομαι (^{<413B>}1 Corinthians 13:3 Tdf., where R G L Tr give the solecistic future subjunctive καυθησωμαι, on which cf. Lob. ad Phryn., p. 720f; Winer’s Grammar, sec. 13, 1 e.; Buttman, 35f (31)); (Sophocles’ Lexicon, Introduction, p. 40; WH’s Appendix, p. 172; Tdf Proleg., p. 122. WH text, Lachmann’s stereotyped

edition read **καυησωμαι** (with **α** A B etc.); on this reading see WH's Appendix, ad loc.; A. W. Tyler in Bib. Sacr. for July 1873, p. 502f; cf. Scrivener, Introduction, etc., p. 629f; Tregelles, Printed Text etc., p. 191f; Tdf. ad loc.); the Septuagint for **ρ [Β] ἄρᾳ** etc.; (from Homer down);

1. “to set fire to, light”: **λυχνον**, ^{<4055>}Matthew 5:15; passive participle **καιομενος**, “burning,” ^{<2125>}Luke 12:35; ^{<6045>}Revelation 4:5; 8:10; 19:20; with **πυρι** added, ^{<8228>}Hebrews 12:18; ^{<6088>}Revelation 8:8; 21:8; in figurative discourse **λυχνος καιομενος**, a light showing the right way, ^{<4855>}John 5:35 (a comparison pointed at the Jews, to whom John the Baptist had been as a torch lighted for a merry-making); metaphorically, **ἡ καρδια ην καιομενη** was glowing, burning, *i.e.* was greatly moved, ^{<2442>}Luke 24:32 (Winer's Grammar, sec. 45, 5; Buttmann, sec. 144, 28).

2. “to burn, consume with fire”: passive, ^{<6516>}John 15:6; ^{<4378>}1 Corinthians 13:3 (see above); with **πυρι** added (cf. igni cremare, Caesar b. g. 1, 4), ^{<4034>}Matthew 13:40 G Tr for R L T WH **κατακαεται**. (Compare: **εκκαω**, **κατακαω**.)*

{2546} **κακει**; (Griesbach **κακει**; cf. **καγω** and references) (by crasis from **και** and **εκει** (cf. Winer's Grammar, sec. 5, 3; Buttmann, p. 10; especially Tdf. Proleg., p. 96));

1. “and there”: ^{<4058>}Matthew 5:28 (Tr marginal reading **και εκει**); 10:11; 28:10 (Tdf. **και εκει**); ^{<4015>}Mark 1:35 (Lachmann **και εκει**); ^{<4154>}John 11:54; ^{<4407>}Acts 14:7; 22:10; 25:20; 27:6.

2. “there also”: ^{<4018>}Mark 1:38 (G WH **και εκει**); ^{<4473>}Acts 17:13.*

{2547} **κακειθεν** (Griesbach **κακειθεν**; see **καγω** and references) (by crasis from **και** and **εκειθεν** (cf. Winer's Grammar, sec. 5, 3; Buttmann, 10; especially Tdf. Proleg. 96f)); Latin *et inde*;

a. of place, “and from thence, and thence”: ^{<4080>}Mark 9:30 (R G **και εκειθεν**); ^{<4100>}Mark 10:1 (L T Tr WH **και εκειθεν**; ^{<2153>}Luke 11:53 T Tr text WH); ^{<4070>}Acts 7:4; 14:26; 16:12 (**εκειθεν τι** R G); 20:15; 21:1; 27:4,12 (L T Tr WH **εκειθεν**); 28:15.

b. of time, “and thereafter, and afterward” (cf. Bornem. Scholia in Luc., p. 90f): ^{<4431>}Acts 13:21.*

{2548} **κακεινος** (Griesbach **κακεινος**; see **καγω** and references), **κακεινη**, **κακεινο** (by crasis from **και** and **εκεινος** (cf. Winer's Grammar, sec. 5, 3; especially Tdf. Proleg., p. 97));

1. **εκεινος** referring to the more remote subject;

a. "and he" (Latin *et ille*): ^{<2107>}Luke 11:7; 22:12; ^{<4489>}Acts 18:19; **ταυτα ... κακεινα** (A.V. "the other"), ^{<4733>}Matthew 23:23; ^{<2142>}Luke 11:42.

b. "he also": ^{<4451>}Acts 15:11; ^{<5123>}Romans 11:23 (Rec.st **και εκεινος**); ^{<6016>}1 Corinthians 10:6.

2. **εκεινος** referring to the nearer subject (cf. **εκεινος**, 1 c.);

a. "and he" (Latin *et is*, German *und selbiger*): ^{<4058>}Matthew 15:18; ^{<4072>}John 7:29; 19:35 (L Tr WH **και εκεινος**).

b. "he also" (German *auch selbiger*): ^{<4004>}Matthew 20:4 (T WH **και εκεινος**); ^{<4104>}Mark 12:4f; 16:11,13; ^{<2212>}Luke 22:12; ^{<5142>}John 14:12; 17:24.

{2549} **κακια**, **κακιας**, **η** (**κακος**) (from Theognis down), the Septuagint chiefly for **[raa** and **h[r**;

1. "malignity, malice, ill-will, desire to injure": ^{<5029>}Romans 1:29; ^{<4061>}Ephesians 4:31; ^{<5088>}Colossians 3:8; ^{<5088>}Titus 3:3; ^{<5021>}James 1:21; ^{<4011>}1 Peter 2:1.

2. "wickedness, depravity": ^{<4488>}1 Corinthians 5:8 (cf. Winer's Grammar, 120 (114)); 14:20; ^{<4402>}Acts 8:22 (cf. 21); wickedness that is not ashamed to break the laws, ^{<4126>}1 Peter 2:16.

3. Hellenistically, "evil, trouble": ^{<4054>}Matthew 6:34 (as ^{<3086>}Amos 3:6; (^{<4069>}1 Samuel 6:9); ^{<2075>}Ecclesiastes 7:15 (14); 12:1; Sir. 19:6; 1 Macc. 7:23, etc.).*

(Synonyms: **κακια**, **πονηρια**: associated ^{<5029>}Romans 1:29; ^{<4488>}1 Corinthians 5:8. According to Trench, Synonyms, sec. xi., endorsed by Ellicott (on ^{<4061>}Ephesians 4:31) and Lightfoot (on ^{<5088>}Colossians 3:8), **κακια** denotes rather the vicious disposition, **πονηρια** the active exercise of the same; cf. Xenophon, mem. 1, 2, 28 **ει μεν αυτος (i.e. Σωκρατης) εποιει τι φ αυλον, εικοτως αν εδοκει πονηρος ειναι. Ει δ' αυτος σωφρονων διετελει, πως αν δικαιως της ουκ ενουσης αυτω κακιας αιτιαν εχοι**; But Fritzsche, Meyer (on Romans, the passage cited; yet cf.

Weiss in edition 6), others dissent — seeming nearly to reverse this distinction; cf. Suidas under the word **κακια**. **Εστιν ἡ του κακωσαι τον πελας σπουδη, παρα τω αποστολω**; see **πονηρος**, 2 b.)

{2550} **κακοηθεια** (**κακοηθια** WH; see Iota), **κακοηθειας**, ἡ (from **κακοηθης**, and this from **κακος** and **ηθος**), “bad character, depravity of heart and life,” Xenophon, Plato, Isocrates, others; 4 Macc. 1:4, where cf. Grimm, p. 299; specifically used of “malignant subtlety, malicious craftiness”: ^{<412>}Romans 1:29 (3 Macc. 3:22; Additions to ^{<100>}Esther 8:1. 12; Clement of Rome, 1 Corinthians 35, 5; Josephus, Antiquities 1, 1,4; 16, 3,1; (contra Apion 1, 24, 4); Polybius 5, 50, 5, etc.). On the other hand, Aristotle, rhet. 2, 13 (3, p. 81) defines it **το επι το χειρον ὑπολαμβανειν παντα** (“taking all things in the evil part,” Genevan N.T. Cf. Trench, sec. xi.)*

{2551} **κακολογω**, **κακολογω**; 1 aorist infinitive **κακολογησαι**; (**κακολογος**); equivalent to **κακως λεγω** (which the old grammarians prefer, see Lob. ad Phryn., p. 200);

1. “to speak ill of, revile, abuse, one; to calumniate, traduce”: **τινα**, ^{<103>}Mark 9:39; **τι**, ^{<490>}Acts 19:9; (2 Macc. 4:1; Lysias, Plutarch, others).

2. Hellenistically, “to imprecate evil on, curse”: **τινα**, ^{<154>}Matthew 15:4; ^{<1070>}Mark 7:10 (so for **λεγι** ^{<310>}Proverbs 20:20; ^{<527>}Ezekiel 22:7; ^{<1228>}Exodus 22:28).*

{2552} **κακοπαθεια** (**κακοπαθια** WH; see Iota), **κακοπαθειας**, ἡ (**κακοπαθης** suffering evil, afflicted), properly, the suffering of evil, *i.e.* “trouble, distress, affliction”: ^{<510>}James 5:10 (^{<313>}Malachi 1:13; 2 Macc. 2:26f; (Antiphon); Thucydides 7, 77; Isocrates, Polybius, Diodorus, others).*

{2553} **κακοπαθεω**, **κακοπαθω**; 1 aorist imperative 2 singular **κακοπαθησον**; (**κακοπαθης**); “to suffer (endure) evils (hardship, troubles); to be afflicted”: ^{<510>}2 Timothy 2:9; ^{<513>}James 5:13 (Winer’s Grammar, sec. 41 a. 3 at the end; cf. sec. 60, 4 c.; Buttman, sec. 139, 28) (the Septuagint ^{<310>}Jonah 4:10; Xenophon, Plutarch, others); used frequently of the hardships of military service (Thucydides 4, 9; Polybius 3, 72, 5; Josephus, Antiquities 10, 11, 1; b. j. 1, 7, 4); hence, elegantly **κακοπαθησον** (L T Tr WH **συγκακοπαθεω** (T WH **συν-** (which see at

the end)) **κακοπαθησον**) ὡς καλος στρατιωτης, ^{<500B>}2 Timothy 2:3; 4:5. (Compare: **συγκακοπαθεω**.)*

{2554} **κακοποιεω**, **κακοποιω**; 1 aorist infinitive **κακοποιησαι**; (**κακοποιος**);

1. “to do harm”: ^{<400A>}Mark 3:4; ^{<400B>}Luke 6:9.

2. “to do evil, do wrong”: ^{<600B>}1 Peter 3:17; ^{<601B>}3 John 1:11. ((Aeschylus, Aristophanes), Xenophon, Polybius, Antoninus, Plutarch; the Septuagint.)*

{2555} **κακοποιος**, **κακοποιον** (**κακον** and **ποιεω**), “doing evil”; a substantive, “an evil-doer, malefactor”: ^{<603B>}John 18:30 (but L marginal reading T Tr WH **κακον ποιων**); ^{<602B>}1 Peter 2:12,14; 3:16 (T Tr marginal reading WH omit the clause); 4:15. (^{<102D>}Proverbs 12:4; Pindar, Aristotle, Polybius, Plutarch.)*

{2556} **κακος**, **κακη**, **κακον**, the Septuagint for [Faa] (from Homer down), “bad” (A.V. (almost uniformly) “evil”);

1. universally, “of a bad nature; not such as it ought to be”.

2. (morally, *i.e.*) of a mode of thinking, feeling, acting; “base, wrong, wicked”: of persons, ^{<624>}Matthew 21:41 (cf. Winer’s Grammar, 637 (592); also Buttmann, 143 (126)); 24:48; ^{<500D>}Philippians 3:2; ^{<602D>}Revelation 2:2. **διαλογισμοι**;, ^{<407B>}Mark 7:21; **ὁμιλια**, ^{<653B>}1 Corinthians 15:33; **επιθυμια**, ^{<503B>}Colossians 3:5 (^{<102D>}Proverbs 12:12); **εργα** (better **εργον**), ^{<613B>}Romans 13:3. neuter **κακον**, **το κακον**, “evil” *i.e.* what is contrary to law, either divine or human, “wrong, crime”: (^{<602B>}John 18:23); ^{<420D>}Acts 23:9; ^{<607B>}Romans 7:21; 14:20; 16:19; ^{<613B>}1 Corinthians 13:5; ^{<8064>}Hebrews 5:14; ^{<618B>}1 Peter 3:10f; ^{<601B>}3 John 1:11; plural (“evil things”): ^{<603B>}Romans 1:30; ^{<600B>}1 Corinthians 10:6; ^{<516B>}1 Timothy 6:10 (**παντα τα κακα** “all kinds of evil”); ^{<501B>}James 1:13 (Winer’s Grammar, sec. 30, 4; Buttmann, sec. 132, 24); **κακον ποιειν**, to do, commit evil: ^{<427B>}Matthew 27:23; ^{<4154>}Mark 15:14; ^{<422B>}Luke 23:22; ^{<473D>}2 Corinthians 13:7; ^{<602B>}1 Peter 3:12; **το κακον**, ^{<613B>}Romans 13:4; **τα κακα**, 3:8; **κακον, το κακον πρασσειν**, ^{<607B>}Romans 7:19; 9:11. (Rec.); 13:4; (^{<475D>}2 Corinthians 5:10 R G L Tr marginal reading); **το κακον κατεργαζεσθαι**, ^{<602D>}Romans 2:9. specifically of “wrongs inflicted”: ^{<612B>}Romans 12:21; **κακον εργαζομαι τινι** (“to work ill to one”), ^{<613B>}Romans 13:10; **ενδεικνυμι**, ^{<5044>}2 Timothy 4:14;

ποιω, ^{<4013>}Acts 9:13; αποδιδωμι κακον αντι κακου, ^{<5127>}Romans 12:17; ^{<315>}1 Thessalonians 5:15; ^{<610>}1 Peter 3:9.

3. “troublesome, injurious, pernicious, destructive, baneful”: neuter κακον, “an evil,” that which injures, ^{<5108>}James 3:8 (Winer’s Grammar, sec. 59, 8 b.; Buttman, 79 (69)); with the suggestion of wildness and ferocity, θηρια, ^{<3012>}Titus 1:12; substantially equivalent to “bad,” *i.e.* distressing, whether to mind or to body: ἔλκος κακον και πονηρον (A.V. “a noisome and grievous sore”), ^{<6112>}Revelation 16:2; κακον πρασσω εμαυτω, Latin *vim mihi infero*, “to do harm to oneself,” ^{<4168>}Acts 16:28; κακον τι πασχω, to suffer some harm, ^{<4215>}Acts 28:5; τα κακα, evil things, the discomforts which plague one, ^{<2165>}Luke 16:25 (opposed to τα αγαθα, the good things, from which pleasure is derived). (Synonym: cf. κακια.)*

{2557} κακουργος, κακουργον (contracted from κακοεργος, from κακον and Ε ΓΩ; cf. πανουργος, and on the accent of both see Götting, Lehre v. Accent, p. 321; (Chandler sec. 445)), as a substantive, “a malefactor”: ^{<3110>}2 Timothy 2:9; of a robber, ^{<2322>}Luke 23:32f (cf. Winer’s Grammar, 530 (493); Buttman, sec. 150, 3), 39. (^{<3115>}Proverbs 21:15; in Greek writings from (Sophocles and) Herodotus down.)*

{2558} κακουχεω, κακουχω: (from the obsolete κακουχος, from κακον and εχω); “to treat ill, oppress, plague”: τινα; present passive participle κακουχομενοι, maltreated, tormented, ^{<3117>}Hebrews 11:37; 13:3. (^{<1026>}1 Kings 2:26; 11:39 Alexandrian LXX; Diodorus 3, 23; 19, 11; Dio C. 35 (36), 9 (11); Plutarch, mor., p. 114 e.) (Compare: συγκακουχεω.)*

{2559} κακωω, κακω: future κακωσω; 1 aorist εκακωσα; (κακος);

1. “to oppress, afflict, harm, maltreat”: τινα, ^{<4106>}Acts 7:6,19; 12:1; 18:10; ^{<613>}1 Peter 3:13 (^{<1052>}Exodus 5:22; 23:9 Alexandrian LXX; in Greek writings from Homer down).

2. by a usage foreign to the classics, “to embitter” (Vulgate *ad iracundiam concito*); “render evil affected” (^{<1452>}Psalms 105:32 (^{<1462>}Psalms 106:32); Josephus, Antiquities 16, 1, 2; 7, 3; 8, 6): την ψυχην τινος κατα τινος, against one, ^{<4112>}Acts 14:2.*

{2560} κακως (κακος), adverb (from Homer down), “badly, ill,” *i.e.*

a. (in a physical sense) “miserably”: **εχειν**, “to be ill,” sick (see **εχω**, II. a.), ^{<4024>}Matthew 4:24; 8:16; 9:12; 14:35; (^{<4075>}Matthew 17:15 L Tr text WH text); Mark (^{<4003>}Mark 1:32,34); 2:17; (^{<4065>}Mark 6:55); (^{<4053>}Luke 5:31; 7:2, etc.; **πασχειν**, ^{<4075>}Matthew 17:15 (R G T Tr marginal reading WH marginal reading); **δαιμονιζεσθαι**, ^{<4052>}Matthew 15:22; **κακους κακως απολεσει**, ^{<4244>}Matthew 21:41, on this combination of words with verbs of destroying, perishing, etc., which is frequent in Greek writings also, cf. Kuinoel at the passage; Winer’s Grammar, sec. 68, 1.

b. (morally) “improperly, wrongly”: ^{<6182>}John 18:23; **κακως ειπειν τινα**, to speak ill of, revile, one, ^{<4215>}Acts 23:5; with bad intent, **αιτεισθαι**, ^{<3043>}James 4:3.*

{2561} **κακωσις, κακωσεως, ἡ (κακω)**, “ill-treatment, ill-usage” (Vulgate *afflicio*): ^{<4073>}Acts 7:34. (^{<3970>}Psalm 17:19 (^{<3939>}Psalm 18:19); ^{<4087>}Exodus 3:7,17; ^{<3812>}Job 31:29 (Symmachus); Thucydides, Xenophon, Plutarch, others.)*

{2562} **καλαμη, καλαμης, ἡ**, “a stalk of grain or of a reed, the stalk” (left after the ears are cut off), “stubble”: ^{<4182>}1 Corinthians 3:12. (^{<4052>}Exodus 5:12; 15:7; ^{<3716>}Isaiah 17:6; Homer and following.)*

{2563} **καλαμος, καλαμου, ὁ**, from Pindar down, Latin *calamus*, *i.e.*

a. “a reed”: ^{<4110>}Matthew 11:7; 12:20 (from ^{<3413>}Isaiah 42:3); ^{<4074>}Luke 7:24.

b. “a staff made of a reed, a reed-staff” (as in ^{<1281>}2 Kings 18:21): ^{<4072>}Matthew 27:29f,48; ^{<4159>}Mark 15:19,36.

c. “a measuring reed or rod”: ^{<6100>}Revelation 11:1; 21:15f (^{<2643>}Ezekiel 40:3-6; 42:16-19).

d. “a writer’s reed, a pen”: ^{<6013>}3 John 1:13; (see Gardthausen, Griech. Palaeogr., p. 71f).*

{2564} **καλεω, καλω**; imperfect **εκαλουον**; future **καλεσω** (Winer’s Grammar, sec. 13, 3 c.); 1 aorist **εκαλεσα**; perfect **κεκληκα**; passive, present **καλουμαι**; perfect 3 person singular **κεκληται** (^{<4078>}1 Corinthians 7:18 L T Tr WH; (^{<6093>}Revelation 19:13 L T Tr WH)), participle **κεκλημενος**; 1 aorist **εκληθην**; 1 future **κληθησομαι**; (from Homer down); Hebrew **hrq**; Latin *voco*; *i.e.*:

1. “to call” (German *rufen* (cf. **βοαω**, at the end));

a. “to call aloud, utter in a loud voice”: **αχρῖς ὅυ το σημερον καλειται**, as long as the word ‘today’ is called out or proclaimed, ^{<3813>}Hebrews 3:13; **τινα**, to call one to approach or stand before one, ^{<4118>}Matthew 20:8; 22:3 (where **εις τους γαμους** seems to belong to **τους κεκλημενος**); ^{<1514>}Matthew 25:14; (^{<4081>}Mark 3:31 L T Tr WH); ^{<2193>}Luke 19:13; **τα ιδια προβατα κατ’ ονομα**, his own sheep each by its name, ^{<4103>}John 10:3 (where L T Tr WH **φωνει**); used of Christ, calling certain persons to be his disciples and constant companions, ^{<4021>}Matthew 4:21 (note what precedes in 19: **δευτε οπισω μου**); ^{<4102>}Mark 1:20; to order one to be summoned, ^{<4125>}Matthew 2:15 (see just below); before the judges, ^{<4408>}Acts 4:18; 24:2; followed by **εκ** with the genitive of place, equivalent to “to call out, call forth from”: ^{<4125>}Matthew 2:15, cf. ^{<8108>}Hebrews 11:8. metaphorically, “to cause to pass from one state into another”: **τινα εκ σκοτους εις το φως**, ^{<4111>}1 Peter 2:9.

b. like the Latin *voco* equivalent to “to invite”; properly: **εις τους γαμους**, ^{<4123>}Matthew 22:3,9; ^{<2448>}Luke 14:8f; ^{<4112>}John 2:2; to a feast, ^{<2446>}Luke 14:16; ^{<4107>}1 Corinthians 10:27 (cf. Winer’s Grammar, 593 (552)); ^{<6099>}Revelation 19:9; **ὁ καλεσας**, ^{<4073>}Luke 7:39; 14:9; **ὁ κεκληκως τινα**, ^{<2440>}Luke 14:10,12; **οι κεκλημενοι**, ^{<4123>}Matthew 22:8; ^{<2447>}Luke 14:7,17,24; (^{<1033>}2 Samuel 13:23; ^{<17512>}Esther 5:12; and often so in Greek writings from Homer, *Odyssey* 4, 532; 11,187 down). [**β**]. metaphorically: “to invite one,” **εις τι**, to something *i.e.* to participate in it, enjoy it; used thus in the Epistles of Paul and Peter of God as inviting men by the preaching of the gospel (**δια του ευαγγελιου**, ^{<3124>}2 Thessalonians 2:14) to the blessings of the heavenly kingdom: **εις την βασιλειαν του Θεου**, ^{<3112>}1 Thessalonians 2:12; **εις ζων αιωνιον**, ^{<5162>}1 Timothy 6:12; **εις δοξαν αιωνιον**, ^{<4150>}1 Peter 5:10; **εις την κοινωνιαν του υιου αυτου**, ^{<4109>}1 Corinthians 1:9; so **καλειν τινα** used alone: ^{<4183>}Romans 8:30; 9:24f; ^{<4171>}1 Corinthians 7:17f,20-22,24; **τινα καλειν κλησει**, ^{<5009>}2 Timothy 1:9; **εν ὃ εκληθημεν**, in whom lies the reason why we were called, who is the ground of our having been invited, ^{<4011>}Ephesians 1:11 Lachmann; **αξιος της κλησεως, ἥς** (by attraction for **ἡ** (or perhaps **ἦν**; cf. Winer’s Grammar, sec. 24, 1; Buttman, 287 (247); Ellicott, in the place cited)) **εκληθητε**, ^{<4001>}Ephesians 4:1; God is styled **ὁ καλων τινα** (he that calleth one, “the caller,” cf. Winer’s Grammar, sec. 45, 7), ^{<4118>}Galatians 5:8; ^{<1154>}1 Thessalonians 5:24; and **ὁ καλεσας τινα**, ^{<4006>}Galatians 1:6; ^{<5112>}Colossians

1:12 Lachmann; ^{<4015>}1 Peter 1:15; ^{<6018>}2 Peter 1:3. **οἱ κεκλημενοι**, ^{<8095>}Hebrews 9:15; **καλειν** and **καλεισθαι** are used with a specification of the mediate end (for the highest or final end of the calling is eternal salvation): **επ' ελευθερια**, ^{<8513>}Galatians 5:13; **ουκ επ' ακαθαρσια αλλ' εν αγιασμω**, ^{<5007>}1 Thessalonians 4:7; **εν ειρηνη**, ^{<4075>}1 Corinthians 7:15; **εν ἐνι ελπιδι**, that ye might come into one hope, ^{<4004>}Ephesians 4:4 (see **εν**, I. 7 (yet cf. Winer's Grammar, 417 (389); Buttmann, 329 (283); especially Ellicott in loc.), and **επι**, Buttmann, 2 a. ζ.); **εις ειρηνην του Χριστου εν ἐνι σωματι**, that ye may be in one body *i.e.* be members of one and the same body, ^{<5085>}Colossians 3:15; **εις τουτο** (which refers to what precedes) followed by **ινα**, ^{<4021>}1 Peter 2:21; 3:9; (but everywhere in the N.T. Epistles only those are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ — see ^{<4830>}Romans 8:30 and Rückert's Commentary, at the passage cited, p. 464, cf. ^{<4024>}1 Corinthians 1:24; those who have slighted the invitation are not reckoned among the called); Christ also is said **καλειν τινα**, namely, to embrace the offer of salvation by the Messiah, in ^{<4093>}Matthew 9:13 and ^{<4027>}Mark 2:17 (in both passages Rec. adds **εις μετανοιαν**). God is said to call those who are not yet born, viz. by promises of salvation which have respect to them, so that **καλειν** is for substance equivalent to "to appoint one to salvation," ^{<4092>}Romans 9:12 (11); **καλουντος τα μη οντα ως οντα**, ^{<4047>}Romans 4:17, where cf. Fritzsche (others besides, cf. Meyer (especially Weiss edition) at the passage). "to call" (equivalent to "to select") "to assume some office," **τινα**, of God appointing or committing an office to one (German *berufen*): ^{<8015>}Galatians 1:15; ^{<8094>}Hebrews 5:4 (^{<2306>}Isaiah 42:6; 49:1; 51:2). "to invite" equivalent to "to rouse, summon": to do something, **εις μετανοιαν**, ^{<4052>}Luke 5:32, added in Rec. also in ^{<4093>}Matthew 9:13 and ^{<4027>}Mark 2:17.

2. "to call *i.e.* to name, call by name";

a. "to give a name to"; with two accusatives, one of the object the other of the name as a predicate (to call one (by) a name: ^{<4025>}Matthew 10:25 Rec.; cf. Winer's Grammar, sec. 32, 4 b.; Buttmann, 151 (132) note); passive with the nominative of the name, "to receive the name of, receive as a name": ^{<4023>}Matthew 2:23; 27:8; ^{<4013>}Luke 1:32,60,62; 2:4, etc.; **καλουμενος**, "called, whose name or surname is," ^{<4071>}Luke 7:11; 9:10; 10:39; ^{<4078>}Acts 7:58; 27:8,16; **ὁ καλουμενος** (on its position cf. Buttmann, sec. 144, 19): ^{<4065>}Luke 6:15; 8:2; (^{<4028>}Luke 22:3 T Tr WH);

23:33; ^{<4023>}Acts 1:23; 10:1; 13:1; (^{<4152>}Acts 15:22 L T Tr WH); 27:14; ^{<6129>}Revelation 12:9; 16:16; with **ονοματι** added, ^{<2910>}Luke 19:2; **καλεισθαι ονοματι τινι**, to be called by a name, ^{<4061>}Luke 1:61; **καλειν τινα επι τω ονοματι τινος**, ^{<4069>}Luke 1:59 (see **επι**, Buttmann, 2 a. η., p. 233{b}); after the Hebrew **הרְגִיטָא, וְזָוַן**] **καλειν το ονομα τινος**, with the name in the accusative, “to give some name to one, call his name”: ^{<4021>}Matthew 1:21,23,25; ^{<4013>}Luke 1:13,31; passive, ^{<4021>}Luke 2:21; ^{<6913>}Revelation 19:13; ^{<0179>}Genesis 17:19; ^{<0021>}1 Samuel 1:20, etc. (similarly sometimes in Greek writings, cf. Fritzsche on Matthew, p. 45 (Buttmann, 151 (132))).

b. Passive **καλουμαι** with predicate nominative “to be called *i.e.* to bear a name or title” (among men) (cf. Winer’s Grammar, sec. 65, 8): ^{<4035>}Luke 1:35; 22:25; ^{<4480>}Acts 8:10 (Rec. omits **καλουμαι**); ^{<6169>}1 Corinthians 15:9; “to be said to be” (equivalent to “to be acknowledged, pass as,” the nominative expressing the judgment passed on one): ^{<4189>}Matthew 5:9,19; ^{<4032>}Luke 1:32,35,76; 2:23; 15:19; ^{<6126>}Romans 9:26; ^{<6123>}James 2:23; opposed to **ειναι**, ^{<6101>}1 John 3:1 L T Tr WH; Hebraistically (^{<0212>}Genesis 21:12) **εν Ισαακ κληθησεται σοι σπερμα**, through (better “in,” cf. **εν**, I. 6 c. and Meyer (edited by Weiss) ad Romans, the passage cited) Isaac shall a seed be called for thee, *i.e.* Isaac (not Ishmael) is the one whose posterity shall obtain the name and honor of thy descendants, ^{<6107>}Romans 9:7 and ^{<8118>}Hebrews 11:18.

c. **καλω τινα**, with an accusative of the predicate or a title of honor, “to salute one by a name”: ^{<4219>}Matthew 23:9; passive, ^{<4217>}Matthew 23:7f,10; ^{<6911>}Revelation 19:11 (but Tr marginal reading WH brackets **καλω**); to give a name to one and mention him at the same time, ^{<4226>}Matthew 22:43,45; ^{<4244>}Luke 20:44. (Compare: **αντικαλω**, **ενκαλω**, **εισκαλω** (**καλεομαι**), **επικαλω**, **μετακαλω**, **παρακαλω**, **συνπαρακαλω**, **προκαλω**, **προσκαλω**, **συγκαλω**.)

{2565} **καλλιελαιος**, **καλλιελαιου**, **ή** (from **καλλος** and **ελαια**), “the garden olive” (A.V. “good olive tree”) (opposed to **αγριελαιος** the wild olive): ^{<6124>}Romans 11:24. Aristotle, de plant. 1, 6, p. 820{b}, 40.*

{2566} **καλλων**, see **καλος**, at the end.

{2567} **καλοδιδασκαλος**, **καλοδιδασκαλου**, **ό**, **ή** (**διδασκαλος** and **καλον**, cf. **ιεροδιδασκαλος**, **νομοδιδασκαλος**, **χοροδιδασκαλος**),

“teaching that which is good, a teacher of goodness”: ^{<41B>}Titus 2:3. Nowhere else.*

{2568} Καλοι ιμενες (καλος and λιμνη), “Fair Havens” (German *Schönhafen*; Luth. *Gutfurt*), a bay of Crete, near the city Lasaea; so called because offering good anchorage; now Limenes kali (BB. DD.): ^{<47B>}Acts 27:8.*

{2569} καλοποιεω, καλοποιω; (equivalent to καλως ποιω, cf. Lob. ad Phryn., p. 199f (Winer’s Grammar, 25)); “to do well, act uprightly”: ^{<3B>}2 Thessalonians 3:13. (Etymologicum Magnum 189, 24; (^{<47B>}Leviticus 5:4 Aldine LXX (as quoted in) Philo de somn. l. ii. sec. 44).)*

{2570} καλος, καλη, καλον (probably primarily ‘sound,’ ‘hale,’ ‘whole;’ cf. Vanicek, p. 140f; Curtius, sec. 31), the Septuagint for *hpy*; beautiful, but much more often for *bwθ* good; “beautiful,” applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be “pleasing”; hence (according to the context) equivalent to “beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable”;

a. “beautiful to look at, shapely, magnificent”: λιθοις καλοις κεκοσμηται (A.V. “goodly”), ^{<27B>}Luke 21:5.

b. “good, excellent in its nature and characteristics, and therefore well adapted to its ends”: joined to the names of material objects, universally, ^{<40B>}1 Timothy 4:4 (equivalent to pure); especially of things so constituted as to answer the purpose for which that class of things was created; good of its kind: τα καλα, of fish, opposed to such as are thrown away (τα σαπρα), ^{<43B>}Matthew 13:48; σπερμα, ^{<43B>}Matthew 13:24,21,37f; καρπος, ^{<48B>}Matthew 3:10; 7:17-19; 12:33; ^{<49B>}Luke 3:9 (L WH brackets καλον); 6:43; δενδρον, opposed to σαπρον, ^{<42B>}Matthew 12:33; ^{<46B>}Luke 6:43; γη, ^{<48B>}Matthew 13:8,23; ^{<40B>}Mark 4:8,20; ^{<48B>}Luke 8:15; καλον το αλας (is an excellent thing), ^{<40B>}Mark 9:50; ^{<44B>}Luke 14:34; so too ο νομος, good in its substance and nature, and fitted to beget good, ^{<47B>}Romans 7:16; ^{<50B>}1 Timothy 1:8; διδασκαλια, true and approved teaching, ^{<50B>}1 Timothy 4:6; καρδια καλη και αγαθη, ^{<48B>}Luke 8:15; παραθηκη (which see) (containing (rather, consisting of) καλα), ^{<50B>}2 Timothy 1:14; μετρον, ample measure (rabbinical, *hdm hbwf*; English “good measure”), ^{<46B>}Luke 6:38; βαθμος (firm (but see βαθμος)), ^{<51B>}1 Timothy 3:13; also

θεμελιος, ^{<5169>}1 Timothy 6:19; equivalent to “genuine, approved,” παντα δοκιμαζετε, το καλον κατεχετε, ^{<5182>}1 Thessalonians 5:21; equivalent to “precious” (A.V. “goodly”), μαργαριται, ^{<4135>}Matthew 13:45; equivalent to “superior” to other kinds, οινος, ^{<4120>}John 2:10; joined to names of men designated by their office, “competent, able, such as one ought to be”: ποιμην, ^{<4101>}John 10:11,14; διακονος, ^{<5405>}1 Timothy 4:6; οικονομος, ^{<4040>}1 Peter 4:10; στρατιωτης, ^{<5118>}2 Timothy 2:3; joined to nouns denoting an effect estimated by the power it involves, or by its constancy, or by the end aimed at by its author, equivalent to “praiseworthy, noble”: στρατεια, ^{<5418>}1 Timothy 1:18; αγων, ^{<5462>}1 Timothy 6:12; ^{<5407>}2 Timothy 4:7; όμολογια, ^{<5462>}1 Timothy 6:12f; εργον, ^{<4130>}Matthew 26:10; ^{<4145>}Mark 14:6; ^{<4133>}John 10:33; ^{<5401>}1 Timothy 3:1; plural ^{<4102>}John 10:32. καλον εστιν, “it is expedient, profitable, wholesome”: followed by an infinitive as subject, ^{<4171>}1 Corinthians 7:1; with τινι added (so in 1 Corinthians, the passage cited also), ^{<4188>}Matthew 18:8f (cf. Winer’s Grammar, 241 (226); Buttman, sec. 149, 7); ^{<4104>}Mark 9:43,45,47, R G (also L Tr marginal reading in 47); ^{<4172>}1 Corinthians 7:26; 9:15; καλον εστιν followed by the accusative and infinitive, ^{<4104>}Mark 9:43,45,47, L (but see above) T Tr (but not marginal reading, see above) WH; ^{<5139>}Hebrews 13:9; followed by ει (cf. Buttman, 217 (187f); Winer’s Grammar, 282 (265)), ^{<4124>}Matthew 26:24; ^{<4192>}Mark 9:42; 14:21; followed by εαν (Buttman and Winer’s Grammar, as above), ^{<4181>}1 Corinthians 7:8; “it is pleasant, delightful,” followed by an accusative with an infinitive: ^{<4174>}Matthew 17:4; ^{<4105>}Mark 9:5; ^{<4183>}Luke 9:33.

c. “beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble,” (Latin *honestus*; (cf. Aristotle, το καθ’ αυτο καλον)): διακρισις καλου τε και κακου, ^{<5154>}Hebrews 5:14; εργα, ^{<4156>}Matthew 5:16; ^{<5451>}1 Timothy 5:10,25; 6:18; ^{<5177>}Titus 2:7,14; 3:8,14; ^{<5124>}Hebrews 10:24; ^{<4112>}1 Peter 2:12, and Lachmann in ^{<4110>}2 Peter 1:10; αναστροφη, ^{<5183>}James 3:13; ^{<4112>}1 Peter 2:12; καλη συνειδησις, consciousness of good deeds (A.V. “a good conscience”), ^{<5138>}Hebrews 13:18; καλα, καλον ενωπιον τινος, in one’s judgment, ^{<4127>}Romans 12:17; ^{<4181>}2 Corinthians 8:21; ^{<5418>}1 Timothy 2:3 and Rec. in ^{<5418>}1 Timothy 5:4; ζηλουσθαι εν καλω, ^{<4188>}Galatians 4:18; το καλον κατεργαζεσθαι, ^{<4178>}Romans 7:18; ποιειν, ^{<4171>}Romans 7:21; ^{<4171>}2 Corinthians 13:7; ^{<4181>}Galatians 6:9; ^{<5117>}James 4:17; καλον εστιν, “it is right, proper, becoming,” followed by an infinitive: ^{<4155>}Matthew 15:26 (L T εξεστιν);

(^{<4077>}Mark 7:27); (^{<4018>}Galatians 4:18 (here Tr marginal reading imperative);
^{<6141>}Romans 14:21.

d. “honorable, conferring honor”: **μαρτυρια**, (^{<5187>}1 Timothy 3:7; **ονομα**,
^{<5187>}James 2:7; **ου καλον το καυχημα υμων**, (^{<4185>}1 Corinthians 5:6.

e. “affecting the mind agreeably, comforting and confirming”: **Θεου ρημα**
 (the Septuagint for **rbD;bwθ**, which is spoken of the divine promises,
^{<6245>}Joshua 21:45; (^{<3013>}Zechariah 1:13), the gospel and its promises full of
 consolation, (^{<3015>}Hebrews 6:5. Compar. **καλλιον, καλλιον**, “better”:
 neut, adverbially, **συ καλλιον επιγινωσκεις**, *i.e.* better than by thy
 question thou seemest to know, (^{<4250>}Acts 25:10 (Winer’s Grammar, 242
 (227)). The word is not found in the Apocalypse. (Cf. Trench, sec. cvi. at
 the end; Zezschwitz, Profangrätigkeit as above with, p. 60f (cf. **αγαθος**, at
 the end); Westcott on (^{<6101>}John 10:11.)*

{2571} **καλυμμα, καλυμματος, το (καλυπτω)**, “a veil, a covering”:
^{<4183>}2 Corinthians 3:13 (^{<1253>}Exodus 35:33); (**καλυμμα**, or its equivalent, is
 suggested to the reader by the context in (^{<6101>}1 Corinthians 11:4 **κατα**
κεφαλης εχων; see **εχω**, I. 1 b.); metaphorically, (^{<4184>}2 Corinthians 3:14-
 16, of that which prevents a thing from being understood. (Homer, Tragg.,
 Aristophanes, others; the Septuagint.)*

{2572} **καλυπτω**; future **καλυψω**; 1 aorist **εκαλυψα**; passive, present
 infinitive **καλυπτεσθαι**; perfect participle **κεκαλυμμενος**; (allied with
κρυπτω; Vanicek, p. 1091; Curtius, Das Verbum, i. 242 ;) the Septuagint
 for **hSKi** often in Homer, Tragg. and other poets, more rarely in prose; “to
 cover, cover up”; properly: **τινα**, (^{<2730>}Luke 23:30; **τι τινι**, a thing with
 anything, (^{<4186>}Luke 8:16; passive (^{<4184>}Matthew 8:24; tropically, “to hide,
 veil, *i.e.* to hinder the knowledge of a thing”: perfect passive, (^{<4185>}Matthew
 10:26; (^{<4186>}2 Corinthians 4:3; **πληθος αμαρτιων**, not to regard or impute
 them, *i.e.* to pardon them, (^{<4187>}1 Peter 4:8; to procure pardon of them from
 God, (^{<5181>}James 5:20; cf. (^{<5181>}Psalm 84:3 (^{<5181>}Psalm 85:3) (2); 31:1f
 (^{<5181>}Psalm 32:1f) (Compare: **ανακαλυπτω, αποκαλυπτω, επικαλυπτω,**
κατακαλυπτω, παρακαλυπτω, περικαλυπτω, συγκαλυπτω.)*)

{2573} **καλως (καλος)**, adverb (from Homer down), “beautifully, finely,
 excellently, well”: (universally, **δια το καλως οικοδομησθαι** (Tr
οικοδομεισθαι, which see), (^{<4168>}Luke 6:48 T Tr WH); specifically,

a. “rightly, so that there shall be no room for blame”: joined to verbs of speaking (**αποκρινεσθια, λαλειν, λεγειν, προφητευειν**, etc.), “well, truly,” ^{<4187>}Matthew 15:7; ^{<4106>}Mark 7:6; ^{<4219>}Luke 20:39; ^{<4047>}John 4:17; 8:48; 13:13; (^{<4182>}John 18:23); ^{<4225>}Acts 28:25; “fitly,” *i.e.* agreeably to the facts and words of the case, ^{<4128>}Mark 12:28; **καλως** “Right! Well!” an expression of approval: ^{<4122>}Mark 12:32; ^{<4512>}Romans 11:20; of deeds: **καλως ποιειν**, “to do well, act uprightly,” ^{<4929>}James 2:19; ^{<4075>}1 Corinthians 7:37f (where the teaching is, that one can do **καλως**, but another **κρεισσον**); **καλως ποιειν** with participle “to do well that,” etc. (Buttmann, sec. 144, 15 a.; Winer’s Grammar, 345 (323)), ^{<4403>}Acts 10:33; ^{<4044>}Philippians 4:14; ^{<6019>}2 Peter 1:19; ^{<6106>}3 John 1:6. (1 Macc. 12:18,22; 2 Macc. 2:16, etc.); with verbs denoting a duty or office which one fulfils well: ^{<5304>}1 Timothy 3:4,12f; 5:17; specifically “honestly, uprightly”: ^{<4047>}Galatians 4:17; **αναστρεφεσθαι**, ^{<5138>}Hebrews 13:18; **ποιειν**, ^{<4928>}James 2:8.

b. “excellently, nobly, commendably”: ^{<4347>}1 Corinthians 14:17; ^{<4877>}Galatians 5:7; **καλως παντα πεποικε**, ^{<4075>}Mark 7:37; with bitter irony, ^{<4049>}Mark 7:9 (where cf. Fritzsche, p. 271f); ^{<4104>}2 Corinthians 11:4.

c. “honorably, in honor”: ^{<5018>}James 2:3 (others give it here an outward reference, equivalent to “in a good place, comfortably”).

d. **καλως ειπειν τινα**, to speak well of one, ^{<4165>}Luke 6:26; **καλως ποιειν τινα**, to do good to, benefit one, ^{<0544>}Matthew 5:44 Rec.; **τινι** (Winer’s Grammar, sec. 32, 1 [β].; Buttmann, 146 (128)), ^{<4167>}Luke 6:27; **καλως ποιειν**, simply, “to do good”: ^{<4122>}Matthew 12:12. **e.** **καλως εχειν**, to be well (of those recovering health): ^{<4168>}Mark 16:18.*

{2504} (καμε, see καγω.)

{2574} **καμηλος, καμηλου, ό, ό**, Hebrew **ל מלך**; (from Herodotus down), “a camel” (BB. DD. under the word; Tristram, Nat. Hist. etc., p. 58ff): ^{<4104>}Matthew 3:4; ^{<4106>}Mark 1:6; in proverbs, ^{<4024>}Matthew 19:24; ^{<4105>}Mark 10:25; ^{<4285>}Luke 18:25, (meaning, ‘something almost or altogether impossible’ (cf. Farrar in The Expositor for 1876 i., p. 369ff; especially Wetzstein in the Sitzungsberichte d. Akad. d. Wissensch. zu München, 1873, pp. 581-596)); ^{<4224>}Matthew 23:24 (of one who is careful not to sin in trivial matters, but pays no heed to the more important matters).*

{2574} **καμιλος, καμιλου, ό**, “a cable”; the reading of certain manuscripts in ^{<4024>}Matthew 19:24 and ^{<2825>}Luke 18:25 (see Tdf.’s notes). The word is found only in Suidas (1967 c.) and the Schol. on Aristophanes reap. (1030): “**καμιλος το παχυ σχοινιον δια του ι.**” Cf. Passow (or Liddell and Scott), under the word; (WH’s Appendix, p. 151b).*

{2575} **καμιнос, καμινου, ό, ή** (Homer, epistle 14, 2 etc., Herodotus on), “a furnace” (either for smelting, Xenophon, vectig. 4, 49, or for burning earthen ware, or baking bread, ^{<0128>}Genesis 19:28; ^{<2918>}Exodus 19:18; ^{<2410>}Jeremiah 11:4; ^{<2736>}Daniel 3:6; ^{<4132>}Matthew 13:42,50; ^{<6015>}Revelation 1:15; 9:2.*

{2576} **καμμω**, a form which passed over from the epic (cf. Homer batrach. 191) and common language (Apoll. Dysc. synt. 323, 22; 326, 9) into the Alexandrian and decaying Greek; condemned by Phryn. (as below); derived by syncope and assimilation from **καταμμω** (which the earlier and more elegant Greeks use) (cf. **καμμεν, καμμονη, καμμορος**, from **κατα μεν, καταμονη, καταμορος**, cf. Alexander Buttmann (1873) Gram. sec. 117, 2 Anm. 2; Ausf. Gram. ii., p. 373; Fischer, Deuteronomy vitis lexamples N.T., p. 678f; Sturz, Deuteronomy dial. Maced. etc., p. 173f; Lob. ad Phryn., p. 339f; Schäfer ad Lamb. Bos, p. 368; (cf. Buttmann, 62 (55); Winer’s Grammar, 24, 46)): 1 aorist **εκαμμυσα**; “to shut the eyes, close the eyes”: often with **τους οφθαλμους** added; so ^{<4035>}Matthew 13:15 and ^{<4287>}Acts 28:27 (from the Septuagint ^{<2760>}Isaiah 6:10, for [**vba**; *i.e.* to besmear), in both passages the phrase designates the inflexible pertinacity and obstinacy of the Jews in their opposition to the gospel. (^{<2390>}Isaiah 29:10; ^{<2888>}Lamentations 3:43; **καμμυειν το της ψυχης ομμα**, Philo de somn. i. sec. 26.)*

{2577} **καμνω**; 2 aorist **εκαμον**; perfect **κεκημηκα**;

1. “to grow weary, be weary” (so from Homer down): ^{<6018>}Revelation 2:3 Rec.; ^{<3118>}Hebrews 12:3.

2. “to be sick”: ^{<3055>}James 5:15 (Sophocles (Herodotus), Aristophanes, Euripides, Xenophon, Plato, Aristotle, Diodorus, Lucian, others).*

{2504} (**καμοι**, see **καγω**.)

{2578} **καμπτω**; future **καμψω**; 1 aorist **εκαμψα**; a. “to bend, bow”: **το γονυ** (and **τα γουνατα**), “the knee” (the knees), used by Homer of those

taking a seat or sitting down to rest (Iliad 7, 118; 19, 72); in Biblical Greek with the dative of person “to one *i.e.* in honor of one,” in religious veneration; used of worshippers: ^{<6104>}Romans 11:4 and ^{<11918>}1 Kings 19:18 (where for [^{<7>}κε followed by ^{<1>}ι]; ^{<1>}προς ^{<1>}τινα, toward (unto) one, ^{<4984>}Ephesians 3:14. b. reflexively, “to bow oneself”: ^{<1>}καμψει ^{<1>}παν ^{<1>}γονυ ^{<1>}εμοι, shall bow to me (in honor), *i.e.* everyone shall worship me, ^{<6441>}Romans 14:11 (from ^{<23623>}Isaiah 45:23); ^{<1>}εν ^{<1>}τω ^{<1>}ονοματι ^{<1>}Ιησου, in devout recognition of the name (of ^{<1>}κυριος) which Jesus received from God, ^{<1290>}Philippians 2:10 (cf. Winer’s Grammar, 390 (365); Lightfoot, Meyer, in the place cited; also ^{<1>}ονομα, especially sub at the end. Compare: ^{<1>}ανακαμπτω, ^{<1>}συγκαμπτω).*

{2579} ^{<1>}καν (Griesbach ^{<1>}καν; see ^{<1>}καγω, at the beginning), by cruxes for ^{<1>}και ^{<1>}εαν (cf. Winer’s Grammar, sec. 5, 3; Buttmann, p. 10; Tdf Proleg., p. 97; WH’s Appendix, p. 145{b}); hence joined with the subjunctive;

1. “and if”: ^{<4002>}Matthew 10:23 G L; ^{<4168>}Mark 16:18; (^{<1238>}Luke 12:38 (bis) T Tr text WH; ^{<135>}John 8:55 L T Tr WH; ^{<4372>}1 Corinthians 13:2{a} L WH, ^{<2>}β Tr text WH, ^{<3>}α L Tr WH, ^{<3>}β L WH); ^{<5155>}James 5:15; by aposiopesis with the suppression of the apodosis, ^{<1>}καν ^{<1>}μεν ^{<1>}ποιηση ^{<1>}καρπον, namely, ^{<1>}ευ ^{<1>}εχει “it is well” (or some such phrase), ^{<1279>}Luke 13:9; cf. Winer’s Grammar, 600 (558); (Buttmann, sec. 151, 26).

2. “also or even if”;

a. “if only, at least,” in abridged discourse: ^{<1>}καν ^{<1>}τον ^{<1>}ιματιων ^{<1>}αυτου, namely, ^{<1>}αψωμαι, ^{<4153>}Mark 5:28; also ^{<1>}ινα (namely, ^{<1>}αψωνται ^{<1>}αυτου) ^{<1>}καν ^{<1>}του ^{<1>}κρασπεδου ... ^{<1>}αψωνται, ^{<4056>}Mark 6:56: ^{<1>}ινα ^{<1>}ερχομενου ^{<1>}ετρον (namely, ^{<1>}τι ^{<1>}αυτου ^{<1>}επισκιαση ^{<1>}αυτων) ^{<1>}καν ^{<1>}η ^{<1>}σκια etc. ^{<4155>}Acts 5:15; ^{<1>}καν ^{<1>}ως ^{<1>}αφρονα namely, ^{<1>}δεξησθε ^{<1>}με, ^{<17116>}2 Corinthians 11:16; (Sap. 14:4; 15:2). Cf. Buttmann, sec. 149, 6; (Winer’s Grammar, 584 (543); Green, Gram. of the N.T., p. 230; Klotz ad Devar. ii. 1, p. 139f; Liddell and Scott, under the word; Sophocles’ Lexicon, under the word).

b. “even if”: ^{<4121>}Matthew 21:21; 26:35; ^{<484>}John 8:14; 10:38; (^{<6125>}John 11:25); ^{<5121>}Hebrews 12:20.*

{2580} ^{<1>}Κανα (Κανα WH; cf. Tdf. Proleg., p. 103; Winer’s Grammar, sec. 6, 1 m.), ^{<1>}η (Buttmann, 21 (19)), “Cana,” indeclinable (Winer’s Grammar, 61 (60); but dative ^{<1>}Κανα Rec.st in ^{<4101>}John 2:1,11), proper name of a village of Galilee about three hours distant from Nazareth toward the

northwest, surviving at present in a place (partly uninhabited and partly ruinous) called Kana el-Jelil; cf. Robinson, *Biblical Researches*, ii. 346f; also his *Later Biblical Researches*, p. 108; cf. Ewald, *Gesch. Christus* as above with, p. 147 (1st edition); Rüetschi in *Herzog* vii. 234; (Porter in *Alex. 's Kitto* under the word. Several recent writers are inclined to reopen the question of the identification of Cana; see *e.g.* B. D. American edition under the word; Zeller, in *Quart. Statem. of Palest. Expl. Fund*, No. iii., p. 71f; Arnaud, *Palestine*, p. 412f; Conder, *Tent Work etc.* i. 150f) ^{<401>}John 2:1,11; 4:46; 21:2.*

Καναναίος L T Tr WH in ^{<400>}Matthew 10:4 and ^{<4018>}Mark 3:18 (for R G **Κανανιτης**, which see); according to the interpretation of Bleek (*Erklär. d. drei ersten Evv.* i., p. 417), et al. “a native of Cana” (see **Κανα**); but then it ought to be written **Καναίος**. The reading **Καναναίος** seems to be a clerical error occasioned by the preceding **Θαδδαίος** (or **εββαίος**); cf. Fritzsche on ^{<400>}Matthew 10:4. (But **-αίος** is a common ending of the Grecized form of names of sects (cf. **Ασσιδαίος**, **Φαρισαίος**, **Σαδδουκαίος**, **Εσσαίος**). Hence, the word is probably derived from the Aramaic **ܚܢܗܐ** (see next word) and corresponds to **ζηλωτης**, which see (cf. ^{<4018>}Luke 6:15; ^{<4018>}Acts 1:13). See Lightfoot *Fresh Revision etc.*, p. 138f.)*

{2581} **Κανανιτης**, **Κανανιτου**, **ὁ** (from Chaldean **ܚܢܗܐ** Hebrew **חנף**), equivalent to **ὁ ζηλωτης** (according to the interpr. of Luke in 6:15, ^{<4018>}Acts 1:13), which see, “the Zealot,” a surname of the apostle Simon R G (the latter with a small kappa **κ**) in ^{<400>}Matthew 10:4 and ^{<4018>}Mark 3:18.*

{2582} **Κανδακη**, **Κανδακης**, **ἡ**, “Candace,” a name common to the queens of a region of Ethiopia whose capital was Napata; just as the proper name Ptolemy was common to the Egyptian kings, and Henry to the Reuss princes (Strabo 17, 1, 54, p. 820; Pliny, h. n. 6, 35; Dio Cassius, 54, 5): ^{<4017>}Acts 8:27; cf. Laurent, *Die Königin Kandake*, in the *Zeitschr. f. d. luth. Theol.* for 1862, p. 632ff (reprinted in his *N.T. Studien*, p. 140f; cf. especially B. D. American edition, under the word).*

{2583} **κωνων**, **κωνονος**, **ὁ** (**κωννα**, Hebrew **חנף**; a cane, reed; Arabic: ... a reed, and a spear, and a straight stick or staff (cf. Vanicek, *Fremdwörter etc.*, p. 21)), properly, a rod or straight piece of rounded wood to which anything is fastened to keep it straight; used for various

purposes (see Passow (or Liddell and Scott), under the word); a measuring rod, rule; a carpenter's line or measuring tape, Schol. on Euripides, Hippolytus, 468; hence, equivalent to **το μετρον του πηδηματος** (Pollux, Onom. 3, 30, 151), the measure of a leap, as in the Olympic games; accordingly in the N.T.

1. “a definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned one; one's sphere of activity”: ^{<470B>}2 Corinthians 10:13,15f.

2. Metaphorically, “any rule or standard, a principle or law” of investigating, judging, living, acting (often so in classical Greek, as **του καλου**, Euripides, Hec. 602; **ῥοι των αγαθων και κανονες**, Demosthenes, pro cor., p. 324, 27): ^{<486B>}Galatians 6:16; ^{<508B>}Philippians 3:16 Rec. Cf. Credner, Zur Gesch. des Kanons (Hal., 1847), pp. 6ff; (especially Westcott, The Canon of the N.T., Appendix A; briefly in B. D. under the word Canon of Scripture; for examples of later usage see Sophocles' Lexicon, under the word).*

{2584} Καπερναουμ or more correctly (with L T Tr WH (cf. WH's Appendix, p. 160; Scrivener, Introduction, p. 561)) **Καφαρναουμ** (**ΓΡΚ**: a village, and **μῦν** **ναε** consolation; hence ‘the village of consolation,’ (others, ‘village of Nachum’ (a proper name)); **Καπαρναουμ**, Ptolemy, 5, 16, 4), **ἡ**, “Capernaum or Capharnaum,” a flourishing city of Galilee (^{<401B>}Matthew 11:23; ^{<401B>}Luke 10:15), situated on the western shore of the Sea of Galilee or Lake of Gennesaret (^{<467>}John 6:17,24; hence **ἡ παραθαλασσια**, ^{<401B>}Matthew 4:13), near the place where the Jordan flows into the lake. Being nowhere mentioned in the O.T. it seems to have been built after the exile (cf. also B. D. under the word Caphar). Josephus mentions (b. j. 3, 10, 8) a fountain in Galilee called by the neighboring residents **Καφαρναουμ**, and (vita 72) ‘**κωμην Κεφαρνωμην**’, and it is quite probable that he meant the town we are speaking of. It is mentioned in the N.T. (besides the passage already cited) in ^{<485>}Matthew 8:5; 17:24; ^{<402>}Mark 1:21; 2:1; 9:33; ^{<402>}Luke 4:23,31; 7:1; ^{<402>}John 2:12; 4:46; 6:59. Cf. Winer's RWB under the word; Vaihinger in Herzog vii. 369; Furrer in Schenkel iii. 493f; (the last named writing gives at length (see also Zeitschr. d. Deutsch. Palaest.-Vereins for 1879, p. 63ff) his reasons for preferring (contra Robinson, Sepp, etc.) to identify C. with Tell Hum; so (after earlier writings; cf. Arnaud, p. 414), Winer as above, Dr. Wilson, Lynch, Ritter, Delitzsch, Tristram (Land of Israel, edition 3, p. 428ff) and

more recently Capt. Wilson ('Our Work in Palestine,' p. 186f and 'Recovery of Jerusalem,' p. 266f (292ff)). But Conder (Tent Work in Palestine ii. 182ff) argues from Jewish authorities in favor of Khan Minyeh; see B. D. American edition under the word).*

{2585} **καπηλευω**; (**καπηλος**, *i.e.* a. an inn-keeper, especially a vintner; b. a petty retailer, a huckster, pedler; cf. Sir. 26:29 **ου δικαιοθησεται καπηλος απο άμαρτίας**);

a. "to be a retailer, to peddle";

b. with the accusative of the thing, "to make money by selling anything; to get sordid gain by dealing in anything, to do a thing for base gain" (**δι τα μαθηματα περιαγοντες κατα πολεις και πωλουντες και καπηλευοντες**, Plato, Prot., p. 313 d.; **μαχην**, Aeschylus the Septuagint 551 (545); Latin *cauponari bellum*, *i.e.* to fight for gain, trade in war, Ennius quoted in Cicero, offic. 1, 12, 38; **εταιραν το της ώρας ανθος καπηλευουσαν**, Philo de caritat. sec. 14, cf. leg. ad Gaium sec. 30, and many other examples in other authors). Hence, some suppose that **καπηλευειν τον λογον του Θεου** in **2 Corinthians 2:17** is equivalent to "to trade in the word of God," *i.e.* to try to get base gain by teaching divine truth. But as peddlers were in the habit of adulterating their commodities for the sake of gain (**δι καπηλοι σου μισγουσι τον οινον ύδατι**, **Isaiah 1:22** the Septuagint; **καπηλοι, δι τον οινον κεραννυντες**, Pollux, onomast. 7, 193; **δι φιλοσοφοι αποδιδονται τα μαθηματα, ώσπερ δι καπηλοι, κερασσεμενοι γε δι πολλοι και δολωσαντες και κακομετρουντες**, Lucian. Hermot. 59), **καπηλευειν τι** was also used as synonymous with "to corrupt, to adulterate" (Themistius, or. 21, p. 247, Hard. edition says that the false philosophers **το θειοτατον των ανθρωπινων αγαθων κιβδηλευειν τε και αισχυνειν και καπηλευειν**); and most interpreters rightly decide in favor of this meaning (on account of the context) in **2 Corinthians 2:17**, cf. **δολουν τον λογον του Θεου**, **2 Corinthians 4:2**. (Cf. Trench, sec. lxii).*

{2586} **καπνος**; **καπνου**, **ό** (fr Homer down), "smoke": **Revelation 8:4; 9:2f,17,18; 14:11; 15:8; 18:9,18; 19:3; ατμεις καπνου**, A.V. "vapor of smoke," **Acts 2:19** after **Joel 2:30** (**Joel 3:3**).*

{2587} Καπαδοκία, Καπαδοκίας, ἡ, “Cappadocia,” a region of Asia Minor, bounded under the Roman empire on the north by Pontus, on the east by Armenia Minor, on the south by Cilicia and Commagene, on the west by Lycaonia and Galatia (BB. DD., under the word): ^{<400B>}Acts 2:9; ^{<400C>}1 Peter 1:1.*

{2588} καρδία, καρδιας, ἡ, poetic κραδία and καρδιη (in the latter form almost always in Homer (only at the beginning of a line in three places; everywhere else by metathesis κραδιη; Ebeling, Lex. Homer, under the word)) (from a root signifying to quiver or palpitate; cf. Cartius sec. 39; Vanicek, p. 1097 (Etymologicum Magnum 491, 56 παρα το κραδαινω, το σειω. αιικινητος γαρ ἡ καρδία); allied with Latin *cor*; English “heart”); the Septuagint for **bl** and **bbj** “the heart”;

1. properly, that organ in the animal body which is the center of the circulation of the blood, and hence, was regarded as the seat of physical life: ^{<1084>}2 Samuel 18:14; ^{<1102>}2 Kings 9:24; Tobit 6:5 (4), 7f (6f), 17 (16). Hence,

2. universally, καρδία denotes the seat and center of all physical and spiritual life; and

a. “the vigor and sense of physical life” (^{<9A15>}Psalm 101:5 (^{<9A15>}Psalm 102:5); **στηρισον την καρδιαν σου ψωμο αρτου**, ^{<0795>}Judges 19:5; to which add ^{<9A35>}Psalm 103:15 (^{<9A15>}Psalm 104:15)): **τρεφειν τας καρδιας**, ^{<915>}James 5:5; **εμπιπλων τας καρδιας τροφης**, ^{<4447>}Acts 14:17; **βαρειν της καρδιας κραιπαλη και μεθη**, ^{<4234>}Luke 21:34; (but see b. [δ]. below);

b. the center and seat of spiritual life, “the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors” (so in English “heart, inner man,” etc.);

[α]. universally: ^{<1018>}Matthew 5:8; 6:21; ^{<4079>}Mark 7:19; ^{<4015>}Luke 1:51; 2:51; 8:12,15; ^{<4018>}Acts 5:3; ^{<5109>}Romans 10:9f; ^{<4125>}1 Corinthians 14:25; ^{<4061>}2 Corinthians 6:11; ^{<4015>}Ephesians 6:5; ^{<5102>}Colossians 3:22; ^{<1014>}1 Peter 3:4, etc.; plural: ^{<1094>}Matthew 9:4; ^{<4116>}Mark 2:6,8; 4:16 (R L text Tr marginal reading); ^{<4017>}Luke 1:17; 2:35; 5:22; (^{<4238>}Luke 24:38 R G L marginal reading); ^{<4075>}Acts 7:51 L T Tr WH text); ^{<5115>}Romans 2:15; 16:18; ^{<4012>}2 Corinthians 3:2; ^{<4016>}Galatians 4:6; ^{<5107>}Philippians 4:7; ^{<4059>}Ephesians 5:19 Lachmann; ^{<3080>}Hebrews 8:10 (T WH marginal reading singular);

^{<3106>}Hebrews 10:16, etc. ἡ καρδια is distinguished from το στομα or from τα χειλεα: ^{<4158>}Matthew 15:8,18f; ^{<4006>}Mark 7:6; ^{<4061>}2 Corinthians 6:11; ^{<5108>}Romans 10:8f; from το προσωπον: ^{<4052>}2 Corinthians 5:12; ^{<5117>}1 Thessalonians 2:17; περιτομη καρδιας, ^{<5129>}Romans 2:29; απεριτμητοι τη καρδια, ^{<4075>}Acts 7:51 (L T Tr WH text καρδιαις, WH marginal reading genitive καρδιας, cf. Buttmann, 170 (148)). of things done “from the heart *i.e.* cordially or sincerely, truly” (without simulation or pretence) the following phrases are used: εκ καρδιας (Aristophanes nub. 86), ^{<5167>}Romans 6:17; and L T Tr WH in ^{<4002>}1 Peter 1:22, where R G εκ καθαρας καρδιας, as in ^{<5005>}1 Timothy 1:5; ^{<5122>}2 Timothy 2:22; απο των καρδιων, ^{<4185>}Matthew 18:35 (απο καρδιας ευχαριστος τοις θεοις, Antoninus 2, 3); εν ὅλη τη καρδια and εξ ὅλης της καρδιας, ^{<4123>}Matthew 22:37; ^{<4120>}Mark 12:30,33; ^{<4107>}Luke 10:27, and Rec. in ^{<4187>}Acts 8:37 (^{<1805>}Deuteronomy 6:5; 26:16; ^{<4380>}Psalms 118:34 (^{<4388>}Psalms 119:34)); μετ’ αληθινης καρδιας, ^{<3802>}Hebrews 10:22. ερευναν τας καρδιας, ^{<5187>}Romans 8:27; ^{<4123>}Revelation 2:23; δοκιμαζειν, ^{<5114>}1 Thessalonians 2:4; γινωσκειν, ^{<4165>}Luke 16:15 (εταζειν, ^{<4170>}Jeremiah 17:10; ^{<4170>}Psalms 7:10); διανοιγειν την καρδιαν (see διανοιγω, 2), ^{<4164>}Acts 16:14; ην ἡ καρδια και ἡ ψυχη μια, there was perfect unanimity, agreement of heart and soul, ^{<4062>}Acts 4:32; τιθεναι τι εν τη καρδια (β1 B)and μWc I [æI æ^{<4112>} 1 Samuel 21:12; ^{<3012>}Malachi 2:2; ^{<2008>}Daniel 1:8; τιθεναι εν στηθεσσι, εν φρεσι, etc., in Homer), “to lay a thing up in the heart” to be considered more carefully and pondered, ^{<4066>}Luke 1:66; “to fix in the heart” *i.e.* to purpose, plan, to do something, ^{<4184>}Acts 5:4 (A.V. “conceived in thy heart”); also εις την καρδιαν (L T Tr WH εν την καρδιαν) followed by the infinitive, ^{<4214>}Luke 21:14; βαλλειν εις την καρδιαν τινος, followed by ινα, to put into one’s mind the design of doing a thing, ^{<5131>}John 13:2; also διδοναι followed by an infinitive, ^{<6071>}Revelation 17:17; αναβαινει επι την καρδιαν τινος, followed by an infinitive, the purpose to do a thing comes into the mind, ^{<4173>}Acts 7:23; εν τη καρδια joined to verbs of thinking, reflecting upon, doubting, etc.: ενθυμεισθαι, διαλογιζεσθαι, ^{<4094>}Matthew 9:4; ^{<4016>}Mark 2:6,8; ^{<4185>}Luke 3:15; 5:22; λεγειν, ειπειν (rμαewβI B), to think, consider with oneself, ^{<4148>}Matthew 24:48; ^{<4225>}Luke 12:45; ^{<5106>}Romans 10:6; ^{<6817>}Revelation 18:7 (^{<1817>}Deuteronomy 8:17; 9:4); συμβαλλειν, to revolve in mind, ^{<4119>}Luke 2:19; διακρινεσθαι, to doubt, ^{<4113>}Mark 11:23; διαλογισμοι αναβαινουσι, of persons in doubt, ^{<4248>}Luke 24:38 (R G L

marginal reading plural); **αναβαινει τι επι καρδιαν**, the thought of a thing enters the mind, ^{<411>}1 Corinthians 2:9.

[β]. specifically, “of the understanding, the faculty and seat of intelligence” (often so in Homer also (cf. Nägelsbach, *Homer. Theol.*, p. 319f; Zezschwitz, *Profangrätigkeit* as above with, pp. 25f, 50); “cor domicilium sapientiae,” Lactantius, *de opif. dei* c. 10, cf. Cicero, *Tusc.* 1, 9; **bl æ** ^{<110>}1 Kings 10:2; ^{<812>}Job 12:3; 17:4, etc.; (cf. Meyer on ^{<4018>}Ephesians 1:18 and references)): ^{<4012>}Romans 1:21; ^{<4046>}2 Corinthians 4:6; ^{<4018>}Ephesians 1:18 (Rec. **διανοιας**); ^{<6019>}2 Peter 1:19; **συνιεναι τη καρδια**, ^{<4035>}Matthew 13:15; ^{<4827>}Acts 28:27; **νοειν τη καρδια**, ^{<4040>}John 12:40. of the dullness of a mind incapable of perceiving and understanding divine things the following expressions occur: **επαχυνθη η καρδια**, ^{<4035>}Matthew 13:15; ^{<4827>}Acts 28:27, (from ^{<2360>}Isaiah 6:10); **πωρουν την καρδιαν**, ^{<4040>}John 12:40; **πεπωρωμενη καρδια**, ^{<4062>}Mark 6:52; 8:17; **η πωρωσις της καρδιας**, ^{<4036>}Mark 3:5; ^{<4048>}Ephesians 4:18; **βραδυς τη καρδια**, slow of heart, ^{<4245>}Luke 24:25; **καλυμμα επι την καρδιαν κειται**, ^{<4035>}2 Corinthians 3:15.

[γ]. “of the will and character”: **αγνιζειν καρδιας**, ^{<5048>}James 4:8; **καθαριζειν τας καρδιας**, ^{<4459>}Acts 15:9 **ρερραντισμενοι τας καρδιας**, ^{<8122>}Hebrews 10:22; **καρδια ευθεια** (cf. Winer’s *Grammar*, 32), ^{<4482>}Acts 8:21; **πονηρα**, ^{<8122>}Hebrews 3:12 (cf. 11. sec. 132, 24; Winer’s *Grammar*, 194 (183)); **αμετανοητος**, ^{<4016>}Romans 2:5; **γεγυμνασμενη πλεονεξιας**, ^{<6014>}2 Peter 2:14; **στηριζειν τας καρδιας**, ^{<5183>}1 Thessalonians 3:13; **βεβαιουν**, in passive, ^{<8122>}Hebrews 13:9; **σκληρυνειν**, ^{<8008>}Hebrews 3:8; **η επινοια της καρδιας**, ^{<4482>}Acts 8:22; **αι βουλαι των καρδιων** ^{<4045>}1 Corinthians 4:5; **προαιρεισθαι τη καρδια**, ^{<4007>}2 Corinthians 9:7; **κρινειν** (to determine) and **εδραιος εν τη καρδια**, ^{<4037>}1 Corinthians 7:37.

[δ]. “of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions”: **η καρδια καιομενη ην**, of the soul as greatly and peculiarly moved, ^{<4242>}Luke 24:32; **αι επιθυμια των καρδιων**, ^{<4012>}Romans 1:24; **στηριζειν τας καρδιας**, of the cultivation of constancy and endurance, ^{<5188>}James 5:8. in reference to good-will and love: **εχειν τινα εν τη καρδια**, “to have one in one’s heart,” of constant remembrance and steadfast affection, ^{<5007>}Philippians 1:7 (*‘te tamen in toto pectore semper habet’* Ovid. *trist.* 5, 4, 24); **ειναι εν τη καρδια τινος**,

to be cherished in one's heart, to be loved by one perpetually and unalterably, ^{<400B>}2 Corinthians 7:3; **ευδοκία της καρδιάς**, ^{<510B>}Romans 10:1. in reference to joy and pleasure: **ηυφρανθη ἡ καρδιά**, ^{<412B>}Acts 2:26 (from Psalm 15:9 (^{<016D>}Psalm 16:9)); **χαρησεται ἡ καρδιά**, ^{<516C>}John 16:22; **ανηρ κατα την καρδιαν του Θεου**, *i.e.* in whom God delights, ^{<412D>}Acts 13:22; of the pleasure given by food, ^{<444E>}Acts 14:17 ((Winer's Grammar, 156 (148) note) see 2 a. above). in reference to grief, pain, anguish, etc.: **ἡ λυπη πεπληρωκε την καρδιαν**, ^{<516E>}John 16:6; **οδυνη τη καρδια μου**, ^{<510D>}Romans 9:2; **ἡ καρδια ταρασσεται**, ^{<514E>}John 14:1, 27; **συνοχη καρδιας**, ^{<400C>}2 Corinthians 2:4; **βαρειν της καρδιας μεριμναις βιωτικαις**, ^{<021B>}Luke 21:34 (cf. 2 a. above); **διαπριομαι τη καρδια**, ^{<407E>}Acts 7:54; **συντετριμμενος την καρδιαν**, ^{<040B>}Luke 4:18 R L brackets; **κατενυγησαν τη καρδια**, ^{<402E>}Acts 2:37 (L T Tr WH **την καρδιαν**); **συνθρυπτειν την καρδιαν**, ^{<401B>}Acts 21:13.

[ε]. “of a soul conscious of good or bad deeds” (our “conscience”): ^{<510E>}1 John 3:20f (^{<207C>}Ecclesiastes 7:22; so **bbj æ** ^{<307E>}Job 27:6; **ἡ καρδια πατασσει τινα**, ^{<021E>}1 Samuel 24:6; ^{<024D>}2 Samuel 24:10).

3. used “of the middle or central or inmost part of anything, even though inanimate”: **της γης** (which some understand of Hades, others of the sepulchre), ^{<012D>}Matthew 12:40 (**της θαλασσης**, ^{<310E>}Jonah 2:4 for **bl æ** and for the same **εν μεσω θαλασσης**, ^{<015B>}Exodus 15:8,19; add Baruch 6: (Epistle Jer.) 19; **της κλεψυδρας**, Aristotle, probl. 16, 8 (others, **κωδια**). Cf. Beck, Biblical Seelenlehre, chapter iii. sec. 20ff, p. 64ff; Delitzsch, Biblical Psychologie (Leipzig. 1861) iv. sec. 12, p. 248ff (also in Herzog 2, vi. 57ff); Oehler in Herzog vi., p. 15ff (also in his O.T. Theol. (edited by Day) sec. 71); Wittichen in Schenkel iii. 71f.

{2589} **καρδιογνωστης, καρδιογνωστου, ὁ (καρδια, γνωστης)**, “knower of hearts”: ^{<402A>}Acts 1:24; 15:8. (Ecclesiastical writings (Winer's Grammar, 100 (94)).)*

{2591} **Καρπος** (cf. Winer's Grammar, p. 51), **Καρπου, ὁ**, “Carpus,” the name of an unknown man: ^{<504B>}2 Timothy 4:13.*

{2590} **καρπος, καρπου, ὁ** (cf. Latin *carpo*; A-S. hearf-est (harvest *i.e.* the ingathering of crops); Curtius, sec. 42); Hebrew **yrp**] from Homer down; “fruit”;

1. properly: the fruit of trees, ^{<4023>}Matthew 12:33; 21:19; ^{<4114>}Mark 11:14; ^{<4644>}Luke 6:44; 13:6f; of vines, ^{<4234>}Matthew 21:34; ^{<4122>}Mark 12:2; ^{<4200>}Luke 20:10; ^{<4407>}1 Corinthians 9:7; of the fields, ^{<4217>}Luke 12:17; ^{<4049>}Mark 4:29; ^{<5116>}2 Timothy 2:6; (^{<5087>}James 5:7); **βλαστάνειν**, ^{<5058>}James 5:18; **ποιεῖν**, to bear fruit (after the Hebrew **hc[;yrp]**(see **ποιεω**, I. 1 e.)), ^{<4180>}Matthew 3:10; 7:17-19; 13:26; ^{<4189>}Luke 3:9; 11:43; 8:8; 13:9; ^{<6212>}Revelation 22:2; **διδοναι**, ^{<4038>}Matthew 13:8; ^{<4047>}Mark 4:7f; **φέρειν**, ^{<4078>}Matthew 7:18 T WH; ^{<6124>}John 12:24; 15:2,4f; (trop. ^{<6158>}John 15:8,16); **αποδιδοναι**, to yield fruit, ^{<6212>}Revelation 22:2; to render (pay) the fruit, ^{<4244>}Matthew 21:41; by a Hebraism, **ὁ καρπος της κοιλιας**, *i.e.* the unborn child, ^{<4142>}Luke 1:42 (**yrp]fB**, ^{<6504>}Deuteronomy 28:4, where the Septuagint **τα εκγονα της κοιλιας**); **της οσφυος** “the fruit of one’s loins, *i.e.* his progeny, his posterity,” ^{<4423>}Acts 2:30 (^{<4030>}Genesis 30:2; ^{<8038>}Psalms 126:3 (^{<4978>}Psalms 127:3); 131:11 (^{<4921>}Psalms 132:11); ^{<3007>}Micah 6:7); cf. Winer’s Grammar, 33 (32).

2. Metaphorically, “that which originates or comes from something; an effect, result”;

a. equivalent to **εργον**, “work, act, deed”: with the genitive of the author, **του πνευματος**, ^{<4862>}Galatians 5:22; **του φωτος**, ^{<4049>}Ephesians 5:9 (Rec. **του πνευματος**); **της δικαιοσυνης**, ^{<5011>}Philippians 1:11 (cf. b. below); of Christian charity, *i.e.* benefit, ^{<6158>}Romans 15:28; **καρπον πολυν φερειν**, to accomplish much (for the propagation of Christianity and its furtherance in the souls of men), ^{<6158>}John 15:8,16; used of men’s deeds as exponents of their hearts (cf. Winer’s Grammar, 372 (348)), ^{<4076>}Matthew 7:16,20; **αγαθοι**, ^{<5087>}James 3:17; **καρποι της βασιλειας του Θεου**, deeds required for the attainment of salvation in the kingdom of God, ^{<4244>}Matthew 21:43; **ποιειν καρπους αξιους της μετανοιας**, to exhibit deeds agreeing with a change of heart, ^{<4088>}Matthew 3:8; ^{<4088>}Luke 3:8 (cf. **αξια της μετανοιας εργα πρασσειν**, ^{<4651>}Acts 26:20),

b. “advantage, profit, utility”: ^{<5022>}Philippians 1:22; 4:17; **εχειν καρπον**, to get fruit, ^{<6113>}Romans 1:13; 6:21f; **της δικαιοσυνης**, benefit arising from righteousness (others make it genitive of apposition, Winer’s Grammar, sec. 59, 8 a.), ^{<5121>}Hebrews 12:11; which consists in righteousness (genitive of apposition), ^{<5088>}James 3:18 (cf. ^{<5011>}Philippians 1:11 in a. above, and Meyer ad loc.; ^{<4013>}Proverbs 11:30; ^{<3062>}Amos 6:12).

c. by a Hebraism **ὁὶ καρποὶ τῶν χειλέων**, praises, which are presented to God as a thank-offering: ^{<3835>}Hebrews 13:15 (^{<2840>}Hosea 14:2; ^{<3124>}Proverbs 12:14; 29:49 (^{<3831>}Proverbs 31:31)). Cf. Winer’s Grammar, 33 (32) note 1.

d. **συναγεῖν καρπὸν εἰς ζωὴν αἰώνιον**, to gather fruit (*i.e.* a reaped harvest) into life eternal (as into a granary), is used in figurative discourse of those who by their labors have fitted souls to obtain eternal life, ^{<4045>}John 4:36.*

{2592} **καρποφορῶ, καρποφορῶ**; 1 aorist **ἐκαρποφορήσα**; present passive participle **καρποφορούμενος**; (**καρποφορός**, which see); “to bear fruit”; (Vulgate *fructifico*; Columella (50 A. D.), Tertullian);

a. properly, ((Xenophon, Aristotle), Theophrastus, *de hist. plant.* 3, 3, 7; Diodorus 2, 49): **χορτόν**, ^{<4023>}Mark 4:28 (**φύτα**, Sap. 10:7).

b. metaphorically, “to bear, bring forth, deeds”: thus of men who show their knowledge of religion by their conduct, ^{<4123>}Matthew 13:23; ^{<4040>}Mark 4:20; ^{<4085>}Luke 8:15; **εν** (for R G L Tr marginal reading WH marginal reading **εν** (cf. Buttman, 103 (90), see **εἰς**, 4 a.)) **τριακόντα** etc. namely, **καρποὶς**, ^{<4040>}Mark 4:20 T Tr text WH text (see **εν**, I. 5 f.); **εν παντί ἔργῳ ἀγαθῷ**, ^{<5010>}Colossians 1:10; **τινί** (dative commodi) to one who reaps the fruit, *i.e.* fruit acceptable to him, **τῷ Θεῷ**, ^{<6704>}Romans 7:4; **τῷ θανάτῳ**, *i.e.* (without the figure) to produce works rewarded with death, ^{<6705>}Romans 7:5; in middle “to bear fruit of oneself,” ^{<5006>}Colossians 1:6 (cf. Lightfoot at the passage).*

{2593} **καρποφορός, καρποφορὸν** (**καρπὸς** and **φέρω**), “fruit-bearing, fruitful, productive”: ^{<4147>}Acts 14:17. (Pindar, Xenophon, Theophrastus, Diodorus, the Septuagint).*

{2594} **καρτερεῶ, καρτερῶ**: 1 aorist **ἐκαρτερήσα**; (**καρτερός** (from **καρτός** *i.e.* **κρατός**, ‘strong’)); “to be steadfast”: ^{<3817>}Hebrews 11:27 (A.V. “endured”). (^{<3810>}Job 2:9; Sir. 2:2; 12:15; often in Greek writings from Sophocles and Thucydides down.) (Compare: **προσκαρτερεῶ**).*

{2595} **καρφός, καρφεός** (**καρφούς**), **το** (from **καρφῶ** to contract, dry up, wither), “a dry stalk or twig, a straw; chaff” (A.V. “mote”): ^{<4075>}Matthew 7:3-5; ^{<4064>}Luke 6:41f, where it figuratively denotes a smaller fault. (^{<4081>}Genesis 8:11; in Greek writings from Aeschylus and Herodotus down).*

{2596} **κατα** (on its neglect of elision before a vowel see Tdf, Proleg., p. 95; cf. Winer's Grammar, sec. 5, 1 a.; a. 10; WH's Appendix, p. 146a), a preposition denoting motion or diffusion or direction from the higher to the lower; as in classical Greek, joined with the genitive and the accusative.

I. With the genitive (Winer's Grammar, sec. 47, k., p. 381 (357); (B, sec. 147, 20));

1. properly,

a. "down from, down": **κατα του κρημνου**, ^{<4082>}Matthew 8:32; ^{<4053>}Mark 5:13; ^{<4083>}Luke 8:33; **κατεχην κατα της κεφαλης** (so that it flowed down from his head (cf. Winer's Grammar, 381 (357) note); but it is more correct here to omit **κατα** with L T Tr WH; see **καταχεω**), ^{<4143>}Mark 14:3; hence **κατα κεφαλης** (a veil hanging down from his entry) **εχων**, ^{<4104>}1 Corinthians 11:4 ((A.V. "having his head covered") cf. **καταπετασμα** (or rather **καλυμμα** (which see), but see **εχω**, I. 1 b.)).

b. "down upon" (down into) anything: ^{<4074>}Acts 27:14 (Winer's Grammar, 381 (357) note{1}; cf. B. D. American edition, under the word Crete); tropically, **η κατα βαθους πτωχεια** reaching down into the depth, *i.e.* deep or extreme poverty, ^{<4082>}2 Corinthians 8:2 (cf. Strabo 9, 5, p. 419 **εστι το μαντειον αντρον κοιλον κατα βαθους**).

c. used of motion or extension through a space from top to bottom; hence "through, throughout": in the N.T. (and in Luke's writings; Buttmann, sec. 147, 20) everywhere with the adjective **ολος**, as **καθ' ολης της περιχωρου της Ιουδαιας, της Ιοπτης**, ^{<4044>}Luke 4:14; 23:5; ^{<4083>}Acts 9:31; 10:37 (**δισπαρησαν κατα της νησου**, Polybius 3, 19, 7; **εσκεδασμενοι κατα της χωρας**, 1, 17, 10; 3, 76, 10; **μη παραβαινειν τας αμαροτροχιας, αλλα κατ' αυτων ιεναι**, Aelian v. h. 2, 27).

2. metaphorically,

a. after verbs of swearing, adjuring (the hand being, as it were, placed down upon the thing sworn by (cf. Bernhardt (1829), p. 238; Kühner, sec. 433 at the end)), "by": ^{<4076>}Matthew 26:63; ^{<3053>}Hebrews 6:13,16 (^{<2352>}Isaiah 45:23; ^{<4863>}2 Chronicles 36:13; Judith 1:12; Demosthenes 553, 17; 554, 23).

b. "against" (properly, "down upon" (Winer's Grammar, 382 (358)); Hebrew **ל** [**ל**] opposed to **υπερ**, ^{<4094>}Mark 9:40; ^{<4738>}2 Corinthians 13:8; ^{<4881>}Romans 8:31; opposed to **μετα**, ^{<4120>}Matthew 12:30; ^{<4112>}Luke 11:23;

after **επιθυμειν**, ^{<857>}Galatians 5:17; **ειπειν πονηρον** (ρημα), ^{<151>}Matthew 5:11; **λαλειν**, ^{<463>}Acts 6:13; ^{<615>}Jude 1:15; **μαρτυρια**, ^{<415>}Mark 14:55; ^{<155>}Matthew 26:59; **μαρτυρειν**, ^{<615>}1 Corinthians 15:15 (here many take **κατα** equivalent to “with regard to, of”; cf. DeWette at the passage; Lob. ad Phryn., p. 272); **ψευδομαρτυρειν**, ^{<4156>}Mark 14:56f; **γογγυζειν**, ^{<111>}Matthew 20:11 (^{<154>}Exodus 15:24 Alexandrian LXX); **διδασκειν**, ^{<428>}Acts 21:28; **ψευδεσθαι**, ^{<584>}James 3:14 (Xenophon, Apology 13); **συμβουλιον λαβειν** or **ποιειν**, ^{<170>}Matthew 27:1; ^{<106>}Mark 3:6; **αιτεισθαι τι**, ^{<428>}Acts 25:3,15; after verbs of accusing, etc.: **εχειν τι**, ^{<153>}Matthew 5:23; ^{<4125>}Mark 11:25; ^{<614>}Revelation 2:4,14,20; **κατηγορειν**, ^{<234>}Luke 23:14; **κατηγορια**, ^{<589>}John 18:29 (Tdf. omits **κατα**); **εγκαλειν**, ^{<583>}Romans 8:33; **εντυγχανειν τινι**, ^{<510>}Romans 11:2; add, ^{<440>}Acts 24:1; 25:2; ^{<589>}James 5:9; **το χειρογραφον**, ^{<514>}Colossians 2:14; **κρισιν ποιειν**, ^{<615>}Jude 1:15; after verbs of rebelling, fighting, prevailing: ^{<105>}Matthew 10:35; 12:25; ^{<442>}Acts 14:2; ^{<406>}1 Corinthians 4:6; ^{<105>}2 Corinthians 10:5; ^{<121>}1 Peter 2:11; (^{<627>}Revelation 12:7 Rec.); **ισχυειν**, ^{<496>}Acts 19:16; **εξουσιαν εχειν**, ^{<591>}John 19:11.

II. With the accusative; cf. Winer’s Grammar, sec. 49 d.; Bernhardy (1829), p. 239ff

1. of place;

a. of the place through which anything is done or is extended (properly, “down through”; opposed to **ανα**, “up through”): **καθ’ ὄλην την πολιν κηρυσσειν**, ^{<189>}Luke 8:39; **εκφερειν κατα τας πλατειας**, ^{<455>}Acts 5:15 (R G); add, ^{<106>}Luke 9:6; 13:22; 15:14; ^{<400>}Acts 8:1; 11:1; 15:23; 21:21; 24:5,12; 27:2; **τους κατα τα εθνη** (throughout Gentile lands) **παντας Ιουδαιους**, ^{<421>}Acts 21:21, cf. Grimm on 2 Macc. 1:1; **κατα την ὁδον**, along the way *i.e.* on the journey (Winer’s Grammar, 400 (374) note{1}), ^{<104>}Luke 10:4; ^{<486>}Acts 8:36; 25:3; 26:13; “along” (Latin *secundum* or *praeter* (R. V. “off”)), **πελαγος το κατα την Κιλικιαν**, ^{<425>}Acts 27:5.

b. of the place “to” which one is brought (down): **γενομενος** (Tr WH omit [γ].) **κατα τον τοπον** (ελθων etc.), ^{<282>}Luke 10:32 (cf. Field, Otium Norv. Pars iii at the passage); **ελθοντες κατα την Μυσιαν**, ^{<447>}Acts 16:7; **κατα την Κνιδον**, ^{<427>}Acts 27:7; **κατ’ αυτον** (came) to him, *i.e.* to the place where he was lying, ^{<283>}Luke 10:33.

c. of direction; “toward”: **ιβνη ἢ κατα Κυρηνην**, that Libya which lay toward Cyrene, *i.e.* Libya of Cyrene (*i.e.* the chief city of which was Cyrene), ^{<4120>}Acts 2:10; **βλεπειν**, to look, lie toward (see **βλεπω**, 3), ^{<4272>}Acts 27:12; **πορευεσθαι κατα μεσημβριαν**, ^{<4126>}Acts 8:26; **κατα σκοπον**, “toward the goal,” my eye on the goal, ^{<5184>}Philippians 3:14. “against” (Latin *adversus* with the accusative); “over against, opposite”: **κατα προσωπον**, “to the face,” ^{<821>}Galatians 2:11 (see **προσωπον**, 1 a.); equivalent to “present,” ^{<4256>}Acts 25:16 (A.V. “face to face”); ^{<4702>}2 Corinthians 10:1; with the genitive of person added, “before the face of, in the presence of, one”: ^{<4231>}Luke 2:31; ^{<4183>}Acts 3:13; **τα κατα προσωπον**, the things that are open to view, known to all, ^{<7002>}2 Corinthians 10:7; **κατ’ οφθαλμους**, before the eyes, ^{<4301>}Galatians 3:1; here, too, according to some (cf. Winer’s Grammar, 400 (374) note{3}) belongs **κατα Θεον**, ^{<4127>}Romans 8:27, but it is more correctly referred to 3 c. [α]. below.

d. of the place where: **κατ’ οικον** (opposed to **εν τω ιερω**), “at home,” privately (Winer’s Grammar, 400 (374) note{1}), ^{<4124>}Acts 2:46; 5:42.

e. of that which so joins itself to one thing as to separate itself from another; our “for, by”: **κατ’ ιδιαν**, “apart,” see **ιδιος**, 2; **καθ’ ἑαυτον**, alone (“by himself”), ^{<4236>}Acts 28:16; ^{<3027>}James 2:17 (R. V. “in itself”) (2 Macc. 13:13; **οἱ καθ’ ἑαυτους Ἕλληνες**, Thucydides 1, 138; **οἱ Βοιωτοι καθ’ ἑαυτους**, Diodorus 13, 72; other examples are given by Alberti, Observations, etc., p. 293; Loesner, Observations, e Philone, p. 460f); **εχειν τι καθ’ ἑαυτον**, to have a thing by and to oneself, *i.e.* to keep it hidden in one’s mind, ^{<4522>}Romans 14:22 (Josephus, Antiquities 2, 11, 1; Heliodorus 7, 16; (cf. Winer’s Grammar, 401 (375) note{1})); hence, of that which belongs to some person or thing: **κατα την ουσαν εκκλησιαν**, belonging to (A.V. “in”) the church that was there, ^{<4431>}Acts 13:1; **ἡ εκκλησια κατ’ οικον τινος**, belonging to one’s household (see **εκκλησια**, 4 b. aa.); hence it forms a periphrasis — now for the genitive, as **τα κατα Ιουδαιους εθη** (equivalent to **των Ιουδαιων**), ^{<4413>}Acts 26:3; now for the possessive pronoun, **οἱ καθ’ ὑμας ποιηται**, your own poets, ^{<4173>}Acts 17:28 (here WH marginal reading **καθ’ ἡμας**, see their Introductory sec. 404); **νομου του καθ’ ὑμας** (a law of your own), ^{<4185>}Acts 18:15; **το κατ’ εμε προθυμον**, my inclination, ^{<4115>}Romans 1:15 (see **προθυμος**); **ἡ καθ’ ὑμας πιστις**, ^{<4015>}Ephesians 1:15 (**ἡ κατα τον τυραννον ωματης τε και δυναμις**, Diodorus 14, 12; **μεχρι των καθ’ ἡμας χρονων**, Dionysius Halicarnassus, Antiquities 2, 1; cf. Grimm on 2

Macc. 4:21, p. 88; a throng of examples from Polybius may be seen in Schweighaeuser, *Lex. Polybius*, p. 323f; (cf. Winer's *Grammar*, 154 (146); 400 (374) note{2}; especially Buttmann, sec. 132, 2)).

2. of Time (cf. Winer's *Grammar*, 401 (374)); "during, about"; Latin *tempore*: **κατ' ἐκεῖνον**, or **τουτον τον καιρον**, ^{<440>}Acts 12:1; 19:23; ^{<800>}Romans 9:9; ^{<800>}Hebrews 9:9 (R G); **κατα το αυτο**, at the same time, together, ^{<440>}Acts 14:1 (see **αυτος**, III. 1); **κατα το μεσονυκτιον**, ^{<4165>}Acts 16:25; **κατα μεσον της νυκτος**, ^{<4277>}Acts 27:27; (possibly also **κατα μεσημβριαν**, "at noon," ^{<4486>}Acts 8:26 (see **μεσημβρια**, b.)); **κατα καιρον**, see **καιρος**, 2 a.; **κατ' αρχας** (Herodotus 3, 153), in the beginning (of things), ^{<800>}Hebrews 1:10; **κατα την ημεραν του πειρασμου**, ^{<808>}Hebrews 3:8 (as the Septuagint in this passage have rendered the preposition **Κ** in the context by **ὡς (εν τω παραπικρασμω**, ^{<948>}Psalms 94:8 (^{<988>}Psalms 95:8)), some would take it and **κατα** here equivalent to "like as" in the day etc.; Vulgate *secundum*); **κατα παν σαββατον**, ^{<4177>}Acts 13:27; 15:21; 18:4; **καθ' ἑκαστην ημεραν**, ^{<808>}Hebrews 3:13; **κατα μηνα (ενα) ἑκαστον**, ^{<621>}Revelation 22:2; **κατ' οναρ**, during a dream, see **οναρ**.

3. it denotes reference, relation, proportion, of various sorts;

a. distributively, indicating a succession of things following one another (Winer's *Grammar*, 401 (374); Buttmann, sec. 147, 20);

[α]. in reference to place: **κατα πολιν**, in every city ("city by city, from city to city"), ^{<1081>}Luke 8:1,4; ^{<4151>}Acts 15:21; 20:23; ^{<3006>}Titus 1:5 (Thucydides 1, 122); **κατ' εκκλησιαν**, in every church, ^{<4143>}Acts 14:23; with the plural, **κατα πολεις**, ^{<2132>}Luke 13:22; **κατα τας κωμας**, ^{<1016>}Luke 9:6 (Herodotus 1, 96); **κατα τοπους**, ^{<4147>}Matthew 24:7; ^{<4138>}Mark 13:8; ^{<2211>}Luke 21:11; **κατα τας συναγωγας**, in every synagogue, ^{<4219>}Acts 22:19; (cf. **κατα τους οικους εισπορευομενος**, ^{<4088>}Acts 8:3).

[β]. in reference to time: **κατ' ετος**, yearly, year by year, ^{<1144>}Luke 2:41; also **κατ' ενιαυτον** (see **ενιαυτος**); **καθ' ημεραν** etc., see **ημερα**, 2, p. 278{a}; **κατα μιαν σαββατου** (R G **σαββατων**), on the first day of every week, ^{<6142>}1 Corinthians 16:2; **κατα εορτην**, at any and every feast, ^{<1075>}Matthew 27:15; ^{<4156>}Mark 15:6; ^{<2237>}Luke 23:17 (Rec.; cf. Buttmann, sec. 133, 26. Others understand the phrase in these passages (contextually) "at or during (see 2 above) the feast," viz. the Passover; cf. Winer's *Grammar*, 401 (374)).

[γ]. universally: καθ' ἓνα παντες, all one by one, successively, ^{<6461>}1 Corinthians 14:31, see more fully in εἷς, 4 c.; κατα δυο, by two, ^{<6447>}1 Corinthians 14:27; κατα ἑκατον και κατα πενηκοντα, by hundreds and by fifties, ^{<4064>}Mark 6:40 L T Tr WH; κατα μερος, “severally,” singly, part by part, ^{<8095>}Hebrews 9:5 (Herodotus 9, 25; Xenophon, anab. 3, 4, 22); κατ' ονομα, by name, *i.e.* each by its own name (Vulgate *nominatim* (or *per nomen*)): ^{<6103>}John 10:3; 3 ^{<6015>}John 1:15 (14); cf. Herm. ad Vig., p. 858f.

b. equivalent to the Latin *ratione habita alicuius rei vel personae*; “as respects; with regard to; in reference to; so far as relates to; as concerning”; (Winer’s Grammar, 401 (375)): κατα σαρκα or κατα την σαρκα, as to the flesh (see σαρξ (especially 2b.)), ^{<6003>}Romans 1:3; 9:3,5; ^{<6125>}1 Corinthians 1:26; 10:18; ^{<6118>}2 Corinthians 11:18; ὁι κυριοι κατα σαρκα (Luther well, *die leiblichen Herren*), in earthly relations, according to the arrangements of society, ^{<4095>}Ephesians 6:5; κατα το ευαγγελιον, κατα την εκλογην, ^{<6128>}Romans 11:28; add, ^{<6004>}Romans 1:4; 7:22; ^{<5195>}Philippians 3:5f; ^{<8009>}Hebrews 9:9; τα κατα τινα, “one’s affairs, one’s case,” ^{<4022>}Acts 24:22; 25:14; ^{<4021>}Ephesians 6:21; ^{<5112>}Philippians 1:12; ^{<5101>}Colossians 4:7 (and very often in classical Greek); κατα παντα τροπον, in every way, in every respect, ^{<6092>}Romans 3:2; the opposite κατα μηδενα τροπον, “in no wise,” ^{<8092>}2 Thessalonians 2:3; κατα παντα, in all respects, in all things, ^{<4172>}Acts 17:22; ^{<5193>}Colossians 3:20,22; ^{<8127>}Hebrews 2:17; 4:15 (Thucydides 4, 81).

c. “according to, agreeably to”; in reference to agreement or conformity to a standard, in various ways (Winer’s Grammar, 401 (375));

[α]. “according to anything as a standard, agreeably to”: περιπατειν κατα τι, ^{<4105>}Mark 7:5; ^{<6101>}Romans 8:1 (Rec.), 4; 14:15; ^{<5196>}2 Thessalonians 3:6; ^{<4092>}Ephesians 2:2; ζην κατα, ^{<4035>}Acts 26:5; ^{<6182>}Romans 8:12f; πορευεσθαι, ^{<6193>}2 Peter 3:3; αποδιδοναι τινι, ^{<4167>}Matthew 16:27, etc. (see αποδιδομι, (especially 4)); λαμβανειν, ^{<6193>}1 Corinthians 3:8; so with many other verbs a thing is said “to be done or to occur” κατα, as in ^{<4122>}Luke 2:27,29; ^{<4124>}John 7:24; ^{<5103>}Colossians 2:8; 3:10; ^{<5101>}1 Timothy 1:18; ^{<8175>}Hebrews 7:15; 8:5,9; ^{<6154>}1 John 5:14, etc.; (on the phrase κατ' ανθρωπον, see ανθρωπος, especially 1 c.; (cf. ε. below; Winer’s Grammar, 402 (376))); κατα την γραφην, τας γραφας, ^{<8198>}James 2:8; ^{<6153>}1 Corinthians 15:3f.; κατα το γεγραμμενον, ^{<4143>}2 Corinthians 4:13; κατα το ειρημενον, ^{<6143>}Romans 4:18; κατα τον

νομον, ^{<4124>}Luke 2:39; ^{<6181>}John 18:31; 19:7; ^{<8102>}Hebrews 9:22; **κατα το ευαγγελιον μου**, ^{<8126>}Romans 2:16; 16:25; ^{<8118>}2 Timothy 2:8, cf. ^{<5411>}1 Timothy 1:11; **κατα το ωρισμενον**, ^{<4222>}Luke 22:22; **καθ' ομοιωσιν Θεου**, ^{<5489>}James 3:9; **κατα λογον** rightly, justly (A.V. “reason would” etc.), ^{<4484>}Acts 18:14; **κατα τινα**, agreeably to the will of anyone, as pleases him (Winer’s Grammar, 401f (375)): so **κατα Θεου**, ^{<6187>}Romans 8:27 (cf. 1 c. above); ^{<4109>}2 Corinthians 7:9,11; **κατα Χριστον Ιησουν**, ^{<6156>}Romans 15:5; **κατα κυριον**, ^{<47117>}2 Corinthians 11:17; **κατα τον καθαρισμον**, after the manner of purifying, as the rite of purification prescribed, ^{<6116>}John 2:6; **οι κατα σαρκα οντες**, who bear, reflect, the nature of the flesh, equivalent to **οι σαρκικοι**, and **οι κατα πνευμα οντες** equivalent to **οι πνευματικοι**, ^{<6185>}Romans 8:5; **κατα τι γνωσομαι**; in accordance with what criterion *i.e.* by what sign shall I know? ^{<4118>}Luke 1:18. Here belongs the use of the preposition in the titles of the records of the life of Christ: **ευαγγελιον** (which word the Sinaiticus and Vaticanus manuscripts omit) **κατα Ματθαιον**, **Μαρκον**, etc., “as Matthew etc. composed or wrote” (it). This use of the preposition was not primarily a mere periphrasis for the genitive (**Ματθαιου**, etc., see II. 1 e. above), but indicated that the same subject had been otherwise handled by others, cf. **η παλαια διαθηκη κατα τους εβδομηκοντα** (in tacit contrast not only to the Hebrew text, but also to the Greek translations made by others); **οι υπομνηματισμοι οι κατα ημιαν**, 2 Macc. 2:13 (see Grimm at the passage). Subsequently **κατα** with an accusative of the writer came to take the place of the genitive, as **η κατα Μωυσεα πεντατευχος** in Epiphanius (haer. 8, 4. Cf. Winer’s Grammar, 402 (375); Buttman, 3; 157 (137); and see, further, Sophocles’ Lexicon, under the word **ευαγγελιον**, James Morison, Commentary on Matthew, Introductory sec. 4).

[β]. “in proportion to, according to the measure of”: **χαρισματα κατα την χαριν την δοθεισαν ημιν διαφορα**, ^{<6116>}Romans 12:6; **κατα το μετρον**, ^{<4703>}2 Corinthians 10:13; ^{<4047>}Ephesians 4:7; **κατα την σκληροτητα σου**, ^{<6116>}Romans 2:5; **κατα τον χρονον**, ^{<4126>}Matthew 2:16; **εκαστω κατα την ιδιαν δυναμιν**, ^{<4255>}Matthew 25:15; without the article **κατα δυναμιν**, ^{<4188>}2 Corinthians 8:3 (opposed to **υπερ δυναμιν**, as Homer, Iliad 3, 59 **κατ’ αισαν, ουδ’ υπερ αισαν**); **καθ’ οσον**, by so much as, inasmuch as, ^{<8118>}Hebrews 3:3; 7:20; 9:27; **κατα τοσουτο**, by so much, ^{<8172>}Hebrews 7:22.

[γ]. used of the cause; “through, on account of, from, owing to” (in accordance with *i.e.* “in consequence of, by virtue of”) (Winer’s Grammar, 402 (376)): **κατα πασαν αιτιαν**, (“for” every cause), ^{<409B>}Matthew 19:3; **κατα την χαριν του Θεου**, ^{<418D>}1 Corinthians 3:10; ^{<5012>}2 Thessalonians 1:12; ^{<5009>}2 Timothy 1:9 (**κατα την του Θεου προνοιαν**, Josephus, Antiquities 20, 8, 6); **κατα χαριν**, ^{<4046>}Romans 4:16; also opposed to **κατα οφειλημα** (R. V. “as of ... as of”), ^{<4004>}Romans 4:4; **οι κατα φυσιν κλαδοι**, the natural branches, ^{<4512>}Romans 11:21 (cf. Buttmann, 162 (141)); **η κατα φυσιν αγριλαιος**, the natural wild olive tree, ^{<4512>}Romans 11:24; **η κατα πιστιν δικαιοσυνη**, righteousness proceeding from faith, ^{<5007>}Hebrews 11:7; add, ^{<4183>}Romans 8:28; 9:11; 11:5; 16:25f; ^{<4128>}1 Corinthians 12:8; ^{<4730>}2 Corinthians 13:10; ^{<4102>}Galatians 2:2; 3:29; ^{<4005>}Ephesians 1:5,7,9,11,19; 3:7,11,16,20; ^{<5011>}Colossians 1:11,29; ^{<5012>}Philippians 1:20; 3:21; 4:11,19; ^{<5012>}2 Thessalonians 1:12; 2:9; ^{<5008>}2 Timothy 1:8f; ^{<5004>}Hebrews 2:4; 7:16; ^{<5003>}Titus 1:3; ^{<4003>}1 Peter 1:3; ^{<4015>}2 Peter 3:15. adverbial phrases (Winer’s Grammar, sec. 51, 2 g.): **κατ’ εξουσιαν** (with authority), ^{<4012>}Mark 1:27; **κατ’ αναγκην, κατα εκουσιον** (q. v) (of necessity, of free will), ^{<5014>}Philemon 1:14; **κατα γνωσιν**, ^{<4017>}1 Peter 3:7; **κατ’ επιγνωσιν**, ^{<4502>}Romans 10:2 (cf. Winer’s Grammar, 403 (376)); **κατα αγνοιαν** (in ignorance), ^{<4487>}Acts 3:17.

[δ]. of likeness; “as, like as”: **συντελεσω ... διαθηκην καινην, ου κατα την διαθηκην κ.τ.λ.**, ^{<3888>}Hebrews 8:8f (^{<4110>}1 Kings 11:10); so with the accusative of a person (cf. under [α]. above), ^{<4043>}Galatians 4:28; ^{<4015>}1 Peter 1:15; **κατα Θεον**, after the image of God, ^{<4024>}Ephesians 4:24; **κρινεσθαι κατα ανθρωπους, ζην κατα Θεον**, to be judged as it is fit men should be judged, to live as God lives, ^{<4046>}1 Peter 4:6. Hence, it is used

[ε]. of the mode in which a thing is done; of the quality: **ανδρες οι κατ’ εξοχην της πολεως**, the principal men of the city, ^{<4253>}Acts 25:23; **καθ’ υπομενην εργου αγαθου**, equivalent to **υπομενοντες εν εργω αγαθω** (by constancy in well-doing), ^{<4507>}Romans 2:7; especially in adverbial phrases: **κατα ταυτα** “in (or after) the same (or this) manner,” ^{<4163>}Luke 6:23 (L text T Tr WH **κατα τα αυτα**, L marginal reading **κατα ταυτα**) (26 (editions as before)); ^{<4273>}Luke 17:30 (T Tr WH **κατα τα αυτα**, G L **κατα ταυτα**); **καθ’ υπερβολην**, Romans 7: 13; ^{<4121>}1 Corinthians 12:31, etc. (cf. Winer’s Grammar, 466 (434); Buttmann, 96 (84)); **κατα πιστιν** equivalent to **πιστευοντες** (A.V. “in faith”; cf. Winer’s Grammar, 403 (376)), ^{<5013>}Hebrews 11:13; **κατα συγγνωμην, ου κτα’ επιταγην**, by way

of concession, not by way of commandment, ^{<4106>}1 Corinthians 7:6, cf. ^{<4088>}2 Corinthians 8:8; **κατα κρατος**, ^{<4482>}Acts 19:20; **καθ' ὁμοιοτητα**, ^{<3045>}Hebrews 4:15; on the phrase **κατα ανθρωπον** see **ανθρωπος**, 1 c. (cf. [α]. above).

d. of the end aimed at; the goal to which anything tends; (Latin *ad* (Winer's Grammar, 402f (376))): **κατ' επαγγελιαν ζωης**, to proclaim life, ^{<5002>}2 Timothy 1:1 (but see **επαγγελια**, 1); **κατ' ευσεβειαν**, tending to godliness (^{<5003>}1 Timothy 6:3; ^{<5006>}Titus 1:1) (see **ευσεβεια**; (yet others refer these examples and that which follows, to the use set forth above, in c.)); **κατα πιστιν**, to awaken, produce faith, ^{<5006>}Titus 1:1 (examples of this use of **κατα** from Homer, Herodotus, Thucydides, Xenophon, may be seen in Passow, under the word II. 3, p. 1598{b}); (Liddell and Scott, under the word B. III. 1); cf. Herm. ad Vig., p. 632; Kühner, ii., p. 412); many refer to this head also **κατ' ατιμιαν** (to my dishonor (Winer's Grammar, 402f (376))) **λεγω**, ^{<4712>}2 Corinthians 11:21 (**κατ την τιμην του Θεου τουτο ποιων**, to the honor of God, Josephus, Antiquities 3, 11, 4); but see **ατιμια**.

III. In Composition **κατα** denotes,

1. "from, down from, from a higher to a lower place": with special reference to the terminus from which, as **καταβαινω**, **καταβιβαζω**, etc. (cf. Winer's Grammar, 431 (401f)); with more prominent reference to the lower terminus (down), as **καταβαλλω**, **καταπατεω**, etc. (cf. Winer's Grammar, as above); also of the situation or local position, as **κατακειμαι**, **καθευδω**, **κατατιθημι**, **καθιζω**, etc. "from top to bottom," metaphorically, of things done with care, "thoroughly," as **καταμανθανω**, **καθοραω**, etc.
2. "in succession, in course": **καθξης**; one part after another, **καταρτιζω**, **κατευθυνω**, etc.
3. "under, underneath": **καταχθονιος**; the idea of "putting under" resides in verbs denoting victory, rule, etc., over others, as [katadunasteuoo], **κατακυριεω**, **κατεξουσιαζω**, **καταδουλωω**; likewise in verbs naming that with which anything is covered, concealed, overwhelmed etc., as **κατακαλυπτω**, **καταλιθαζω**, **κατασφραγιζω**, **κατασκιαζω**, **καταισχυνω** (where the German uses the prefix *über* (English "over"), as *überschatten*, *überdecken*, or the syllable *be*, as *beschatten*, *besiegeln*);

also in adj. denoting an abundance of that with which a thing is filled up or as it were covered up; see below in **κατειδωλος**.

4. like the German *ver-*, *zer-*, it denotes separation, dissolution, in verbs of wasting, dissolving, etc., as **κατακοπτω**, **καταγνυμι**, **κατακαιω**, **κατακλαω**, **καταλυω**, **κατακλυζω**, **καταναλισκω**, **καταφθειρω**, etc.

5. equivalent to “after, behind”: **καταδιωκω**, **καταλειπω**, **κατακολουθεω**, etc.

6. used of proportion and distribution, as **κατακληροδοτεω**, **κατακληρονομεω**, etc.

7. of hostility, “against” etc.: **καταδικαζω**, **κατακρινω**, **καταλαλεω**, **καταγινωσκω**, etc. Cf. Herm. ad Vig., p. 637ff (On the construction of verbs compounded with **κατα**, see Winer’s Grammar, as above; cf. Buttmann, 165 (143f).)

{2597} **καταβαινω**; imperfect 3 person plural **κατεβαινον**; future **καταβησομαι**; 2 aorist **κατεβην**, imperative **καταβηθι** (^{<124>}Matthew 27:40; ^{<295>}Luke 19:5; ^{<344>}John 4:49; ^{<401>}Acts 10:20) and **καταβα** (^{<150>}Mark 15:30 (R G (where L T Tr WH participle **καταβας**)), see **αναβαινω**); perfect **καταβεβηκα**; (from Homer on); the Septuagint for **dr̥gē** “to go down, come down, descend”;

1. of persons;

a. properly: absolutely, the place from which one has come down being evident from the context, **καταβας εστη**, ^{<167>}Luke 6:17 (cf. 12); 17:31 (followed here by an infinitive, so ^{<247>}Matthew 24:17); ^{<295>}Luke 19:5f; ^{<307>}John 5:7; ^{<401>}Acts 20:10; ^{<440>}Ephesians 4:10; followed by **απο** with the genitive of the place, ^{<181>}Matthew 8:1; 14:29; 17:9 Rec.; 27:40,42; ^{<109>}Mark 9:9 (L Tr marginal reading WH text **εκ**); 15:30,32; by **εκ** with the genitive of place, ^{<171>}Matthew 17:9 G L T Tr WH (see **εκ**, I. 3); by **εις** with the accusative of place, ^{<135>}Mark 13:15 (R G L brackets Tr; others omit **εις** etc.); ^{<438>}Acts 8:38; (^{<507>}Romans 10:7); ^{<409>}Ephesians 4:9.

b. “to come down,” as from the temple at Jerusalem, from the city of Jerusalem; also of celestial beings coming down to earth: absolutely, ^{<186>}Matthew 3:16; ^{<125>}Luke 2:51; 10:31; ^{<347>}John 4:47,49,51; Acts (7:34); 8:15; 10:20; (23:10); 24:1,22; followed by **απο** with the genitive of the place, ^{<102>}Mark 3:22; ^{<203>}Luke 10:30; ^{<257>}Acts 25:7; ^{<246>}1 Thessalonians

4:16; **εκ του ουρανου**, ^{<482>}Matthew 28:2; ^{<403>}John 1:32; 3:13; 6:33,38 (R G; others **απο**), 41f, 50f, 58 (on these passages cf. Buttman, 297 (255)); ^{<601>}Revelation 10:1; 18:1; 20:1, followed by **εις** with the accusative of place, ^{<208>}Luke 10:30; 18:14; ^{<422>}John 2:12; ^{<475>}Acts 7:15; 14:25; 16:8; 18:22; 25:6; by **επι** with the accusative of place, ^{<166>}John 6:16; with the accusative of the person; ^{<110>}Mark 1:10 (R G L marginal reading); ^{<482>}Luke 3:22; ^{<413>}John 1:33,51 (52); by **εν** with dative of place, ^{<484>}John 5:4 (R L) (see **εν**, I. 7); by **προς** with the accusative of person, ^{<442>}Acts 10:21; 14:11; contextually equivalent to “to be cast down,” of the devil, ^{<622>}Revelation 12:12.

2. of things, “to come (*i.e.* be sent) down”: ^{<401>}Acts 10:11 (Rec. adds **επ’ αυτον**); 11:5; followed by **απο** with a genitive of person, ^{<307>}James 1:17; **εκ του ουρανου απο του Θεου**, ^{<682>}Revelation 3:12; 21:2,10; “to come (*i.e.* fall) down”: from the upper regions of the air; as **βροχη**, ^{<475>}Matthew 7:25,27; **λαιλαψ**, ^{<482>}Luke 8:23; **πυρ απο** (Lachmann **εκ**) **του ουρανου** ^{<454>}Luke 9:54; **εκ του ουρανου εις την γην**, ^{<633>}Revelation 13:13; **εκ του ουρανου απο του Θεου**, ^{<619>}Revelation 20:9 (R G Tr); **χαλαζα εκ του ουρανου επι τινα**, ^{<662>}Revelation 16:21; **θρομβοι επι την γην**, ^{<224>}Luke 22:44 (L brackets WH reject the passage); of a way leading downward, ^{<485>}Acts 8:26.

3. figuratively, **καταβαινειν εως αδου**, to (go *i.e.*) be cast down to the lowest state of wretchedness and shame: ^{<412>}Matthew 11:23 L Tr WH; (^{<205>}Luke 10:15 WH text Tr marginal reading Compare: **συγκαταβαινω**.)*

{2598} **καταβαλλω**: passive and middle present participle **καταβαλλομενος**; 1 aorist passive **κατεβληθην**; (from Homer down); the Septuagint for **l yphi**

1. “to cast down”: **τινα**, passive, ^{<620>}Revelation 12:10 Rec.; “to throw to the ground, prostrate”: passive, ^{<409>}2 Corinthians 4:9 (where the metaphor is taken from an athlete or combatant).

2. “to put in a lower place”: in the phrase **θεμελιον καταβαλλομαι**, “to lay (down) a foundation” (Josephus, Antiquities 11, 4, 4; 15, 11, 3; Dionysius Halicarnassus, Antiquities 3, 69; others), ^{<301>}Hebrews 6:1.*

{2599} **καταβαρεω**, **καταβαρω**: 1 aorist **κατεβαρησα**; properly, “to press down by an imposed weight; to weigh down”; metaphorically, “to

burden”: **τινα**, anyone, ^{<7216>}2 Corinthians 12:16. (Polybius, Diodorus Siculus, Appian, Lucian)*

καταβαρυνω: equivalent to **καταβαρεω** (which see); present passive participle **καταβαρυνομενος**, ^{<4140>}Mark 14:40 L T Tr WH; see **βαρεω**. (the Septuagint; Theophrastus, et al.)*

{2600} **καταβασις, καταβασεως, ἡ (καταβαινω)** (from Herodotus down), “descent”;

a. “the act of descending”.

b. “the place of descent”: **του ορους**, *i.e.* that part of the mountain where the descent is made, ^{<2987>}Luke 19:37; so ^{<6011>}Joshua 10:11 the Septuagint; Diodorus 4, 21; opposed to **αναβασις**, the place of ascent way up, 1 Macc. 3:16,24; Xenophon, Cyril 7, 2, 3. So Latin *descensus*; cf. Herzog on Sall. Cat. 57, 3.*

{2601} **καταβιβαζω**: 1 future passive **καταβιβασθησομαι**; “to cause to go down” (Herodotus 1, 87; Xenophon, Cyril 7, 5, 18; the Septuagint several times for **δυνω**; “to bring down,” Baruch 3:29); “to cast down, thrust down”: passive, **εως ἄδου** (see **ἄδης**, 2), ^{<4113>}Matthew 11:23 R G T; ^{<2015>}Luke 10:15 (Tr marginal reading WH text **καταβηση** (which see 3)); **εις ἄδου**, ^{<3116>}Ezekiel 31:16.*

{2602} **καταβολη, καταβολης, ἡ (καταβαλλω, which see)**;

1. “a throwing or laying down”: **του σπερματος** (namely, **εις την μητραν**), the injection or depositing of the virile semen in the womb, Lucian, amor. 19; Galen, aphorism. iv. sec. 1; of the seed of animals and plants, Philo de opif. mund. sections 22, 45; **σπερματα τα εις γην η μητραν καταβαλλομενα**, Antoninus 4, 36; accordingly many interpret the words **Σαρρα δυναμιν εις καταβολην σπερματος ελαβε** in ^{<8111>}Hebrews 11:11, she received power to conceive seed. But since it belongs to the male **καταβαλλειν το σπερμα**, not to the female, this interpretation cannot stand ((according to the reading of WH marginal reading **αυτη Σαρρα**, Abr. remains the subjunctive of **ελαβεν**; but see 2 below)); cf. Bleek (and, on the other side, Kurtz) at the passage

2. “a founding” (laying down a foundation): **εις καταβολην σπερματος**, to found a posterity, ^{<8111>}Hebrews 11:11 (but compare above)

(**πυραννιδος**, Polybius 13, 6, 2; **ἀμα τη πρωτη καταβολη των ανθρωπων**, Plato, aquae et ignis comp. C. 2). **απο καταβολης κοσμου**, from the foundation of the world: ^{<0135>}Matthew 13:35 (L T Tr WH omit **κοσμου**); 25:34; ^{<2151>}Luke 11:50; ^{<5043>}Hebrews 4:3; 9:28; ^{<6138>}Revelation 13:8; 17:8; **προ καταβολης κοσμου**, ^{<8774>}John 17:24; ^{<8004>}Ephesians 1:4; ^{<0121>}1 Peter 1:20.*

{2603} **καταβραβευω**, imperative 3 person singular **καταβραβευετω**; (properly, **βραβευω** to be an umpire in a contest, **κατα** namely, **τινος**, against one); “to decide as umpire against one, to declare him unworthy of the prize; to defraud of the prize of victory”: **τινα**, metaphorically, “to deprive of salvation,” ^{<5128>}Colossians 2:18, where cf. Meyer (Lightfoot, especially Field, Otium Norv. Pars iii.). (Eustathius ad Iliad 1, 93, 33 (vss. 402f) **καταβραβευει αυτον, ὡς φασιν ὀι παλαιοι**; but in the earlier Greek writings that have come down to us, it is found only in (pseudo-) dem. adv. middle, p. 544 at the end, where it is used of one who by bribing the judges causes another to be condemned.)*

{2604} **καταγγελευς, καταγγελεως, ὁ** (**καταγγελλω**, which see), “announcer (Vulgate *annuntiator*), “proclaimer”: with the genitive of the object, ^{<4178>}Acts 17:18. (Ecclesiastical writings.)*

{2605} **καταγγελλω**; imperfect **κατηγγελλον**; 1 aorist **κατηγγειλα**; passive, present **καταγγελλομαι**; 2 aorist **κατηγγελην**; “to announce, declare, promulgate, make known; to proclaim publicly, publish”: **τον λογον του Θεου**, ^{<4135>}Acts 13:5; 15:36; passive ^{<4173>}Acts 17:13; **εθη**, ^{<4162>}Acts 16:21; **το ευαγγελιον**, ^{<4094>}1 Corinthians 9:14; **την αναστασιν την εκ νεκρων**, ^{<4042>}Acts 4:2; **τας ἡμερας ταυτας**, ^{<4472>}Acts 3:24 G L T Tr WH; **Θεον** (others **ὁ**), ^{<4173>}Acts 17:23; **Ιησουν**, ^{<4178>}Acts 17:3; Christ, ^{<0116>}Philippians 1:16 (17),18; ^{<5128>}Colossians 1:28; **τινι τι**, ^{<4138>}Acts 13:38; 16:17; ^{<4111>}1 Corinthians 2:1; with the included idea of celebrating, commending, openly praising (Latin *praedicare*): **τι**, ^{<6108>}Romans 1:8 (A.V. “is spoken of”); ^{<6125>}1 Corinthians 11:26. (Occasionally in Greek writings from Xenophon, an. 2, 5, 38 where it means “to denounce, report, betray”; twice in the O.T. viz. 2 Macc. 8:36; 9:17. (Cf. Westcott on ^{<6105>}1 John 1:5.)) (Compare: **προκαταγγελλω**.)*

{2606} **καταγελαω, καταγελω**: imperfect 3 person plural **κατεγελων**; “to deride” (A.V. “laugh to scorn”): **τινος**, anyone (cf. Buttmann, sec.

132, 15), ^{<1024>}Matthew 9:24; ^{<1150>}Mark 5:40; ^{<1153>}Luke 8:53. (From (Aeschylus and) Herodotus down; the Septuagint.)*

{2607} καταγινωσκω; perfect passive participle **κατεγνωσμενος**; “to find fault with, blame”: **κατεγνωσμενος ην**, he had incurred the censure of the Gentile Christians; Luther rightly, *es war Klage über ihn kommen* (i.e. “a charge had been laid against him”; but others “he stood condemned,” see Meyer or Ellicott, in the place cited; cf. Alexander Buttmann (1873) sec. 134, 4, 8), ^{<4211>}Galatians 2:11; “to accuse, condemn”: **τινος**, any one, ^{<6181>}1 John 3:20f, with which cf. Sir. 14:2 **μακαριος, ου ου καταγνω η ψυχη αυτου**. (In these and other significance in Greek writings from (Aeschylus and) Herodotus down; (see Ellicott as above).)*

{2608} καταγνυμι: future **κατεαξω**; 1 aorist **κατεαξα** (impv. **καταξον**, ^{<6311>}Deuteronomy 33:11); passive, 2 aorist **κατεαγην**, whence subjunctive 3 person plural **κατεαγωσιν**; 1 aorist **κατεαχθην** in the Septuagint ^{<2425>}Jeremiah 31:25 (^{<2425>}Jeremiah 48:25) 25; (on the syllabic augment of these forms cf. Alexander Buttmann (1873) Ausf. Spr. ii., p. 97f, cf. i., p. 323f; Matthiae, i., p. 520f; Winer’s Grammar, sec. 12, 2; (Curtius, Das Verbum, i., p. 118; Veitch, under the word; Kuenen and Cobet, N.T., Praef., p. lxxix.)); from Homer down; “to break”: **τι**, ^{<1021>}Matthew 12:20; ^{<6181>}John 19:31-33. (Synonym: see Schmidt, chapter 115, 5 and cf. **ρηγνυμι**.)*

{1125} καταγραφω: imperfect 3 person singular **κατεγραφεν**; “to draw (forms or figures), to delineate”: ^{<4016>}John 8:6 manuscript D etc. which T Tr WH (txt.) would substitute for R G **εγραφεν**. (Pausanias 1, 28, 2. Differently in other Greek writings) (Perhaps it may be taken in John, the passage cited in a more general sense: “to mark” (cf. Pollux 9, 7, 104, etc.)).*

{2609} καταγω: 2 aorist **κατηγαγον**; 1 aorist passive **κατηχθην**; the Septuagint for **dyriw**, to make to descend; “to lead down, bring down”: **τινα**, ^{<4223>}Acts 22:30; ^{<5106>}Romans 10:6; **τινα** followed by **εις** with the accusative of place, ^{<4181>}Acts 9:30; 23: (15 L T Tr WH), 20,28; **τινα** followed by **προς** with the accusative of person, ^{<4215>}Acts 23:15 (R G); **το πλοιον επι την γην** “to bring the vessel (down from deep water) to the land,” ^{<4181>}Luke 5:11; **καταγεσθαι**, to be brought (down) in a ship, to land, touch at: followed by **εις** with the accusative of place, ^{<4213>}Acts 21:3 (L T Tr WH **κατηλθομεν**); 27:3; 28:12; often so in Greek writings.*

{2610} καταγωνιζομαι: deponent middle; 1 aorist **κατηγωνισαμην**;

1. “to struggle against” (Polybius 2, 42, 3, etc.).

2. “to overcome” (cf. German *niederkämpfen*): ^{<313>}Hebrews 11:33.
(Polybius, Josephus, Lucian, Plutarch, Aelian)*

{2611} καταδεω, καταδω: 1 aorist **κατεδησα**; from Homer down; “to bind up”: **τα τραυματα**, ^{<234>}Luke 10:34. (Sir. 27:21 according to the true reading **τραυμα**.)*

{2612} καταδηλος, καταδηλον (**δηλος**), “thoroughly clear, plain, evident”: ^{<375>}Hebrews 7:15. ((Sophocles), Herodotus, Xenophon, Plato, others) (Cf. **δηλος**, at the end.)*

{2613} καταδικαζω; 1 aorist **κατεδικασα**; 1 aorist passive **κατεδικασθην**; 1 future passive **καταδικασθησομαι**; “to give judgment against (one), to pronounce guilty; to condemn”; in classical Greek (where it differs from **κρινειν** in giving prominence to the formal and official as distinguished from the inward and logical judging (cf. Schmidt, *Synonym*, chapter 18, 6)) it is followed by the genitive of the person, in the N.T. by the accusative (Buttmann, sec. 132, 16): ^{<127>}Matthew 12:7; ^{<167>}Luke 6:37 (here Tr marginal reading the simple verb); ^{<316>}James 5:6; passive, ^{<127>}Matthew 12:37; (^{<167>}Luke 6:37b (not Tr marginal reading)). (the Septuagint ^{<335>}Lamentations 3:35; Josephus, *Antiquities* 7, 11, 3.)*

καταδικη, καταδικης, ή;

1. “damnatory sentence, condemnation”: ^{<255>}Acts 25:15 L T Tr WH;
(Epicharm. in Ath. 2, 3, p. 36 d.), Polybius, Plutarch, Irenaeus 1, 16, 3).

2. “penalty, especially a fine”; (Thucydides, Demosthenes, Lucian).*

{2614} καταδιωκω: 1 aorist **κατεδιωξα**; the Septuagint often for **αδæ** “to follow after, follow up” (especially of enemies (Thucydides, et al.)); in a good sense, of those in search of anyone: **τινα**, ^{<136>}Mark 1:36. (**το ελεος σου καταδιωζεται με**, ^{<216>}Psalms 22:6 (^{<236>}Psalms 23:6); **ου κατεδιωξαν μεθ’ ημων**, ^{<122>}1 Samuel 30:22; **οπισω τινος**, to follow after one in order to gain his favor, Sir. 27:17.)*

{2615} καταδουλω, καταδουλω; future **καταδουλωσω**; 1 aor middle **κατεδουλωσαμην**; (**κατα** under (see **κατα**, III. 3)); (from Herodotus

down); “to bring into bondage, enslave”: **τινα**, ^{<804>}Galatians 2:4 L T Tr WH; ^{<4713>}2 Corinthians 11:20 (cf. Winer’s Grammar, 255f (240)); middle “to enslave to oneself, bring into bondage to oneself”: ^{<804>}Galatians 2:4 R G.*

{2616} **καταδυναστευω**; present passive participle **καταδυναστευομενος**; the Septuagint for **חנן**, **קנע** etc.; with the genitive of person (Winer’s Grammar, 206 (193); Buttmann, 169 (147)), “to exercise harsh control over one, to use one’s power against one”: ^{<916>}James 2:6 (not Tdf. (see below)) (Diodorus 13, 73); **τινα**, “to oppress one” (Xenophon, conv. 5, 8; often in the Septuagint). ^{<916>}James 2:6 Tdf.; passive ^{<408>}Acts 10:38.*

καταθεμα, **καταθεματος**, **το**, equivalent to **καταναθεμα** (which see), of which it seems to be a vulgar corruption by syncope (cf. Koumanoudes, **Συναγωγή λεξεων αθησαυρων κ.τ.λ.**, under the word **κατας**); “a curse”; by metonymy, “worthy of execration, an accursed thing”: ^{<621>}Revelation 22:3 (Rec. **καταναθεμα**; cf. Justin Martyr, quaest. et resp. 121, at the end; ‘Teaching’ 16, 5). Not found in secular authors.*

{2653} **καταθεματιζω**; (**καταθεμα**, which see); “to call down direst evils on, to curse vehemently”: ^{<1574>}Matthew 26:74 (Rec. **καταναθεματιζειν**). (Irenaeus adv. haer. 1, 13, 4 and 16, 3).*

{2617} **καταισχυνω**; passive, imperfect **κατησχυνομην**; 1 aorist **κατησχυνην**; future **καταισχυνησομαι**; the Septuagint chiefly for **vybha** and **vybho** as in Greek writings from Homer down;

1. “to dishonor, disgrace”: **την κεφαλην**, ^{<6104>}1 Corinthians 11:4f (**σποδω την κεφαλην**, Josephus, Antiquities 20, 4, 2).
2. “to put to shame, make ashamed”: **τινα** ^{<4027>}1 Corinthians 1:27; 11:22; passive “to be ashamed, blush with shame”: ^{<2137>}Luke 13:17; ^{<4714>}2 Corinthians 7:14; 9:4; ^{<1186>}1 Peter 3:16; by a Hebrew usage one is said “to be put to shame who suffers a repulse, or whom some hope has deceived”; hence, **ελπις ου καταισχυνει**, “does not disappoint”: ^{<815>}Romans 5:5 (cf. ^{<9206>}Psalms 21:6 (^{<9276>}Psalms 22:6); ^{<9242>}Psalms 24:2f (^{<9252>}Psalms 25:2f); ^{<1181>}Psalms 118:116 (^{<11916>}Psalms 119:116)); passive, ^{<6183>}Romans 9:33; 10:11; ^{<1016>}1 Peter 2:6 (^{<23816>}Isaiah 28:16; Sir. 2:10).*

{2618} κατακαίω): imperfect 3 person plural κατεκαίον; future κατακαύσω; 1 aorist infinitive κατακαύσαι; passive, present κατακαίομαι; 2 aorist κατεκαην; 2 future κατακαησομαι (cf. Tdf. Proleg., p. 123; WH’s Appendix, p. 170a); 1 future κατακαυθησομαι (Kühner, 1:841; (Veitch, under the word καίω; Buttmann, 60 (53); Winer’s Grammar, 87 (83))); the Septuagint chiefly for ἀργᾶ from Homer down; “to burn up” (see κατα, III. 4), “consume by fire”: τι, ^{<4133>}Matthew 13:30; ^{<4199>}Acts 19:19; passive, ^{<4185>}1 Corinthians 3:15; ^{<8131>}Hebrews 13:11; ^{<6180>}2 Peter 3:10 (Tr WH ἐυρεθησεται, see ἐυρισκω, 1 a. at the end); ^{<4187>}Revelation 8:7; with πυρι added, ^{<4182>}Matthew 3:12; 13:40 R L T WH, but G Tr καίω; ^{<4187>}Luke 3:17 (^{<1294>}Exodus 29:14; 32:20 Alexandrian LXX, etc.; see καίω); εν πυρι (often so in the Septuagint), ^{<6176>}Revelation 17:16; 18:8. (καίω and κατακαίω are distinguished in ^{<1182>}Exodus 3:2.)*

{2619} κατακαλυπτω: the Septuagint for hSKi from Homer down; “to cover up” (see κατα, III. 3); middle present κατακαλυπτομαι, “to veil or cover oneself”: ^{<6106>}1 Corinthians 11:6; την κεφαλην, one’s head, ^{<6107>}1 Corinthians 11:7.*

{2620} κατακαυχασμαι, κατακαυχωμαι, 2 person singular κατακαυχασαι (contracted from κατακαυχασσαι) for the Attic κατακαυχα (^{<6118>}Romans 11:18; cf. Winer’s Grammar, sec. 13, 2 b.; (Buttmann, 42 (37); Sophocles’ Lexicon, Introduction, p. 40f; Tdf. Proleg., p. 123f); Lob. ad Phryn., p. 360), imperative 2 person singular κατακαυχω (^{<6118>}Romans 11:18); (κατα against (cf. κατα, III. 7)); properly, “to glory against, to exult over, to boast oneself to the injury of” (a person or a thing): τινος, ^{<6118>}Romans 11:18; Tdf. in ^{<3134>}James 3:14; κατα τινος, ibid. R G L Tr WH (Buttmann, 185 (160); Winer’s Grammar, sec. 30, 9 b. (cf. 432 (402))); ελεος (equivalent to ὁ ελεων) κατακαυχεται κρισεως, mercy boasts itself superior to judgment, i.e. full of glad confidence has no fear of judgment, ^{<3123>}James 2:13. (^{<3102>}Zechariah 10:12; ^{<3270>}Jeremiah 27:10,38; ^{<6106>}Jeremiah 50:10,38, not found in secular authors.)*

{2621} κατακειμαι; imperfect 3 person singular κατεκειτο; (κειμαι, to lie (see κατα, III. 1)); “to have lain down i.e. to lie prostrate”; a. of the sick (cf. colloquial, ‘down sick’) (Herodotus 7, 229; Lucian, Icarom. 31; (Plutarch, vit. Cicero 43, 3)): ^{<4103>}Mark 1:30; ^{<4186>}John 5:6; ^{<4188>}Acts 28:8; followed by επι with the dative of the couch or pallet, ^{<4124>}Mark 2:4 R G L

marginal reading; (<408> Acts 9:33 R G); (<462> Luke 5:25 R L; **επι τιονς**, <408> Acts 9:33 (L T Tr WH); **επι τι**, <462> Luke 5:25 T Tr WH (Buttmann, sec. 147, 24 note; Winer's Grammar, 408 (381) note); **εν** with the dative of place, <488> John 5:3. b. of those at meals, "to recline" (Athen. 1, 42, p. 23 c.; Xenophon, an. 6, 1, 4; conv. 1, 14; Plato, conv., p. 177 d.; rep. ii., p. 372 d., etc.; Diogenes Laërtius 7, 1, 19; see **ανακειμαι**): absolutely, <448> Mark 14:3; <462> Luke 5:29; followed by **εν** with the dative of place, <405> Mark 2:15; <480> 1 Corinthians 8:10; <477> Luke 7:37 L T Tr WH.*

{2622} **κατακλω**, **κατακλω**: 1 aorist **κατεκλασα**; from Homer down; "to break in pieces" (cf. German *zerbrechen* (see **κατα**, III. 4)): **τους αρτους**, <464> Mark 6:41; <496> Luke 9:16.*

{2623} **κατακλειω**: 1 aorist **κατεκλεισα**; from (Herodotus), Thucydides and Xenophon down; "to shut up, confine": **τινα εν τη φυλακη**, <480> Luke 3:20; **εν** (which Rec. omits) **φυλακαις**, <490> Acts 26:10 (<488> Jeremiah 39:3 (<488> Jeremiah 32:3)).*

{2624} **κατακληροδοτεω**, **κατακληροδοτω** (see **κατα**, III. 6): 1 aorist **κατεκληροδοτησα**; "to distribute by lot; to distribute as an inheritance": **τινι τι**, <438> Acts 13:19 Rec.; see the following word. (<608> Deuteronomy 1:38; 21:16; <695> Joshua 19:51 Aldine LXX, Complutensian LXX; 1 Macc. 3:36 — in all with the variant **κατακληρονομειν**. Not found in secular authors.)*

{2624} **κατακληρονομεω**, **κατακληρονομω** (see **κατα**, III. 6): 1 aorist **κατεκληρονομησα**; "to distribute by lot, to distribute as an inheritance": **τινι τι**, <438> Acts 13:19 G L T Tr WH. (<648> Numbers 34:18; <688> Deuteronomy 3:28; <640> Joshua 14:1; <672> Judges 11:24 Alexandrian LXX; <698> 1 Samuel 2:8; 1 Esr. 8:82. Also often intransitive, "to receive, obtain, acquire as an inheritance"; as, <608> Deuteronomy 1:8 variant, 38; 2:21. Not found in secular authors.)*

{2625} **κατακλινω**: 1 aorist **κατεκλινα**; 1 aorist passive **κατεκλιθην**; from Homer down; in the N.T. in reference to eating, "to make to recline": **τινα**, <494> Luke 9:14 (also 15 T Tr WH) (**επι το δειπνον**, Xenophon, Cyril 2, 8, 21); middle, with 1 aorist passive, "to recline" (at table): <476> Luke 7:36 L T Tr WH; 24:30; **εις την πρωτοκλισιαν**, <448> Luke 14:8 (**εις το εσθιειν**, Judith 12:15; **εις το δειπνον**, Josephus, Antiquities 6, 8, 1 (variant)).*

{2626} κατακλυζω: 1 aorist passive participle κατακλυσθεις; from (Pindar, Herodotus), Aeschylus down; “to overwhelm with water, to submerge, deluge,” (cf. κατα, III. 4): <606> 2 Peter 3:6. (the Septuagint several times for *āfæ*)*

{2627} κατακλυσμος, κατακλυσμου, ὁ (κατακλυζω), “inundation, deluge”: of Noah’s deluge, <488> Matthew 24:38f; <277> Luke 17:27; <606> 2 Peter 2:5. (the Septuagint for *I WBm*) Plato, Diodorus, Philo, Josephus, Plutarch.)*

{2628} κατακολουθεω, κατακολουθω; 1 aorist participle κατακολουθησας; “to follow after” (see κατα, III. 5): <275> Luke 23:55; τινη, <467> Acts 16:17. (the Septuagint, Polybius, Plutarch, Josephus, others.)*

{2629} κατακοπτω;

1. “to cut up, cut to pieces” (see κατα, III. 4); “to slay”: <270> Isaiah 27:9; <447> 2 Chronicles 34:7, etc.; Herodotus and following

2. “to beat, bruise”: εαυτον λιθοις, <485> Mark 5:5; (others retain here the primary meaning, “to cut, gash, mangle”).*

{2630} κατακρημιζω: 1 aorist infinitive κατακρημισαι; “to cast down a precipice; to throw down headlong”: <449> Luke 4:29. (<4252> 2 Chronicles 25:12; 2 Macc. 14:48; 4 Macc. 4:25; Xenophon, Cyril 1, 4, 7; 8, 3, 41; Demosthenes 446, 11; Diodorus 4, 31; (Philo de agric. Noë sec. 15); Josephus, Antiquities 6, 6, 2; 9, 9, 1.)*

{2631} κατακριμα, κατακριματος, το (κατακρινω), “damnatory sentence, condemnation”: <556> Romans 5:16 (on which see κριμα, 2), <558> Romans 5:18; 8:1. (κατακριματων αφεσεις, Dionysius Halicarnassus 6, 61.)*

{2632} κατακρινω; future καακρινω; 1 aorist κατεκρινα; passive, perfect κατακεκριμαι; 1 aorist κατεκριθην; 1 future κατακριθησομαι; “to give judgment against (one (see κατα, III. 7)), to judge worthy of punishment, to condemn”; a. properly: <584> Romans 8:34; τινα, <580> John 8:10f; <581> Romans 2:1, where it is disting. from κρινειν, as in <512> 1 Corinthians 11:32; passive, <177> Matthew 27:3; <542> Romans 14:23; τινα θανατω, to adjudge one to death, condemn to death, <108> Matthew

20:18 (Tdf. **εις θανατον**); ^{<411B>}Mark 10:33, (**κεκριμμενοι θανατω**, to eternal death, the Epistle of Barnabas 10, 5); **καταστροφη**, ^{<611B>}2 Peter 2:6 (WH omits; Tr marginal reading brackets **καταστροφη**) (the Greeks say **κατακρινειν τινα θανατου** or **θανατον**; cf. Winer's Grammar, 210 (197f); Buttmann, sec. 132, 16; Grimm on Sap. 2:20); with the accusative and infinitive, **τινα ενοχον ειναι θανατου**, ^{<414B>}Mark 14:64; simply, of God condemning one to eternal misery: passive, ^{<416B>}Mark 16:16; ^{<613>}1 Corinthians 11:32; ^{<311B>}James 5:9 Rec. b. improperly, *i.e.* "by one's good example to render another's wickedness the more evident and censurable": ^{<1024>}Matthew 12:41f; ^{<213>}Luke 11:31f; ^{<8107>}Hebrews 11:7. In a peculiar use of the word, occasioned by the employment of the term **κατακριμα** (in verse 1), Paul says, ^{<611B>}Romans 8:3, **ὁ Θεος κατεκρινε την ἀμαρτιαν εν τη σαρκι**, *i.e.* through his Son, who partook of human nature but was without sin, God deprived sin (which is the ground of the **κατακριμα**) of its power in human nature (looked at in the general), broke its deadly sway (just as the condemnation and punishment of wicked men puts an end to their power to injure or do harm). ((From Pindar and Herodotus down.))*

{2633} **κατακρισις, κατακρισεως, ἡ (κατακρινω)**, "condemnation": ^{<107B>}2 Corinthians 3:9 (see **δικονια**, 2 a.); **προσ κατακρισιν**, in order to condemn, ^{<107B>}2 Corinthians 7:3. (Not found in secular authors.)*

{2634} **κατακυριευω**; 1 aorist participle **κατακυριευσας**; (**κατα** (which see III. 3) under);

a. "to bring under one's power, to subject to oneself, to subdue, master": **τινος**, ^{<419B>}Acts 19:18 (Diodorus 14,64; for **vbkē** ^{<1003>}Genesis 1:28; Sir. 17:4).

b. "to hold in subjection, to be master of, exercise lordship over": **τινος**, ^{<1115>}Matthew 20:25; ^{<4110>}Mark 10:42; ^{<107B>}1 Peter 5:3; (of the benign government of God, ^{<2434>}Jeremiah 3:14).*

{2635} **καταλαλω, καταλαλω**; "to speak against one, to criminate, traduce": **τινος** (in classical Greek mostly with the accusative; in the Septuagint chiefly followed by **κατα τινος**), ^{<5041>}James 4:11; ^{<6112>}1 Peter 2:12; 3:16 (here T Tr marginal reading WH, **εν ὡ καταλαλεισθε**, "wherein ye are spoken against").*

{2636} καταλαλια, καταλαλις, ἡ (καταλαλος, which see), “defamation, evil-speaking”: ^{<4721>}2 Corinthians 12:20; ^{<4101>}1 Peter 2:1 (on the plural cf. Winer’s Grammar, 176 (166); Buttmann, 77 (67)). (Sap. 1:11; Clement of Rome, 1 Corinthians 30, 1; 35, 5, and ecclesiastical writings; not found in classical Greek.)*

{2637} καταλαλος, καταλαλου, ὁ, “a defamer, evil speaker” (A.V. “back-biters”): ^{<4013>}Romans 1:30. (Found nowhere else (Hermas, sim. 6, 5, 5; also as adjective 8, 7, 2; 9, 26, 7).)*

{2638} καταλαμβανω: 2 aorist **κατελαβον**; perfect infinitive **κατειληφεναι**; passive, perfect 3 person singular **κατειληπται** (^{<4004>}John 8:4 as given in L T Tr WH text), perfect participle **κατειλημμενος**; 1 aorist **κατειληφθην** (^{<4004>}John 8:4 R^{st bez elz} G) (on the augment cf. Winer’s Grammar, sec. 12, 6), and **κατεληφθην** (^{<1012>}Philippians 3:12 R G), and **κατελημφθην** (ibid. L T Tr WH; on the mu **μ** see under the word Mu); middle, present **καταλαμβανομαι**; 2 aorist **κατελαβομην**; cf. Kühner, i., p. 856; (Veitch, under the word **λαμβάνω**); the Septuagint for **gChj dkæ** also for **axm**; etc.; (from Homer down); “to lay hold of”; *i.e.*:

1. “to lay hold of so as to make one’s own, to obtain, attain to”: with the accusative of the thing; the prize of victory, ^{<4024>}1 Corinthians 9:24; ^{<1012>}Philippians 3:12f; **την δικαιοσυνην**, ^{<4013>}Romans 9:30; equivalent to “to make one’s own, to take into oneself, appropriate”: **ἡ σκοτια αυτο** (*i.e.* **το φως**) **ου κατελαβεν**, ^{<4015>}John 1:5.

2. “to seize upon, take possession of” (Latin *occupare*);

a. of evils overtaking one (so in Greek writings from Homer down): **τινα σκοτια**, ^{<4125>}John 12:35; (so physically, ^{<4017>}John 6:17 Tdf.); of the last day overtaking the wicked with destruction, ^{<1014>}1 Thessalonians 5:4; of a demon about to torment one, ^{<4018>}Mark 9:18.

b. in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it, ^{<1012>}Philippians 3:12.

3. “to detect, catch”: **τινα εν τινι**, in passive ^{<4018>}John 8:3 (WH **επι τινι**); with a participle indicating the crime, ^{<4004>}John 8:4.

4. “to lay hold of with the mind; to understand, perceive, learn, comprehend” (Plato, *Phaedr.*, p. 250d.; *Axioch.*, p. 370a.; *Polybius* 8, 4, 6; *Philo*, *vita contempl. sec.* 10; *Dionysius Halicarnassus*, *Antiquities* 5, 46); middle (*Dionysius Halicarnassus*, *Antiquities* 2, 66; (cf. *Winer’s Grammar*, 253 (238))), followed by ὄτι, ^{<4413>} Acts 4:13; 10:34; followed by the accusative with an infinitive, ^{<425>} Acts 25:25; followed by indirect discourse, ^{<418>} Ephesians 3:18.*

{2639} καταλεγω: present passive imperative καταλεγεσθω;

1. properly, “to lay down”; middle “to lie down” (Homer).

2. “to narrate at length, recount, set forth” (from Homer on).

3. “to set down in a list or register, to enroll” (especially soldiers; see *Passow*, under the word, 5; (*Liddell and Scott*, under the word, II. 2 (yet the latter connect this use with the meaning of “to choose”)): of those widows who held a prominent place in the church and exercised a certain superintendence over the rest of the women, and had charge of the widows and orphans supported at public expense, ^{<349>}1 Timothy 5:9 (*Winer’s Grammar*, 590 (549)); cf. *DeWette* (or *Ellicott*) at the passage.*

{2640} καταλειμμα, καταλειμματος, το (καταλειπω), “a remnant, remains”: ^{<5127>}Romans 9:27 R G, where it is equivalent to a few, a small part; see ὑπολειμμα. (the Septuagint, *Galen*.)*

{2641} καταλειπω; future καταλειψω; 1 aorist κατελειψα (in later authors; cf. *Lob. ad Phryn.*, p. 713ff; (*Veitch*, under the word λειπω; *WH’s Appendix*, p. 169f)); 2 aorist κατελιπον; passive, present καταλειπομαι; perfect participle καταλελειμμενος (*WH* [katalelimmenos], see (their *Appendix*, p. 154b, and) under the word Iota); 1 aorist κατελειφθην; (see κατα, III. 5); the Septuagint for ρyτιϑ, ρyαivηι bzæ; (from Homer down); “to leave behind”; with the accusative of place or person;

a. equivalent to “to depart from, leave,” a person or thing: ^{<4113>}Matthew 4:13; 16:4; 21:17; ^{<8127>}Hebrews 11:27; metaphorically, ευθειαν ὁδον, to forsake true religion, ^{<6215>}2 Peter 2:15. passive “to be left”: ^{<4189>}John 8:9; equivalent to to remain, followed by εν with the dative of place, ^{<3101>}1 Thessalonians 3:1.

b. equivalent to “to bid (one) to remain”: **τινα** in a place, ^{<4189>}Acts 18:19; ^{<5105>}Titus 1:5 (R G; others **απολειπω**).

c. “to forsake, leave to oneself” a person or thing, by ceasing to care for it, “to abandon, leave in the lurch”: **καταλειπει ... τον πατερα και την μητερα**, ^{<4095>}Matthew 19:5; ^{<4107>}Mark 10:7; ^{<4053>}Ephesians 5:31, from ^{<4024>}Genesis 2:24; passive “to be abandoned, forsaken”: **εις αδου** (or **αδην** (which see 2)), ^{<4123>}Acts 2:31 Rec. (see **εγκαταλειπω**, 1); with the accusative of the thing, ^{<4142>}Mark 14:52; Luke (v. 28); 15:4; **τον λογον**, to neglect the office of instruction, ^{<446>}Acts 6:2.

d. “to cause to be left over, to reserve, to leave remaining”: **εμαυτω**, ^{<5104>}Romans 11:4 (1 K. 19:18); **καταλειπεται**, “there still remains,” **επαγγελια**, a promise (to be made good by the event), ^{<3001>}Hebrews 4:1 (**μαχη**, Xenophon, Cyril 2, 3, 11; **σωτηριας ελπις**, Josephus, b. j. 4, 5,4); **τινα** with an infinitive (to leave any business to be done by one alone), ^{<2104>}Luke 10:40.

e. like our “leave behind,” it is used of one who on being called away cannot take another with him: ^{<4207>}Acts 24:27; 25:14; specifically, of the dying (to leave behind), ^{<4129>}Mark 12:19 (21 L marginal reading T Tr WH); ^{<2131>}Luke 20:31 (^{<4354>}Deuteronomy 28:54; ^{<2107>}Proverbs 20:7; and often in Greek writings from Homer Iliad 24, 726; Odyssey 21, 33 on). **f.** like our “leave equivalent to leave alone, disregard”: of those who sail past a place without stopping, ^{<4203>}Acts 21:3. (Compare: **εγκαταλειπω**.)*

{2642} **καταλιθαζω**: future **καταλιθασω**; (see **κατα**, III. 3 (cf. Winer’s Grammar, 102 (97))); “to overwhelm with stones, to stone”: ^{<4216>}Luke 20:6. (Ecclesiastical writings.)*

{2643} **καταλλαγη, καταλλαγης, η (καταλλασσω, which see)**;

1. “exchange”; of the business of money-changers, exchanging equivalent values ((Aristotle, others)). Hence,

2. “adjustment of a difference, reconciliation, restoration to favor,” (from Aeschylus on); in the N.T., of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ: ^{<4758>}2 Corinthians 5:18f; with the genitive of the one received into favor, **του κοσμου** (opposed to **αποβολη**), ^{<5115>}Romans 11:15; **καταλλαγην ελαβομεν**, we received the blessing of the recovered favor of God,

{2645} καταλοιπος, καταλοιπον (λοιπος), “left remaining”: (ὅι καταλοιποι των ανθρωπων A.V., “the residue of men”), ^{<4157>}Acts 15:17. (Plato, Aristotle, Polybius; the Septuagint.)*

{2646} καταλυμα, καταλυματος, το (from καταλυω, c.; which see), “an inn, lodging-place”: ^{<4107>}Luke 2:7 (for ᾠδῳ; ^{<4104>}Exodus 4:24); “an eating-room, dining-room” (A.V. “guest-chamber”): ^{<4144>}Mark 14:14; ^{<4221>}Luke 22:11; in the same sense for **hKv j i** ^{<4022>}1 Samuel 9:22. (Polybius 2, 36, 1 (plural); 32, 19, 2; Diodorus 14, 93, 5; (others; cf. Winer’s Grammar, 25, 93 (89)).)*

{2647} καταλυω; future καταλυσω; 1 aorist κατελυσα; 1 aorist passive κατελυθην; 1 future passive 3 person singular καταλυθησεται; “to dissolve, disunite” (see, III. 4); a. (what has been joined together) equivalent to “to destroy, demolish”: λιθους (A.V. “throw down”), ^{<4042>}Matthew 24:2; ^{<4132>}Mark 13:2; ^{<4216>}Luke 21:6; τον ναον, ^{<4161>}Matthew 26:61; 27:40; ^{<4148>}Mark 14:58; 15:29; ^{<4054>}Acts 6:14; οικιαν, ^{<4001>}2 Corinthians 5:1; universally opposed to οικοδομειν, ^{<4218>}Galatians 2:18 (2 Esdr. 5:12; Homer, Iliad 9, 24f; 2, 117; τευχη, Euripides, Tro. 819; γεφυραν, Herodian, 8, 4, 4 (2 edition, Bekker)). b. metaphorically, “to overthrow, i.e. to render vain, to deprive of success, to bring to naught”: την βουλην η το εργον, ^{<4158>}Acts 5:38 (τας απειλας, 4 Macc. 4:16); τινα, to render fruitless one’s desires, endeavors, etc. ibid. 39 G L T Tr WH (Plato, legg. 4, p. 714 c.); “to subvert, overthrow”: το εργον του Θεου (see αγαθος, 2), ^{<5141>}Romans 14:20. As in classical Greek from Herodotus down, of institutions, forms of government, laws, etc., “to deprive of force, annul, abrogate, discard”: τον νομον, ^{<4157>}Matthew 5:17 (2 Macc. 2:22; Xenophon, mem. 4, 4, 14; Isocrates paneg. sec. 55; Philost. v., Apoll. 4, 40). c. of travelers, “to halt on a journey, to put up, lodge” (the figurative expression originating in the circumstance that, to put up for the night, the straps and packs of the beasts of burden are unbound and taken off; or, perhaps more correctly, from the fact that the traveler’s garments, tied up when he is on the journey, are unloosed at its end; cf. αναλυω, 2): ^{<4102>}Luke 9:12; 19:7; so in Greek writings from Thucydides, Xenophon, Plato down; the Septuagint for ᾠη , ^{<4182>}Genesis 19:2; 24:23,25, etc.; Sir. 14:25,27; 36:31; (cf. Buttmann, 145 (127)).*

{2648} καταμανθανω: 2 aorist κατεμαθον; met with from Herodotus down; especially frequent in Xenophon, and Plato; “to learn thoroughly

(see **κατα**, III. 1), examine carefully; to consider well”: **τι** followed by **πως**, ^{<4163>}Matthew 6:28. (^{<1241>}Genesis 24:21; ^{<8815>}Job 35:5, etc.; **παρθενον**, Sir. 9:5; **καλλος αλλοτριον**, *ibid.* 8.)*

{2649} **καταμαρτυρεω, καταμαρτυρω**; “to bear witness against”: **τι τινος**, testify a thing against one (Buttmann, 165 (144), *cf.* 178 (154)), ^{<1062>}Matthew 26:62; 27:13; ^{<4140>}Mark 14:60, and R G in 15:4. (^{<1200>}1 Kings 20:10,13 (^{<1210>}1 Kings 21:10,13); ^{<8816>}Job 15:6; among Greek writings especially by the Attic orators.)*

{2650} **καταμενω**; “to remain permanently, to abide”: ^{<4013>}Acts 1:13. (^{<0218>}Numbers 22:8; Judith 16:20; Aristophanes, Xenophon, Philo de gigant. sec. 5.)*

{2651} **καταμονας**, and (as it is now usually written (so L T Tr WH)) separately, **κατα μονας** (namely, **χωρας**), “apart, alone”: ^{<4040>}Mark 4:10; ^{<0988>}Luke 9:18. (Thucydides 1, 32, 37; Xenophon, *mem.* 3, 7, 4; Josephus, *Antiquities* 18, 3, 4; the Septuagint for **ddB**; and **ddb| j**] Psalm 4:9; ^{<4157>}Jeremiah 15:17, etc.)*

{2652} **καταναθεμα, καταναθεματος, το**, once in ^{<6218>}Revelation 22:3 Rec.; see **αναθεμα** and **καταθεμα**. Not found in secular authors.*

{2653} **καταναθεματιζω**; (**καταναθεμα**, which see); equivalent to **καταθεματιζω** (q v.) ^{<1074>}Matthew 26:74 Rec. (Justin Martyr, *dialog contra Trypho*, c. 47, and other ecclesiastical writings.)*

{2654} **καταναλισκω**; (see **αναλισκω**, and **κατα**, III. 4); “to consume”: of fire, ^{<8129>}Hebrews 12:29 after ^{<6044>}Deuteronomy 4:24; 9:3. (In Greek writings from Xenophon, and Plato down; the Septuagint several times for **l kae**)*

{2655} **καταναρκω, καταναρκω**: future **καταναρκησω**; 1 aorist **κατεναρκησα**; (**ναρκω** to become numb, torpid; in the Septuagint translation to affect with numbness, make torpid, ^{<1325>}Genesis 32:25, 32; ^{<8319>}Job 33:19; from **ναρκη** torpor); properly, “to cause to grow numb or torpid”; intransitive, “to be to torpid, inactive,” to the detriment of one; “to weigh heavily upon, be burdensome to”: **τινος** (the genitive of person), ^{<4719>}2 Corinthians 11:9 (8); 12:13f (Hesychius **κατεναρκησα**. **κατεβαρησα** (others, **εβαρυνα**)); Jerome, *ad Algas*. 10 (iv. 204,

Benedict. edition)), discovers a Cilicism in this use of the word (cf. Winer's Grammar, 27). Among secular authors used by Hippocrates alone, and in a passive sense, "to be quite numb or stiff".*

{2656} **κατανευω**: 1 aorist **κατενευσα**; from Homer down; "to nod to, make a sign to": **τινι**, followed by **του** with aorist infinitive, to indicate to another by a nod or sign what one wishes him to do (A.V. "beckoned to ... that they should come," etc.), ^{<487>}Luke 5:7.*

{2657} **κατανοεω**, **κατανω**; imperfect **κατενουον**; 1 aorist **κατενοησα**; from Herodotus down; the Septuagint here and there for **κατανοησκει** **fyBhi har**;

1. "to perceive, remark, observe, understand": **τι**, ^{<407>}Matthew 7:3; ^{<464>}Luke 6:41; 20:23; ^{<427>}Acts 27:39.

2. "to consider attentively, fix one's eyes or mind upon": **τι**, ^{<212>}Luke 12:24,27; ^{<410>}Acts 11:6; ^{<509>}Romans 4:19; with the accusative of the thing omitted, as being understood from the context, ^{<417>}Acts 7:31f; **τινα**, ^{<881>}Hebrews 3:1; 10:24; ^{<502>}James 1:23f.*

{2658} **κατανταω**, **καταντω**: 1 aorist **κατηνησα**; perfect **κατηνηκα** (^{<501>}1 Corinthians 10:11 L T Tr WH); "to come to, arrive at";

a. properly: followed by **εις** with the accusative of place, ^{<440>}Acts 16:1; 18:19, 24; 21:7; 25:13; 27:12; 28:13 (2 Macc. 4:44); **αντικρυ τινος**, to a place over against, opposite another, ^{<405>}Acts 20:15; **εις τινα τα τελη των αιωνων κατηνηκεν**, *i.e.* whose lifetime occurs at the ends of the ages, ^{<501>}1 Corinthians 10:11.

b. metaphorically, **εις τι**, like the Latin *ad aliquid pervenio*, *i.e.* "to attain to" a thing: ^{<420>}Acts 26:7; ^{<504>}Ephesians 4:13; ^{<501>}Philippians 3:11; **καταντα τι εις τινα**, to one, that he may become partaker of it, ^{<545>}1 Corinthians 14:36. (Polybius, Diodorus; ecclesiastical writings.)*

{2659} **κατανυξις**, **κατανυξεως**, **η** (**κατανυσσω**, which see);

1. "a pricking, piercing" (Vulgate *compunctio*).

2. "severe sorrow, extreme grief".

3. “insensibility or torpor of mind,” such as extreme grief easily produces; hence, **πνευμα κατανυξεως**, “a spirit of stupor,” which renders their souls torpid, *i.e.* so insensible that they are not affected at all by the offer made them of salvation through the Messiah, ^{<5108>}Romans 11:8 from ^{<2390>}Isaiah 29:10 the Septuagint (where the Hebrew **יְהִי חֵמְדֵךְ יָאֵם** a spirit of “deep sleep,” is somewhat loosely so rendered; **οινος κατανυξεως** for ἄγυα **ἡ [εἰ]τα** wine which produces “dizziness, reeling,” German *Taumelwein*, ^{<4915>}Psalm 59:5 (^{<4915>}Psalm 60:5)). Not found in secular authors. Cf. Fritzsche’s full discussion of the word in his Commentary on Romans, vol. ii., p. 558ff; (cf. Winer’s Grammar, 94 (90); Lightfoot ‘Fresh Revision’ etc., p. 139 note).*

{2660} **κατανυσσω**: 2 aorist passive **κατενυγην** (Buttmann, 63 (55)); “to prick, pierce”; metaphorically, “to pain the mind sharply, agitate it vehemently”: used especially of the emotion of sorrow; **κατενυγησαν τη καρδια (την καρδιαν** L T Tr WH), they were smitten in heart with poignant sorrow (A.V. literally, “pricked”), ^{<4127>}Acts 2:37 (**κατανενυγημενον τη καρδια**, ^{<43816>}Psalm 118:16 (^{<43916>}Psalm 119:16); add, ^{<43417>}Genesis 34:7; Sir. 12:12; 14:1, etc.; of lust, Susanna 10; of violent pity, John Malalas, chronogr. 1, 18, Bonn. edition, p. 460). Cf. Fritzsche on Romans, ii., p. 558ff*.

{2661} **καταξιοω, καταξιοω**: 1 aorist passive **κατηξιωθην**; “to account worthy, judge worthy”: **τινα τινος**, one of a thing, ^{<5016>}2 Thessalonians 1:5 (Polybius 1, 23, 3, etc.; Diodorus 2, 60; Josephus, Antiquities 15, 3, 8); followed by an infinitive, ^{<4215>}Luke 20:35; 21:36 (T Tr text WH **κατισχυσητε**); ^{<4454>}Acts 5:41, (Demosthenes 1383, 11 (cf. Plato, Tim. 30 c.)).*

{2662} **καταπατεω, καταπατω**; future **καταπατησω** (^{<4016>}Matthew 7:6 L T Tr WH); 1 aorist **κατεπατησα**; passive, present **καταπατουμαι**; 1 aorist **κατεπατηθην**; “to tread down (see **κατα**, III. 1), trample under foot”: **τι** and **τινα**, ^{<4153>}Matthew 5:13; 7:6; ^{<4185>}Luke 8:5; 12:1 (Herodotus and following; the Septuagint); metaphorically, like the Latin *conculco*, “to trample on equivalent to to treat with rudeness and insult,” 2 Macc. 8:2, etc.; cf. Grimm on 1 Maccabees, p. 61 (where its use to denote desecration is illustrated); “to spurn, treat with insulting neglect”: **τον υιον, του Θεου**, ^{<5019>}Hebrews 10:29; **ορκια**, Homer, Iliad 4, 157; **τους νομους**,

Plato, legg. 4,714 a.; τα γραμματα, Gorgias, p. 484 a.; τους λογους, Epictetus 1, 8, 10; τα ρηματα μου, ^{<88B>}Job 6:3 Aquila*

{2663} καταπαυσις, καταπαυσεως, ἡ (καταπαυω, which see);

1. actively, “a putting to rest”: των πνευματων, a calming of the winds Theophrastus, de ventis 18; τυραννων, removal from office Herodotus 5, 38.

2. In the Greek Scriptures (the Septuagint several times for **hj Wnmj**) intransitive, “a resting, rest”: ἡμερα της καταπαυσεως, the day of rest, the sabbath, 2 Macc. 15:1; τοπος της καταπαυσεως μου, where I may rest, ^{<47B>}Acts 7:49. Metaphorically, ἡ καταπαυσις του Θεου, the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended: ^{<88B>}Hebrews 3:11, 18; 4:1, 3, 5, 10f (after ^{<94B>}Psalms 94:11 (^{<95B>}Psalms 95:11), where the expression denotes the fixed and tranquil abode promised to the Israelites in the land of Palestine).*

{2664} καταπαυω: 1 aorist κατεπαυσα; (κατα, like the German *nieder* down);

1. transitive, (the Septuagint for **j ꝥhetyBivh**) “to make quiet, to cause to be at rest, to grant rest”; *i.e.*

a. “to lead to a quiet abode”: τινα, ^{<89B>}Hebrews 4:8 (^{<123B>}Exodus 33:14; ^{<89B>}Deuteronomy 3:20; 5:33; 12:10; ^{<80B>}Joshua 1:13,15; ^{<144B>}2 Chronicles 14:7; 32:22; Sir. 24:11).

b. “to still, restrain, to cause (one striving to do something) to desist”: followed by του μη and an infinitive, ^{<444B>}Acts 14:18 (cf. Buttmann, sec. 140, 16 [β.]; Winer’s Grammar, 325 (305)).

2. intransitive, “to rest, take rest” (Hebrew **j ꝥe, tbae**): απο τινος, ^{<89B>}Hebrews 4:4,10, (^{<80B>}Genesis 2:2). In the same and other senses in Greek writings from Homer down.*

{2665} καταπετασμα, καταπετασματος, το (καταπεταννυμι to spread out over, to cover), an Alexandrian LXX Greek word for παραπετασμα. which the other Greeks use from Herodotus down; “a veil spread out, a curtain” — the name given in the Greek Scriptures, as well as in the writings of Philo and Josephus, to the two curtains in the temple at

Jerusalem (τα καταπετασματα, 1 Macc. 4:51; (yet cf. Edersheim, Jesus the Messiah, 2:611)): one of them (Hebrew **Ēsm**) at the entrance of the temple separated the Holy place from the outer court (^{<1267>}Exodus 26:37; 38:18; ^{<1035>}Numbers 3:26; Josephus, b. j. 5, 5, 4; it is called also το **καλυμμα** by the Septuagint and Philo, ^{<1276>}Exodus 27:16; ^{<1025>}Numbers 3:25; Philo, vit. Moys. 3: sections 5 and 9), the other veiled the Holy of holies from the Holy place (in Hebrew the **tkrp**; ενδοτερον **καταπετασμα**, Josephus, Antiquities 8, 3, 3; το εσωτατον **καταπετασμα** Philo de gig. sec. 12; by the Septuagint and Philo this is called pre-eminently το **καταπετασμα**, ^{<1261>}Exodus 26:31ff; ^{<1023>}Leviticus 21:23; 24:3; Philo, vit. Moys. as above). This latter **καταπετασμα** is the only one mentioned in the N.T.: το **καταπετασμα του ναου**, ^{<1251>}Matthew 27:51; ^{<1158>}Mark 15:38; ^{<1245>}Luke 23:45; το **δευτερον καταπετασμα**, ^{<800>}Hebrews 9:3; το **εσωτερον του καταπετασματος** (cf. ^{<1012>}Leviticus 16:2,12,15; ^{<1263>}Exodus 26:33) “the space more inward than the veil,” equivalent to ‘the space within the veil,’ *i.e.* the Holy of holies, figuratively used of heaven, as the true abode of God, ^{<5069>}Hebrews 6:19; in a similar figurative way the body of Christ is called **καταπετασμα**, in (^{<5800>}Hebrews 10:20,) because, as the veil had to be removed in order that the high priest might enter the most holy part of the earthly temple, so the body of Christ had to be removed by his death on the cross, that an entrance might be opened into the fellowship of God in heaven.*

{2666} **καταπινω**; 2 aorist **κατεπιον**; 1 aorist passive **κατεποθην**; (from Hesiod and Herodotus down); properly, “to drink down, swallow down”: ^{<1234>}Matthew 23:24; ^{<6216>}Revelation 12:16; “to devour,” ^{<1008>}1 Peter 5:8 (here Tr **καταπιειν** by mistake; (see **πινω**, at the beginning)); “to swallow up, destroy,” passive, ^{<1654>}1 Corinthians 15:54; ^{<1004>}2 Corinthians 5:4; ^{<5812>}Hebrews 11:29; tropically, **λυπη καταποθηναι**, to be consumed with grief, ^{<1007>}2 Corinthians 2:7.*

{2667} **καταπιπτω**; 2 aorist **κατεπεσον**; (from Homer down); “to fall down”: ^{<1036>}Acts 28:6; **εις την γην**, ^{<1054>}Acts 26:14; **επι την πετραν**, ^{<1006>}Luke 8:6 T Tr WH.*

{2668} **καταπλεω**; 1 aorist **κατεπλευσα**; (from Homer on); “to sail down” from the deep sea to land; “to put in”: **εις την χωραν**, ^{<1005>}Luke 8:26.*

{2669} καταπονεω, καταπονω: present passive participle καταπονουμενος; properly, “to tire down with toil, exhaust with labor”; hence, “to afflict or oppress with evils; to make trouble for; to treat roughly”: τινα, in passive, ^{<407>}Acts 7:24; ^{<407>}2 Peter 2:7 (R. V. “sore distressed”). (3 Macc. 2:2, 13; Hippocrates, Theophrastus, Polybius, Diodorus, Josephus, Aelian, others.)*

{2670} καταποντιζω: passive, present καταποντιζομαι; 1 aorist κατεποντισθη; “to plunge or sink in the sea”; passive in the intransitive sense, “to sink, to go down”: ^{<440>}Matthew 14:30; a grievous offender for the purpose of killing him, “to drown”: passive ^{<4816>}Matthew 18:6. (Lysias, Demosthenes, Polybius, Diodorus, Plutarch (Josephus, Antiquities 10, 7, 5; 14, 15, 10; c. Apion. 2, 34, 3), others; the Septuagint; (cf. Winer’s Grammar, 24; Lob. Phryn., p. 361 note).)*

{2671} καταρα, καταρας, ἡ (κατα and αρα, cf. German *Verfiuchung*, *Verwünschung* (cf. κατα, III. 4)); the Septuagint chiefly for **h1 | qj** “an execration, imprecation, curse”: opposed to ευλογια to being cursed (which see), ^{<3010>}James 3:10; γη καταρας εγγυς, near by God, *i.e.* to being given up to barrenness (the allusion is to ^{<10017>}Genesis 3:17f), ^{<3018>}Hebrews 6:8; ὑπο καταραν ειναι, to be under a curse, *i.e.* liable to the appointed penalty of being cursed, ^{<4810>}Galatians 3:10; εξαγοραζειν τινα εκ της καταρας, to redeem one exposed to the threatened penalty of a curse, ^{<4813>}Galatians 3:13; τεκνα καταρας, men worthy of execration, ^{<6124>}2 Peter 2:14; abstract for the concrete, one in whom the curse is exhibited, *i.e.* undergoing the appointed penalty of cursing, ^{<4813>}Galatians 3:13; εγω καταρα εγενηθην, Protevangelium Jacobi, c. 3. (Aeschylus, Euripides, Plato, others.)*

{2672} καταραομαι, καταρωμαι; (deponent middle from καταρα); 1 aorist 2 pers singular κατηρασω; (perfect passive participle κατηραμενος (see below)); from Homer down; the Septuagint mostly for **l Leq** and **rræ**; “to curse, doom, imprecate evil on”: (opposed to ευλογειν) absolutely, ^{<5124>}Romans 12:14; with the dative of the object (as in the earlier Greek writings), ^{<4828>}Luke 6:28 Rec. (Baruch 6 (Epistle Jeremiah 65) 66; (Josephus, contra Apion 1, 22, 16)); with the accusative of the object (as often in the later Greek writings, as Plutarch, Cat. min. 32, 1 variant (Buttmann, sec. 133, 9; Winer’s Grammar, 222 (208))), ^{<4154>}Matthew 5:44 Rec.; ^{<4163>}Luke 6:28 G L text T Tr WH; ^{<3019>}James 3:9; “a tree,” *i.e.* to

wither it by cursing, ^{<4112>}Mark 11:21 (see ^{<5068>}Hebrews 6:8 in **καταρα**). perfect passive participle **κατηραμενος** in a passive sense, “accursed” (Sap. 12:11; (^{<1384>}2 Kings 9:34); Plutarch, Luc. 18; and **κεκατηραμ**. ^{<623>}Deuteronomy 21:23; (Sir. 3:16)); ^{<454>}Matthew 25:41 (also occasionally **κεκαταρανται**, ^{<4275>}Numbers 22:6; 24:9; (but Tdf. etc. **κεκατηρανται**; see Veitch, under the word.

{2673} **καταργεω, καταργω**; future **καταργησω**; 1 aorist **κατηρηγησα**; perfect **κατηρηγηκα**; passive, present **καταργουμαι**; perfect **κατηρηγημαι**; 1 aorist **κατηρηγηθην**; 1 future **καταργηθησομαι**; causative of the verb **αργεω**, equivalent to **αργον** (*i.e.* **αεργον** (on the accent cf. Chandler sec. 444)) **ποιω**; frequent with Paul, who uses it 25 times (elsewhere in N.T. only twice (Luke, Heb.), in the Septuagint 4 times (2 Esdr., see below)); 1. “to render idle, unemployed, inactive, inoperative”: **την γην**, to deprive of its strength, make barren (A.V. “cumber”), ^{<237>}Luke 13:7; to cause a person or a thing to have no further efficiency; to deprive of force, influence, power (A.V. “bring to nought, make of none effect”): **τι**, ^{<813>}Romans 3:3; ^{<4128>}1 Corinthians 1:28; **τινα**, ^{<4126>}1 Corinthians 2:6 (but in passive); diabolic powers, ^{<4524>}1 Corinthians 15:24 (Justin Martyr, Apology 2, 6); Antichrist, ^{<518>}2 Thessalonians 2:8; **τον θανατον**, ^{<5010>}2 Timothy 1:10 (Epistle of Barnabas 5, 6); **τον διαβολον**, ^{<3214>}Hebrews 2:14; passive ^{<4656>}1 Corinthians 15:26; to make void, **την επαγγελιαν**, ^{<4817>}Galatians 3:17; passive ^{<4044>}Romans 4:14. 2. “to cause to cease, put an end to, do away with, annul, abolish”: **τι**, ^{<4663>}1 Corinthians 6:13; 13:11; **τον νομον**, ^{<813>}Romans 3:31; ^{<4025>}Ephesians 2:15; **τον καιρον του ανομου**, Epistle of Barnabas 15, 5; passive **πολεμος καταργειται επουρανιων και επιγειων**, Ignatius ad Ephesians 13, 2; **ινα καταργηθη το σωμα της αμαρτιας**, that the body of sin might be done away, *i.e.* not the material of the body, but the body so far forth as it is an instrument of sin; accordingly, that the body may cease to be an instrument of sin, ^{<8166>}Romans 6:6. Passive “to cease, pass away, be done away”: of things, ^{<8151>}Galatians 5:11; ^{<613>}1 Corinthians 13:8,10; ^{<4817>}2 Corinthians 3:7,11,13f; of persons, followed by **απο τινος**, “to be severed from, separated from, discharged from, loosed from,” anyone; “to terminate all contact with” one (a pregnant construction, cf. Winer’s Grammar, 621 (577); Buttmann, 322 (277)): **απο του Χριστου**, ^{<8166>}Galatians 5:4 (on the aorist cf. Winer’s Grammar, sec. 40, 5 b.); **απο του νομου**, Romans 7: (2 (R[^]elz omits **του νομου**)),6. The word is rarely met with in secular authors, as Euripides, Phoen. 753 **καταργειν χερα**, to make idle, *i.e.* to leave the hand unemployed;

Polybius quoted in Suidas (s. v. **κατηργηκεναι**) **τους καιρους**, in the sense of “to let slip, leave unused”; in the Septuagint four times for Chaldee **לפסוק** to make to cease, *i.e.* restrain, check, hinder, 2 Esdr. 4:21, 23; 5:5; 6:8.*

{2674} **καταριθμεω**. **καταριθμω**: “to number with”: perfect passive participle **κατηριθμημενος εν** (for Rec. **συν**) **ἡμιν**, “was numbered among us,” ^{<4117>}Acts 1:17; cf. ^{<4619>}2 Chronicles 31:19; (Plato, politician 266 a. etc.).*

{2675} **καταρτιζω**; future **καταρτισω** (^{<1150>}1 Peter 5:10 L T Tr WH (Buttmann, 31 (32); but Rec. **καταρτισαι**, 1 aorist optative 3 person singular)); 1 aorist infinitive **καταρτισαι**; passive, present **καταρτιζομαι**; perfect **κατηρτισμαι**; 1 aorist middle 2 person singular **κατηρτισω**; properly, “to render **αρτιος**, *i.e.* fit, sound, complete” (see **κατα**, III. 2); hence,

a. “to mend” (what has been broken or rent), “to repair”: **τα δικτυα**, ^{<1021>}Matthew 4:21; ^{<1019>}Mark 1:19 (others reference these examples to next entry); equivalent to “to complete,” **τα ὑστερηματα**, ^{<1180>}1 Thessalonians 3:10.

b. “to fit out, equip, put in order, arrange, adjust”: **τους αιωνας**, the worlds, passive ^{<8103>}Hebrews 11:3 (so, for **ἡ γκῆ ἡλιον**, ^{<17316>}Psalms 73:16 (^{<17416>}Psalms 74:16); **σεληνην**, ^{<18818>}Psalms 88:38 (^{<18838>}Psalms 89:38)); **σκευη καταρτισμενη εις απωλειαν**, of men whose souls God has so constituted that they cannot escape destruction (but see Meyer (edited by Weiss) in the place cited), ^{<8122>}Romans 9:22 (**πλοια**, Polybius 5, 46, 10, and the like); of the mind: **κατηρτισμενος ὡς** etc. so instructed, equipped, as etc. (cf. Buttmann, 311 (267); but others take **κατηρτισμενος** as a circumstantial participle “when perfected shall be as (not ‘above’) his master” (see Meyer, in the place cited); on this view the passage may be referred to the next entry), ^{<1160>}Luke 6:40; middle “to fit or frame for oneself, prepare”: **αινον**, ^{<1216>}Matthew 21:16 (from ^{<1183>}Psalms 8:3; the Septuagint for **dsj**); **σωμα**, ^{<8105>}Hebrews 10:5.

c. ethically, “to strengthen, perfect, complete, make one what he ought to be”: **τινα** (^{<1150>}1 Peter 5:10 (see above)); ^{<8101>}Galatians 6:1 (of one who by correction may be brought back into the right way); passive, ^{<17311>}2 Corinthians 13:11; **τινα εν παντι εργω** ((T WH omit)) **αγαθω**,

^{<8121>}Hebrews 13:21; **κατηρτισμενοι εν τω αυτω νοι κ.τ.λ.**, of those who have been restored to harmony (so **παντα εις τωτο**, Herodotus 5, 106; **ινα καταρτισθη η στασιαζουσα πολις**, Dionysius Halicarnassus, Antiquities 3,10), ^{<4110>}1 Corinthians 1:10. (Compare: **προκαταρτιζω**.)*

{2676} **καταρτισις, καταρτισεως, η (καταρτιζω**, which see), “a strengthening, perfecting,” of the soul (Vulgate *consummatio*): ^{<4719>}2 Corinthians 13:9. (“a training, disciplining, instructing,” Plutarch, Themistius, 2, 7 (variant); Alex. 7, 1.)*

{2677} **καταρτισμος, καταρτισμου, ο**, equivalent to **καταρτισις**, which see: **τινος εις τι**, ^{<4042>}Ephesians 4:12. ((Galen, others.))*

{2678} **κατασειω**: 1 aorist **κατεσεισα**;

1. “to shake down, throw down” (cf. **κατα**, III. 1; (from Thucydides on)).
2. “to shake”: **την χειρα**, to make a sign by shaking (*i.e.* rapidly waving) the hand (Philo, leg. ad Gaium sec. 28; **τας χειρας**, *ibid.* de Josepho sec. 36); of one about to speak who signals for silence, ^{<4483>}Acts 19:33; hence, simply **κατασειειν, τινι**, “to make a sign, to signal with the hand to one,” Xenophon, Cyril 5, 4, 4; Josephus, Antiquities 8, 11, 2; then, with a disregard of the origin of the phrase, the instrumental dative, **τη χειρι** was added, Polybius 1, 78, 3; Josephus, Antiquities 4, 8, 48; so of one about to make an address: ^{<4127>}Acts 12:17; 13: 16; 21:40; Josephus, Antiquities 8, 11, 2.*

{2679} **κατασκαπτω**: 1 aorist **κατεσκαψα**; perfect passive participle **κατεσκαμμενος**; “to dig under, dig down, demolish, destroy”: **τι**, ^{<5103>}Romans 11:3, from ^{<11910>}1 Kings 19:10; passive ^{<44516>}Acts 15:16 (R G L), from ^{<3991>}Amos 9:11 ((but see **καταστρεφω**)). (Tragg., Thucydides, Xenophon, and following).*

{2680} **κατασκευαζω**: future **κατασκευασω**; 1 aorist **κατεσκευασα**; Passive, present **κατασκευαζομαι**; perfect participle **κατεσκευασμενος**; 1 aorist **κατεσκευασθη**; “to furnish, equip, prepare, make ready”; a. of one who makes anything ready for a person or thing: **την οδον**, ^{<4010>}Matthew 11:10; ^{<4002>}Mark 1:2; ^{<4177>}Luke 7:27; perfect passive participle prepared “in spirit,” ^{<4017>}Luke 1:17 (Xenophon, Cyril 5, 5, 10). b. of builders, “to construct, erect, with the included idea of adorning and equipping with all things necessary” (often so in Greek authors; cf. Bleek,

Brief a. d. Hebrew ii. 1, p. 398f): **οικον**, ^{<SIB>}Hebrews 3:3f; **κιβωτον**, ^{<SIB>}Hebrews 11:7; ^{<AIB>}1 Peter 3:20; **σκηνην**, ^{<SIB>}Hebrews 9:2, 6; the Septuagint for [~baaraa'], ^{<SIB>}Isaiah 40:28; 43:7.*

{2681} **κατασκηνωω**, **κατασκηνω**, infinitive **κατασκηνοει** (^{<AIB>}Matthew 13:32 L T Tr WH, ^{<AIB>}Mark 4:32 WH, see **αποδεκατωω**; (but also **κατασκηνοου**, Matthew, the passage cited R G; Mark, the passage cited R G L T Tr; cf. Tdf. Proleg., p. 123)); future **κατασκηνωσω**; 1 aorist **κατεσκηνωσα**; properly, “to pitch one’s tent, to fix one’s abode, to dwell”: **εφ’ ελπιδι**, ^{<AIB>}Acts 2:26 from Psalm 15:9 (^{<AIB>}Psalm 16:9); followed by **εν** with the dative of place, ^{<AIB>}Matthew 13:32; ^{<AIB>}Luke 13:19; **υπο** with the accusative of place, ^{<AIB>}Mark 4:32. (Xenophon, Polybius, Diodorus, others; **κατεσκηνωσεν ο θεος τω ναω τουτω**, Josephus, Antiquities 3, 8, 5; add, Sir. 24:4, 8; the Septuagint mostly for [^]kæ)*

{2682} **κατασκηνωσις**, **κατασκηνωσεως**, **η** (**κατασκηνω**, which see), properly, “the pitching of tents, encamping; place of tarrying, encampment, abode”: of the haunts of birds, ^{<AIB>}Matthew 8:20; ^{<AIB>}Luke 9:58; (for [^]khæ ^{<SIB>}Ezekiel 37:27; cf. Sap. 9:8; Tobit 1:4; Polybius 11, 26, 5; Diodorus 17, 95).*

{2683} **κατασκιαζω**; “to overshadow, cover with shade” (see **κατα**, III. 3): **τι**, ^{<SIB>}Hebrews 9:5. (Hesiod, Euripides, Plato, others; **κατασκιαω**, Homer, Odyssey 12, 436).*

{2684} **κατασκοπεω**, **κατασκοπω**: 1 aorist infinitive **κατασκοπησαι**; “to inspect, view closely, in order to spy out and plot against”: **τι**, ^{<SIB>}Galatians 2:4; (of a reconnoitre or treacherous examination, ^{<AIB>}2 Samuel 10:3; ^{<AIB>}Joshua 2:2f; ^{<AIB>}1 Chronicles 19:3; Euripides, Hel. 1607 (1623); so used, especially in middle, in the other Greek writings from Xenophon down).*

{2685} **κατασκοπος**, **κατασκοπου**, **ο** (**κατασκεπτομαι** (equivalent to **κατασκοπεω**)), “an inspector, a spy”: ^{<SIB>}Hebrews 11:31. (^{<AIB>}Genesis 42:9,11; ^{<AIB>}1 Samuel 26:4; 1 Macc. 12:26; in secular authors from Herodotus down).*

{2686} **κατασοφιζομαι**: 1 aorist participle **κατασοφισαμενος**; (**σοφιζω**); deponent middle, in secular authors sometimes also passive; “to

circumvent by artifice or fraud, conquer by subtle devices; to outwit, overreach; to deal craftily with”: **τινα**, ^{<407B>}Acts 7:19 from ^{<0010>}Exodus 1:10. (Judith 5:11; 10:19; Diodorus, Philo, Josephus, Lucian, others.)*

{2687} **καταστελλω**: 1 aorist participle **καταστειλας**; perfect passive participle **κατεσταλμενος**; a. properly, “to send or put down, to lower”. b. “to put or keep down one who is roused or incensed, to repress, restrain, appease, quiet”: **τινα**, ^{<408B>}Acts 19:35f; 3 Macc. 6:1; Josephus, Antiquities 20, 8, 7; b. j. 4, 4, 4; Plutarch, mor., p. 207 e.*

{2688} **καταστημα, καταστηματος, το (καθιστημι)** (Latin *status, habitus*) (“demeanor, deportment, bearing”): ^{<000B>}Titus 2:3. (3 Macc. 5:45; Josephus, b. j. 1, 1, 4 (of a city; cf. **ατρεμιαω τω καταστηματι προς τον θανατον απηει**, Josephus, Antiquities 15, 7, 5; Plutarch, Marcell. 23, 6; cf. Tib. Gracch. 2, 2. See Wetstein (1752) on Titus, the passage cited; cf. Ignatius ad Trall. 3, 2 (and Jacobson or Zahn, in the place cited)).)*

{2689} **καταστολη, καταστολης, ἡ (καταστελλω, which see)**;

1. properly, “a lowering, letting down”; hence,

2. in Biblical Greek twice, “a garment let down, dress, attire”: ^{<500B>}1 Timothy 2:9, Vulgate *habitus*, which the translator, according to later Latin usage, seems to understand of clothing (cf. the French *l’habit*); (cf. Josephus, b. j. 2, 8, 4); for **hf [ἡ]μα** ^{<250B>}Isaiah 61:3, with which in mind Hesychius says **καταστολην. περιβολην** (cf. Winer’s Grammar, 23, but especially Ellicott on 1 Timothy, the passage cited).*

{2690} **καταστρεφω**: 1 aorist **κατεστρεψα**; perfect passive participle **κατεστραμμενος** (^{<405B>}Acts 15:16 T (WH, but Tr **κατεστρεμμενος**; cf. WH’s Appendix, p. 170f));

1. “to turn over, turn under”: the soil with a plow, Xenophon, oec. 17, 10.

2. “to overturn, overthrow, throw down”: **τι**, ^{<4012>}Matthew 21:12; Mark 11:15; (**τα κατεστραμμενος**, “ruins”), ^{<405B>}Acts 15:16 T Tr WH ((cf. **κατασκαπτω**)); so Hag. 2:22; ^{<805B>}Job 9:5; Josephus, Antiquities 8, 7, 6; Anthol. 11, 163,6; Diogenes Laërtius 5, 82.*

{2691} **καταστηνιωω**: 1 aorist subjunctive **καταστηνιασω** ((future ^{<451B>}1 Timothy 5:11 Lachmann marginal reading)); (see **στηνιωω**); “to feel the impulses of sexual desire” (A.V. “to grow wanton”); (Vulgate

luxurior): **τινος**, to one's loss (A.V. "against"), ^{<5051>}1 Timothy 5:11; Ignatius ad Antioch. c. 11.*

{2692} **καταστροφή, καταστροφης, ἡ (καταστρεφω)** (Vulgate *subversio* (eversio)), "overthrow, destruction": of cities, ^{<6006>}2 Peter 2:6 (WH omits; Tr marginal reading brackets **καταστροφή**) (^{<0192>}Genesis 19:29); metaphorically, of the extinction of a spirit of consecration to Christ (A.V. "the subverting"): ^{<8024>}2 Timothy 2:14. (Aeschylus Eum. 490.)*

{2693} **καταστρωννυμι**: 1 aorist passive **κατεστρωθην**; "to strew over (the ground); to prostrate, slay" (cf. our "to lay low"): ^{<4016>}1 Corinthians 10:5 (A.V. "overthrown"). (^{<0446>}Numbers 14:16; Judith 7:14; 14:4; 2 Macc. 5:26, etc.; Herodotus 8, 53; 9, 76; Xenophon, Cyril 3, 3, 64.)*

{2694} **κατασυρω**; (from Herodotus down);

1. properly, "to draw down, pull down" (see **κατα**, III. 1).

2. "to draw along, drag forcibly" (**τινα δια μεσης αγορας**, Philo in Flacc. sec. 20; leg. ad Gaium sec. 19): **τινα προς τον κριτην**, ^{<0128>}Luke 12:58. (Cicero, pro Mil. c. 14, 38 quom in iudicium detrahi non posset.)*

{2695} **κατασφαζω** (or **κατασφαττω**): 1 aorist **κατεσφαξα**; "to kill off (cf. **κατα** III. 1), to slaughter": ^{<0197>}Luke 19:27. (the Septuagint; Herodotus, Tragg., Xenophon, Josephus, Antiquities 6, 6, 4; Aelian v. h. 13, 2; Herodian, 5, 5, 16 (8 edition, Bekker).)*

{2696} **κατασφραγιζω**: perfect passive participle **κατεσφραγισμενος**; "to cover with a seal (see **κατα**, III. 3), to seal up, close with a seal": **βιβλιον σφραγισιν**, ^{<0170>}Revelation 5:1. (^{<0107>}Job 9:7; Sap. 2:5; Aeschylus, Euripides, Plato, Plutarch, Lucian, others.)*

{2697} **κατασχεσις, κατασχεσεως, ἡ (κατεχω)**, the Septuagint often for **h7j a** possession;

1. "a holding back, hindering": anonymous in Walz, Rhetor. i., p. 616, 20.

2. "a holding fast, possession": **γην δουναι εις κατασχεσιν**, to give in possession the land, ^{<0076>}Acts 7:5, as in ^{<0178>}Genesis 17:8; ^{<0524>}Deuteronomy 32:49 Alexandrian LXX; ^{<0324>}Ezekiel 33:24; 36:2f,5; Josephus, Antiquities 9, 1, 2; (Test xii. Patr., test. Benj. sec. 10); with the genitive of the

subjunctive **των εθνων**, of the territory possessed by (“the possession of”) the nations, ^{<4175>}Acts 7:45; (a portion given to keep, Philo, rer. div. haer. sec. 40 (cf. ^{<818>}Psalm 2:8)).*

{2698} **κατατιθημι**: 1 aorist **κατεθηκα**; 2 aorist middle infinitive **καταθεσθαι**; (from Homer down); “to lay down (see **κατα**, III. 1), deposit, lay up”: active proper, **τινα εν μνημειω**, ^{<4154>}Mark 15:46 (L Tr WH **εθηκεν**); middle “to lay by or lay up for oneself,” for future use: **τινι**, with anyone; **χαριν** (better **χαραματα**; see **χαρις**, at the beginning) and **χαριτας κατατιθεσθαι τινι**, “to lay up favor for oneself with anyone, to gain favor with” (to do something for one which may win favor), ^{<427>}Acts 24:27; 25:9; so Herodotus 6, 41; Thucydides 1, 33; Xenophon, Cyril 8, 3, 26; Demosthenes 193, 22 (20); **φιλιαν τινι**, 1 Macc. 10:23; **ευεργεσιαν τινι**, Josephus, Antiquities 11, 6, 5; (cf. Demosthenes as above). (Compare: **συγκατατιθημι**.)*

{2699} **κατατομη, κατατομης, ἡ** (from **κατατεμνω** (cf. **κατα**, III. 4) to cut up, mutilate), “mutilation” (Latin *concisio*): ^{<1172>}Philippians 3:2, where Paul sarcastically alludes to the word **περιτομη** which follows in ^{<1173>}Philippians 3:3; as though he would say, Keep your eye on that boasted circumcision, or to call it by its true name ‘concision’ or ‘mutilation.’ Cf. the similar passage, ^{<812>}Galatians 5:12; see **αποκοπτω**.*

{2700} **κατατοξευω**: 1 future passive **κατατοξευθησομαι**; “to shoot down or thrust through with an arrow”: **τινα βολιδι**, ^{<8121>}Hebrews 12:20 Rec. from ^{<1213>}Exodus 19:13. (^{<1218>}Numbers 24:8; ^{<9112>}Psalm 10:2 (^{<9112>}Psalm 11:2); Herodotus, Thucydides, Xenophon, others.)*

{2701} **κατατρεχω**: 2 aorist **κατεδραμον**; “to run down, hasten down”: **επι τινας**, to quell a tumult, ^{<423>}Acts 21:32. (Herodotus on.)*

(**καταυγαζω**: 1 aorist infinitive **καταυγασαι**; “to beam down upon; to shine forth, shine brightly”: ^{<704>}2 Corinthians 4:4 L marginal reading Tr marginal reading, where others **αυγασαι** which see; cf. **φωτισμος**, b.; (transitive, Sap. 17:5, etc.; intransitive, 1 Macc. 6:39; Heliodorus 5, 31).)*

{2719} **καταφαγω**, see **κατεσθιω**.

{2702} **καταφερω**; 1 aorist **κατηνεγκα**; passive, present **καταφερομαι**; 1 aorist **κατηνεχθην**; (from Homer down); “to bear down, bring down, cast down”: **ψηφον**, properly, to cast a pebble or calculus namely, into the

urn, *i.e.* to give one's vote, "to approve," ^{<4050>}Acts 26:10; **αιτιωματα κατα τινος** (see **κατα**, I. 2 b. (but the critical editions reject **κατα κ.τ.λ.**)), ^{<4207>}Acts 25:7 L T Tr WH. Passive, "to be borne down, to sink" (from the window to the pavement), **απο του ύπνου**, from sleep (from the effect of his deep sleep (cf. Buttman, 322 (277); Winer's Grammar, 371 (348))), ^{<4010>}Acts 20:9b; metaphorically, "to be weighed down by, overcome, carried away," **καταφερομενος ύπνω βαθει**, sunk in a deep sleep, ^{<4010>}Acts 20:9a; of a different sort (contra Winer's Grammar, 431 (401)) is the expression in secular authors, **καταφερομαι εις ύπνον**, to sink into sleep, drop asleep, Josephus, Antiquities 2, 5, 5; Herodian, 2, 1, 3 (2); 9, 6 (5); **τοισιν ύπνοισιν**, Hipp., p. 1137 c. ((Kühn iii., p. 539)), and in the same sense simply **καταφερομαι**; cf. (Liddell and Scott, under the word, I. 2 d.); Stephanus' Thesaurus 4 col. 1286 (where the passage from Acts is fully discussed).*

{2703} **καταφευγω**: 2 aorist **κατεφυγον**; (from Herodotus down); "to flee away, flee for refuge": followed by **εις** with the accusative of place, ^{<4416>}Acts 14:6; **οι καταφυγοντες**, we who (cf. Buttman, sec. 144, 9 c.) have fled from namely, the irreligious mass of mankind, followed by an infinitive of purpose, ^{<3168>}Hebrews 6:18; cf. Delitzsch at the passage.*

{2704} **καταφθειρω**: perfect passive participle **κατεφθαρμενος**; 2 future passive **καταφθαρσομαι**; (see **κατα**, III. 4);

1. "to corrupt, deprave"; **κατεφθαρμενοι τον νουν**, corrupted in mind, ^{<5188>}2 Timothy 3:8.

2. "to destroy"; passive "to be destroyed, to perish": followed by **εν** with the dative indicating the state, ^{<6012>}2 Peter 2:12 R G. (From Aeschylus down.)*

{2705} **καταφιλω**, **καταφιλω**; imperfect **κατεφιλουσιν**; 1 aorist **κατεφιλησα**; "to kiss much, kiss again and again, kiss tenderly" (Latin *deoscular*, etc.): **τινα**, ^{<4160>}Matthew 26:49; ^{<4145>}Mark 14:45; ^{<4178>}Luke 7:38,45; 15:20; ^{<4037>}Acts 20:37. (Tobit 7:6; 3 Macc. 5:49; Xenophon, Cyril 6, 4,10; 7, 5, 32; Polybius 15, 1, 7; Josephus, Antiquities 7, 11, 7; Aelian v. h. 13, 4; Plutarch, Brut. 16; Lucian, dial. deor. 4, 5; 5, 3; **φιλειν** and **καταφιλειν** are distinguished in Xenophon, mem. 2, 6, 33; Plutarch, Alex. c. 67. The Septuagint for **qvæ** properly, "to join mouth to mouth".)

Cf: Fritzsche on Matthew, p. 780; Winer's Deuteronomy verb. comp. etc. Part ii., p. 18, note{21}.*

{2706} καταφρονεω, καταφρονω; future καταφρονησω; 1 aorist καταφρονησα; (from Herodotus down); “to contemn, despise, disdain, think little or nothing of”: with the genitive of the object (Buttmann, sec. 132, 15), ^{<4064>}Matthew 6:24; 18:10; ^{<2163>}Luke 16:13; ^{<6104>}Romans 2:4; ^{<6112>}1 Corinthians 11:22; ^{<5042>}1 Timothy 4:12; 6:2; ^{<6120>}2 Peter 2:10; ^{<8112>}Hebrews 12:2.*

{2707} καταφρονητης, καταφρονητου, ὁ (καταφρονεω), “a despiser”: Acts. 13:41. (^{<3106>}Habakkuk 1:5; 2:5; ^{<3104>}Zephaniah 3:4; Philo, leg. ad Gaium sec. 41; Josephus, Antiquities 6, 14, 4; b. j. 2, 8, 3; Plutarch, Brut. 12, and in ecclesiastical writings.)*

{2708} καταχεω: 1 aorist 3 person singular κατεχην (see εκχεω); “to pour down upon; pour over, pour upon”: επι την κεφαλην (L T Tr WH επι της κεφαλης), ^{<4107>}Matthew 26:7; κατα της κεφαλης (Plato, rep. 3, p. 398 a.; Epictetus diss. 2, 20, 29), ^{<4143>}Mark 14:3 (where L T Tr WH omit κατα (cf. Winer's Grammar, 381f (357f); Herodotus 4, 62; Plato, legg. 7, p. 814 b.; Josephus, contra Apion 2, 36, 2. Cf. Rutherford, New Phryn., p. 66f)).*

{2709} καταχθονιος, καταχτωνιον (κατα (see κατα, III. 3), χθων (the earth)), “subterranean,” Vulgate *infernus*: plural, of those who dwell in the world below, *i.e.* departed souls (cf. Winer's Grammar, sec. 34, 2; but others make the adjective a neuter used indefinitely; see Lightfoot, in the place cited), ^{<1910>}Philippians 2:10. (Homer, Dionysius Halicarnassus, Anthol., etc., Inscriptions)*

{2710} καταχραομαι, καταχρωμαι; 1 aorist middle infinitive καταχρησασθαι; in classical Greek

1. “to use much or excessively or ill”.
2. “to use up, consume by use” (German *verbrauchen*).
3. “to use fully,” the κατα intensifying the force of the simple verb (German *gebrauchen*) (Plato, Demosthenes, Diodorus, Josephus, others): ^{<4173>}1 Corinthians 7:31 (cf. Buttmann, sec. 133, 18; Winer's Grammar, 209f (197)); τινι, ^{<4193>}1 Corinthians 9:18.*

{2711} καταψυχω: 1 aorist **κατεψυξα**; “to cool off (make) cool”:
^{<2163>}Luke 16:24. (^{<01804>}Genesis 18:4; Hippocrates, Aristotle, Theophrastus,
 Plutarch, others)*

{2712} κατειδωλος, κατειδωλον (**κατα** and **ειδωλον**; after the
 analogy of **καταμπελος**, **καταγομος**, **καταχρυσος**, **καταδενδρος**, etc.
 (see **κατα**, III. 3, and cf. Herm. ad Vig., p. 638)), “full of idols”:
^{<4176>}Acts 17:16. (Not found in secular authors (cf. Winer’s Grammar, sec. 34, 3).)*

{2713} **κατεναντι**, adverb; not found in secular authors (Winer’s
 Grammar, 102 (97)); in the Septuagint mostly for **dgn, dgn|] ynh|]** (see
εναντι and **απεναντι**); properly, “over against, opposite, before”:
 followed by the genitive (Buttmann, 319 (273); cf. Winer’s Grammar, sec.
 54,6), ^{<4112>}Mark 11:2; 12:41 (Tr text WH marginal reading **απεναντι**);
^{<4113>}Mark 13:3, and L T Tr WH in ^{<4212>}Matthew 21:2; L Tr WH text also in
^{<4274>}Matthew 27:24; **ἡ κατεναντι κωμη**, the village opposite, ^{<2191>}Luke
 19:30. Metaphorically, with the genitive of person, “belove one *i.e.* he
 being judge” (see **ενωπιον** (especially 2 e. and 1 c.)): **του Θεου**,
^{<5017>}Romans 4:17 (which, by a kind of attraction somewhat rare, is to be
 resolved **κατεναντι Θεου, ὃ ἐπιστευσε**, who is the father of us all
 according to the judgment and appointment of God, whom he believed, the
 words **καθως ... τεθεικα** forming a parenthesis; cf. Fritzsche at the
 passage; (Buttmann, 287 (247); but others resolve it, **κατεναντι του
 Θεου κατεναντι ὃν ἐπιστευσε**, cf. Meyer (per contra edition Weiss) at
 the passage; Winer’s Grammar, 164 (155)); or, “he being witness (in the
 sight of)”: **του Θεου**, L T Tr WH in ^{<4217>}2 Corinthians 2:17 and 12:19.*

{2714} **κατενωπιον**, adverb, not met with in secular authors ((Winer’s
 Grammar, 102 (97)) see **ενωπιον**), “over against, opposite, before the
 face of, before the presence of, in the sight of, before”: followed by the
 genitive (Buttmann, 319 (273f); cf. Winer’s Grammar, sec. 54,6); a.
 properly, of place, ^{<5024>}Jude 1:24 (^{<0347>}Leviticus 4:17; ^{<0305>}Joshua 1:5; 3:7;
 23:9). b. metaphorically, “having one as it were before the eyes, before
 one” as witness: **του Θεου**, Rec. in ^{<4217>}2 Corinthians 2:17; 12:19 (see
κατεναντι); “before God as judge,” ^{<0104>}Ephesians 1:4; ^{<5022>}Colossians 1:22
 (cf. Lightfoot, in the place cited; also Buttmann, 173, 180, 188).*

{2715} κατεξουσιαζω; not found in secular authors; “to exercise authority, wield power” (see κατα, III. 3): τινος, over one, ^{<4015>}Matthew 20:25; ^{<4100>}Mark 10:42.*

{2716} κατεργαζομαι; perfect infinitive κατειργασθαι (^{<4045>}1 Peter 4:3 L T Tr WH); 1 aorist middle κατειργασαμην, and κατηργασαμην (^{<4018>}Romans 7:8 T Tr.; (^{<4071>}2 Corinthians 7:11 T)); 1 aorist passive κατειργασθην, and κατηργασθην (^{<4722>}2 Corinthians 12:12 Tdf.); see εργαζομαι, at the beginning; a deponent middle verb; (according to Fritzsche, Romans, i., p. 107 the κατα is either intensive (Latin *perficere*) or descensive (Latin *perpetrare*));

a. “to perform, accomplish, achieve” (R. V. often “work”): ^{<4075>}Romans 7:15,17f,20; τι δια τινος (the genitive of person), ^{<4558>}Romans 15:18; **ἀπαντα κατεργασαμενοι** having gone through every struggle of the fight, ^{<4163>}Ephesians 6:13 (cf. Meyer, in the place cited); **σημεια**, passive ^{<4722>}2 Corinthians 12:12; of disgraceful actions, equivalent to “to perpetrate,” ^{<4077>}Romans 1:27; 2:9; ^{<4483>}1 Corinthians 5:3; ^{<4045>}1 Peter 4:3.

b. “to work out” (Latin *efficere*), i.e. “to do that from which something results”; of man: **την σωτηραν**, make every effort to obtain salvation, ^{<4082>}Philippians 2:12; of things: “bring about, result in,” ^{<4045>}Romans 4:15; 5:3; 7:8; ^{<4070>}2 Corinthians 7:10 (where L T Tr WH **εργαζομαι**); ^{<5005>}James 1:3, and R G in 20; **τι τινη**, ^{<4073>}Romans 7:13; ^{<4047>}2 Corinthians 4:17; 7:11; 9:11.

c. **κατεργαζεσθαι τινα εις τι**, “to fashion, i.e. render one fit for a thing”: ^{<4082>}2 Corinthians 5:5. (Often in Greek writings from Sophocles and Herodotus down; several times in the Septuagint.)*

{2718} κατερχομαι; 2 aorist **κατηλθον**, 1 person plural **κατηλθαμεν** (^{<4275>}Acts 27:5 T Tr WH; on which form see **απερχομαι**, at the beginning); (from Homer down); “to come down, go down”; properly, of one who goes from a higher to a lower locality: followed by **εις** with the accusative of place, ^{<4061>}Luke 4:31; ^{<4485>}Acts 8:5; 13:4; (xix. 1 T Tr marginal reading); and L T Tr WH in 15:30; followed by **απο** with the genitive of place, ^{<4057>}Luke 9:37; ^{<4451>}Acts 15:1; 18:5; 21:10; followed by **απο** and **εις**, ^{<4127>}Acts 11:27; 12:19; of those who come to a place by ship (Eustathius (ad Homer) 1408, 29 (Odyssey 1, 183) **κατελθειν, ου μονον το ἀπλωσ κατω που ελθειν, αλλα και το ες λιμενα ελθειν, ὡσπερ και**

καταβηται και καταπλευσαι και καταχθηναι και καταραι, το ελλιμενισαι λεγεται; also 1956, 35 (Odyssey 24, 115) κατηλθον η αντι του ενελιμενισθην, ως πολλαχου ερρεθη, η αντι του απλωσ ηλθον; cf. Ebeling, Lex. Homer, under the word): followed by εις, <4182>Acts 18:22; 21:3 L T Tr WH; 27:5; προς τινα, <4182>Acts 9:32.

Metaphorically, of things sent down from heaven by God: <5015>James 3:15.*

{2719} κατεσθιω, participle plural κατεσθοντες (<4120>Mark 12:40 Tr WH; see εσθιω and εσθω; cf. Fritzsche, Hdbch. z. d. Apokryphen, i., p. 150 (who says, ‘The shorter form occurs frequently in the Septuagint, <3182>Leviticus 19:26; Sir. 20:15 (16), elsewhere almost exclusively poetic; see Alexander Buttmann (1873) Ausf. Sprachl. ii., p. 185’ (cf. Veitch, under the word, εσθιω)); future καταφαγομαι (<4127>John 2:17 G L T Tr WH; see εσθιω); 2 aorist κατεφαγον; the Septuagint for Ι καϛ

1. properly, “to consume by eating, to eat up, devour”: τι, of birds, <4134>Matthew 13:4; <4041>Mark 4:4; <4185>Luke 8:5; of a dragon, <6124>Revelation 12:4; of a man, eating up the little book, *i.e.* eagerly taking its entire contents into his inmost soul, and, as we say, digesting it (borrowed from the figure in <4120>Ezekiel 2:10; 3:1-3, cf. <2456>Jeremiah 15:16): Rev, 10:9f.

2. Metaphorically, in various uses;

a. “to devour *i.e.* squander, waste,” substance: <4150>Luke 15:30 (often so in Greek writings from Homer, Odyssey 3, 315; 15, 12 down; *devorare patrimonium*, Catull. 29, 23).

b. “to devour *i.e.* forcibly appropriate”: τας οικιας των χηρων, widows’ property, <4234>Matthew 23:14 (13) Rec.; <4120>Mark 12:40 (cf. Buttmann, 79 (69); Winer’s Grammar, sec. 29, 2); <2247>Luke 20:47.

c. with an accusative of the person

[α]. “to strip one of his goods”: <4712>2 Corinthians 11:20.

[β]. “to ruin” (by the infliction of injuries): <4155>Galatians 5:15.

d. of fire, “to devour *i.e.* utterly consume, destroy”: τινα, <6115>Revelation 11:5; 20:9.

e. of the consumption of the strength of body and mind by strong emotions: τινα, <4127>John 2:17 (<4180>Psalm 68:10 (<3990>Psalm 69:10); Josephus, Antiquities 7, 8, 1).*

{2720} **κατευθυνω**: 1 aorist infinitive **κατευθυναι**; 3 person singular optative **κατευθυναι**; (see **κατα**, III. 2); the Septuagint mostly for **רָצַח** and **יָקַח** “to make straight, guide, direct”: **τους ποδας ... εις οδον ειρηνης**, ^{<4079>}Luke 1:79; **την οδον προς τινα**, of the removal of the hindrances to coming to one, ^{<5011>}1 Thessalonians 3:11; **τας καρδιας** (^{<1308>}1 Chronicles 29:18; ^{<4498>}2 Chronicles 19:3) **εις την αγαπην του Θεου**, ^{<5016>}2 Thessalonians 3:5. (Plato, Aristotle, Plutarch, others.)*

κατευλογω: imperfect 3 person singular **κατευλογει** (T WH) and **κατηυλογει** (Tr) (cf. **ευδοκew**, at the beginning); “to call down blessings on”: **τινα**, ^{<4106>}Mark 10:16 T Tr WH. (Tobit 9:13); 11:16; Plutarch, amator. 4.)*

{2721} **κατεφιστημι**: “to set up against”; (2 aorist active 3 person plural) **κατεπεστησαν τω Παυλω**, they rose up against Paul, *i.e.* with hostile intent, ^{<4482>}Acts 18:12. Found nowhere else.*

{2722} **κατεχω**; imperfect **κατειχον**; 2 aorist subjunctive **κατασχω**; imperfect passive **κατειχομην**;

1. “to hold back, detain, retain”;

a. **τινα**, from going away, followed by **του μη** with an infinitive, ^{<4042>}Luke 4:42 (Buttmann, sec. 140, 16 [β.]; cf. Winer’s Grammar, 604 (561)); **τινα προς εμαυτον**, ^{<5013>}Philemon 1:13. Passive (as often in Greek writings from Homer down; cf. Passow, under the word, p. 1677a; (Liddell and Scott, under the word, II. 6)), of some troublesome condition or circumstance by which one is held as it were bound: **νοσηματι**, ^{<4104>}John 5:4 (G T Tr WH omit the passage); **εν τινι**, ^{<4106>}Romans 7:6.

b. “to restrain, hinder” (the course or progress of): **την αληθειαν εν αδικια**, ^{<4108>}Romans 1:18; absolutely, **το κατεχον**, that which hinders, namely, Antichrist from making his appearance (see **αντιχριστος**); the power of the Roman empire is meant; **ο κατεχον**, he that hinders, cheeks, namely, the advent of Antichrist, denotes the one in whom that power is lodged, the Roman emperor: ^{<5016>}2 Thessalonians 2:6f (cf., besides DeWette and Lünemann at the passage (Lightfoot in B. D. under Thessalonians, Second Epistle to the), especially Schneckenburger in the *Jahrbücher f. deutsche Theol.* for 1859, p. 421f). **κατεχω** (namely, **την ναυν**) **εις την αιγιαλον**, to check the ship’s headway (better (cf. the preceding context)

“to hold or head the ship, cf. Herodotus 7, 59.188 etc.; Bos, Ellips. (edited by Schaefer), p. 318; see, too, Odyssey 11, 455f (cf. Eustathius 1629, 18; Thomas Magister, Ritschl edition, p. 310, 7ff); but Passow (as below), et al., take the verb as intransitive in such a connection, viz. “to make for”; cf. Kypke, Observations, 2:144) in order to land, ^{<4274>}Acts 27:40 (Xenophon, Hell. 2, 1, 29 **κατασχω**ν **επι την Αβερνιδα**; many other examples are given in Passow, under the word, II. 3; (Liddell and Scott, under the word, B. 2)).

c. “to hold fast, keep secure, keep from possession of”: with the accusative of the thing, **τον λογον**, ^{<4185>}Luke 8:15; followed by the orat. obliq., ^{<617>}1 Corinthians 15:2 (Buttmann, sections 139,58; 150, 20; Winer’s Grammar, 561 (522)); **τας παραδοσεις**, ^{<610>}1 Corinthians 11:2; **το καλον**, ^{<312>}1 Thessalonians 5:21; **την παρρησιαν (την αρχην etc.) μεχρι τελους βεβαιαν κατασχειν**, ^{<3016>}Hebrews 3:6, 14; **την ὁμολογίαν της ελπιδος ακλινη**, ^{<3023>}Hebrews 10:23.

2. equivalent to Latin *obtinere*, i.e.

a. “to get possession of, take”: ^{<4213>}Matthew 21:38 R G; ^{<2149>}Luke 14:9.

b. “to possess”: ^{<4071>}1 Corinthians 7:30; ^{<4060>}2 Corinthians 6:10.*

{2723} **κατηγορεω, κατηγορω**; imperfect **κατηγορουν**; future **κατηγορησω**; 1 aorist **κατηγορησα**; present passive **κατηγορουμαι**; (**κατα** and **αγορευω**, properly, to speak against (cf. **κατα**, III. 7) in court, in the assembly of the people), “to accuse”; a. before a judge: absolutely (to make accusation), ^{<4242>}Acts 24:2,19; **τινος**, to accuse one, ^{<4120>}Matthew 12:10; ^{<4112>}Mark 3:2; ^{<4017>}Luke 6:7 T Tr text WH; 11:54 R L Tr brackets; 23:2, 10; ^{<4086>}John 8:6; ^{<4215>}Acts 25:5; 28:19; with the addition of a genitive of the thing of which one is accused (as Demosthenes 515 at the end): ^{<4243>}Acts 24:8; 25:11 (unless it be thought preferable to regard the relative in these instances as in the genitive by attraction (so Buttmann, sec. 132, 16 at the end), since the common construction in Greek authors is **κατηγορουν τι τινος**, cf. Matthiae, sec. 370 Anm. 2, p. 849f, and sec. 378, p. 859; cf. Winer’s Grammar, sec. 30, 9a.); **τινος περι τινος**, ^{<4243>}Acts 24:13 (Thucydides 8, 85; Xenophon, Hell. 1, 7, 2); with the genitive of person and accusative of the thing, ^{<4153>}Mark 15:3 (unless **πολλα** should be taken adverbially: “much, vehemently”); **ποσα**, ^{<4154>}Mark 15:4 L T Tr WH (Euripides, Or. 28); followed by **κατα** with the genitive of person, ^{<2314>}Luke 23:14 (Xenophon, Hell. 1, 7, 9 (cf. Winer’s Grammar,

sec. 28, 1; p. 431 (402); Buttman, sec. 132, 16)); passive “to be accused” (as 2 Macc. 10:13; Xenophon, *Hell.* 3, 5, 25; cf. Buttman, sec. 134, 4): ὑπο τινος, ^{<4172>}Matthew 27:12; ^{<4220>}Acts 22:30 L T Tr WH for Rec. παρα (το τι κ.τ.λ., “why” (A.V. “wherefore”) “he was accused”; unless it is to be explained, “what accusation was brought forward” etc.); ὁ κατηγορουμενος, ^{<4256>}Acts 25:16. b. of an extra-judicial accusation (Xenophon, *mem.* 1, 3, 4): absolutely, ^{<4215>}Romans 2:15; τινος, ^{<4156>}John 5:45 (cf. Buttman, 295 (254)); ^{<6220>}Revelation 12:10 R G Tr: solecistically τινα, ^{<6220>}Revelation 12:10 L T WH (cf. Buttman, sec. 132, 16).*

(Synonyms: αιτιασθαι, διαβαλλειν, εγκαλειν, επικαλειν, κατηγορειν: αιτιασθαι to accuse with primary reference to the ground of accusation (αιτια), the crime; κατηγορειν to accuse formally and before a tribunal bring a charge against (κατα suggestive of animosity) publicly; εγκαλειν, to accuse with publicity (καλειν), but not necessarily formally or before a tribunal; επικαλειν ‘to cry out upon’ suggestive of publicity and hostility; διαβαλλειν, properly, to make a verbal assault which reaches its goal (δια); in distinction from the words which allude to authorship (αιτιαομαι), to judicial procedure (κατηγορεω), or to open averment (εγκαλεω, επικαλεω), διαβαλλω expresses the giving currency to a damaging insinuation. διαβολος a secret and calumnious, in distinction from κατηγορος an open and formal, accuser. Schmidt, chapter 5.)

{2724} κατηγορια, κατηγοριας, ἡ (κατηγορος) (from Herodotus down), “accusation, charge”: with the genitive of the person accused, ^{<4187>}Luke 6:7 R G L Tr marginal reading; (^{<4189>}John 18:29 T WH); κατα τινος, ^{<4189>}John 18:29 (R G L Tr); ^{<5459>}1 Timothy 5:19; with the genitive of the crime, ^{<5006>}Titus 1:6.*

{2725} κατηγορος, κατηγορου, ὁ (κατηγορεω (which see ad at the end)), “an accuser”: ^{<4180>}John 8:10; ^{<4230>}Acts 23:30, 35; 24:8 (R); 25:16,18; ^{<6220>}Revelation 12:10 R Tr. ((From Sophocles and Herodotus down.))*

{2725} κατηγορ, ὁ, “an accuser”: ^{<6220>}Revelation 12:10 G L T WH. It is a form unknown to Greek writers, a literal transcription of the Hebrew רַגְוּףִּי; a name given to the devil by the rabbis; cf. Buxtorf, *Lex. Chaldean talm. et rabh.*, p. 2009 (p. 997, Fischer edition); (Schöttgen, *Horae Hebrew i.*, p. 1121f; cf. Buttman, 25 (22)).*

{2726} **κατηφεια, κατηφειας, ή** (from **κατηφης**, of a downcast look; and this from **κατα**, and **τα φαη** the eyes; Etymologicum Magnum (496, 53) **κατηφεια. απο του κατω τα φαη βαλλειν τους ονειδιζομενους η λυπουμενους**; because, as Plutarch, *de dysopia* (others, *de vitioso pudore* (528 e.)) c. 1 says, it is **λυπη κατω βλεπειν ποιουσα**), properly, “a downcast look expressive of sorrow”; hence, shame, dejection, gloom” (A.V. “heaviness”): **<3019>** James 4:9. (Homer, *Iliad* 3, 51; 16, 498 etc.; Thucydides 7, 75; Josephus, *Antiquities* 13, 16, 1; Plutarch, *Cor.* 20; (Pelop. 33, 3, and often; Dionysius Halicarnassus, *Char.*, etc.); often in Philo.)*

{2727} **κατηξεω, κατηχω**: 1 aorist **κατηχησα**; passive, present **κατηχουμαι**; perfect **κατηχημαι**; 1 aorist **κατηχηθην**; nowhere met with in the O.T.; very rare in secular authors;

1. properly, “to sound toward, sound down upon, resound”: **άρμονια κατηχει της θαλαττης**, Philostr., p. 791 (icon. 1, 19); to charm with resounding sound, to fascinate, **τινα μυθοις**, Lucian, *Jup. trag.* 39.

2. “to teach orally, to instruct”: Lucian, *asin. sec.* 48; Philopatr. 17. In the N.T. only used by Luke and Paul: **τινα**, **<3149>** 1 Corinthians 14:19; passive **εκ του νομου**, by bearing the law, accustomed to be publicly read in the synagogues, **<3128>** Romans 2:18; with the accusative of the thing, **αυτος σε πολλα κατηχησω των αγνωμενων**, Josephus, *de vita sua sec.* 65 at the end; with accusative of a thing and of a person, **του αληθους λογου βραχεια κατηχησας με**, Clement, *hom.* 1, 13; passive with the accusative of the thing: **την οδον του κυριου**, **<4185>** Acts 18:25; **τον λογον**, **<3116>** Galatians 6:6; hence, some ((see Meyer, in the place cited)) resolve **<3004>** Luke 1:4 thus: **περι των λογων, ους κατηχηθης** (see below).

3. “to inform by word of mouth”; passive “to be orally informed”: followed by **οτι**, Philo *de leg. ad Gaium sec.* 30; **περι τινος** (the genitive of person), followed by **οτι**, **<4021>** Acts 21:21; with the accusative of the thing, **ων, κατηχηνται περι σου i.e. τουτων, α κ.τ.λ.**, **<4024>** Acts 21:24 (**κατηχηθεις περι των συμβεβηκοτων** (pseudo-) Plutarch, *de fluviis* (7, 2); 8, 1; 7, 1). To this construction the majority refer **<3004>** Luke 1:4, construing it thus: **την ασφαλειαν των λογων, περι ων κατηχηθης** (Winer’s *Grammar*, 165 (156); Buttman, *sec.* 143, 7; (see above)). Cf. Gilbert, *Dissertatio de christianae catecheseos historia* (Lipsius 1836) Part i., p. 1ff; Zezschwitz, *System der christl. Katechetik* (Leipz. 1863) i., p.

17ff; (and for ecclesiastical usage, Suicer, Thesaurus 2:69ff; Sophocles' Lexicon, under the word).*

{2398} κατ' ιδίαν, see ιδίος, 2.

{2728} κατιω, κατιω: perfect passive κατιωμαι; (see ιος, 2); “to rust over (cf. κατα, III. 3), cover with rust”: ^{<3083>}James 5:3. (Epictetus diss. 4, 6, 14; (Sir. 12:11).)*

{2729} κατισχυω: imperfect κατισχυον; future κατισχυσω; 1 aorist subjunctive 2 person plural κατισχυσητε (^{<2136>}Luke 21:36 T Tr text WH); the Septuagint mostly for **qzpe** among Greek writings especially by Polybius, Diodorus, Dionysius Halicarnassus; properly, “to be strong to another’s detriment, to prevail against; to be superior in strength; to overpower”: followed by an infinitive, ^{<2136>}Luke 21:36 T Tr text WH (prevail (*i.e.* have full strength) to escape etc.); to overcome, **τινος** (^{<4158>}Jeremiah 15:18), ^{<0168>}Matthew 16:18 (meaning, ‘not even the gates of Hades — than which nothing was supposed to be stronger — shall surpass the church in strength’); absolutely, “to prevail” (*i.e.* succeed, accomplish one’s desire): ^{<223>}Luke 23:23.*

{2730} κατοικεω, κατοικω; 1 aorist κατακησα; (from Sophocles and Herodotus down); the Septuagint times uncounted for **bvpe** more rarely for **kæe**

1. intransitive, “to dwell, settle”;

a. properly: followed by **εν** with the dative of place, ^{<2134>}Luke 13:4 (Tr WH omit **εν**); ^{<4012>}Acts 1:20; 5 (T WH marginal reading **εις** (see below)); 7:2, 4, 48; 9:22; 11:29; 13:27; 17:24; ^{<810>}Hebrews 11:9; ^{<612>}Revelation 13:12; followed by **εις** (a pregnant construction; see **εις**, C. 2, p. 186a), ^{<1023>}Matthew 2:23; 4:13; ^{<4104>}Acts 7:4; **επι της γης**, ^{<610>}Revelation 3:10; 6:10; 8:13; 11:10; 13:8, 14; 14:6 Rec.; 17:8 (^{<0133>}Numbers 13:33; 14:14; 35:32, 34); **επι παν το προσωπον (παντος προσωπου** L T Tr WH (cf. **επι**, C. I. 1 a.)) **της γης**, ^{<4176>}Acts 17:26; **όπου**, ^{<613>}Revelation 2:13; so that **εκει** must be added mentally, ^{<422>}Acts 22:12; demons taking possession of the bodies of men are said **κατοικειν εκει**, ^{<125>}Matthew 12:45; ^{<2126>}Luke 11:26.

b. metaphorically, divine powers, influences, etc., are said **κατοικειν εν τινι** (the dative of person), or **εν τη καρδια τινος**, to dwell in his soul, to

pervade, prompt, govern it: ὁ Θεός ἐν ἡμῖν, the Epistle of Barnabas 16, 8; ὁ Χριστός, ^{<407>}Ephesians 3:17; the Holy Spirit, ^{<3015>}James 4:5 R G (Hermas, past., mand. 5, 2; (sim. 5, 5 etc.; cf. Harnack's references on mand. 3, 1)); το πλῆρωμα τῆς θεοτητος in Christ, ^{<3019>}Colossians 2:9, cf. 1:19; ἡ σοφία ἐν σωματι, Sap. 1:4; δικαιοσύνη is said to dwell where righteousness prevails, is practised, ^{<6013>}2 Peter 3:13.

2. transitive, “to dwell in, inhabit”: with the accusative of place, ^{<4019>}Acts 1:19; 2:9,14; 4:16; 9:32,35; 19:10,17; ^{<6621>}Revelation 12:12 Rec.; 17:2; God is said “to dwell in the temple,” *i.e.* to be always present for worshippers: ^{<4221>}Matthew 23:21. (Compare: **εγκατοικεω**

(Synonyms: κατοικειν, in the Septuagint the ordinary rendering of **בָּנָה** “to settle, dwell,” differs from παροικειν, the common representative of **רָחַץ** “to sojourn,” as the permanent differs from the transitory; *e.g.* ^{<1371>}Genesis 37:1 **κατωκει δε Ιακωβ ἐν τῇ γῇ ὃν παρωκησεν ὁ πατηρ αὐτου, ἐν γῇ Χανααν**; Philo de sacrif. Ab. et Cain. sec. 10 ὁ γὰρ τοῖς ἐγκυκλιοῖς μονοῖς ἐπανεχων, παροικει σοφια, οὐ κατοικει. Cf. Lightfoot on ^{<5019>}Colossians 1:19 and on Clement of Rome, 1 Corinthians 1.)

{2731} κατοικησις, κατοικησεως, ἡ (κατοικεω), “dwelling, abode”: ^{<4073>}Mark 5:3. (^{<0100>}Genesis 10:30; ^{<0452>}Numbers 15:2, etc.; Thucydides, Plato, Plutarch.)*

{2732} κατοικητηριον, κατοικητηριου, το (κατοικεω), “an abode, a habitation”: ^{<4022>}Ephesians 2:22; ^{<6682>}Revelation 18:2. (the Septuagint; the Epistle of Barnabas (6, 15); 16, 7, 8, and other ecclesiastical writings.)*

{2733} κατοικια, κατοικιας, ἡ (κατοικεω), “dwelling, habitation”: ^{<4175>}Acts 17:26. (the Septuagint; Polybius 2, 32, 4; Strabo, Plutarch, others.)*

{2730} κατοικιζω; 1 aorist **κατωκισα**; from Herodotus down; the Septuagint for **בָּנָה** “to cause to dwell, to send or bring into an abode; to give a dwelling to”: metaphorically, **το πνευμα, ὁ κατωκισεν ἐν ἡμῖν**, *i.e.* the Spirit which he placed within us, to pervade and prompt us (see **κατοικεω**, 1 b.), ^{<3015>}James 4:5 L T Tr WH.*

{2734} κατοπτρίζω: (κατοπτρον a mirror), “to show in a mirror, to make to reflect, to mirror”: κατοπτρίζων ὁ ἥλιος την ἱριν, Plutarch, mor., p. 894 f. (i.e. de plac. philos. 3, 5, 11). Middle present κατοπτρίζομαι; “to look at oneself in a mirror” (Artemidorus Daldianus, oneir. 2, 7; Athen. 15, p. 687 c.; Diogenes Laërtius 2, 33; (7, 17)); “to behold for oneself as in a mirror” (Winer’s Grammar, 254 (238); Buttmann, 193f (167)): την δοξαν του κυριου, the glory of Christ (which we behold in the gospel as in a mirror from which it is reflected), <488>2 Corinthians 3:18. Plainly so in Philo, alleg. leg. iii., sec. 33 μηδε κατοπτρισαιμην εν αλλω τινι

{2735} κατορθωμα, κατορθωματος, το (κατορθωω to make upright, erect), “a right action, a successful achievement”: plural of wholesome public measures or institutions, <484>Acts 24:2 (3) (R G; see διορθωμα); (3 Macc. 3:23; Polybius, Diodorus, Strabo, Josephus, Plutarch, Lucian). Cf. Lob. ad Phryn., p. 251; (Winer’s 25).*

{2736} κατω (from κατα), adverb (fr. Homer down), comparative κατωτερω; (cf. Winer’s Grammar, 472 (440));

1. “down, downward”: <4046>Matthew 4:6; <4049>Luke 4:9; <4886>John 8:6, 8; <4810>Acts 20:9.

2. “below, beneath” (cf. Winer’s Grammar, as above); a. of place: <4146>Mark 14:66; <4829>Acts 2:19; ἕως κατω (A.V. “to the bottom”), <4075>Matthew 27:51; <4158>Mark 15:38 (<3012>Ezekiel 1:27; 8:2); τα κατω, the parts or regions that lie beneath (opposed to τα ανω, heaven), i.e. the earth, <4823>John 8:23. b. of temporal succession: απο διετους και κατωτερω, from a child of two years and those that were of a lower age (cf. Winer’s Grammar, 370 (347)), <4026>Matthew 2:16; απο εικοσαετους και κατω, <3273>1 Chronicles 27:23.*

{2737} κατωτερος, κατωτερα, κατωτερον (comparative of κατω, see ανωτερος) (Hippocrates, Theophrastus, Athen., others), “lower”: (ὁ Χριστος) κατεβη εις τα κατωτερα μερη της γης, <4804>Ephesians 4:9, which many understand of Christ’s descent into Hades (τον τοπον τον κατω καλουμενον, Plato, Phaedo, p. 112 c.), taking της γης as a partitive genitive (see ἄδης, 2). But the mention of tiffs fact is at variance with the connection. Paul is endeavoring to show that the passage he has just before quoted, <4950>Psalm 67:19 (<4889>Psalm 68:19), must be understood

of Christ, not of God, because ‘an ascent into heaven’ necessarily presupposes a descent to earth (which was made by Christ in the incarnation), whereas God does not leave his abode in heaven.

Accordingly, **τα κατωτερα της γης** denotes, “the lower parts of the universe,” which the earth constitutes — **της γης** being a genitive of apposition; cf. Winer’s Grammar, sec. 59, 8 a.; Grimm, *Institutio theol. dogmat.* edition 2, p. 355ff*

{2736} **κατωτερω**, see **κατω**, especially 2 b.

{2802} **Καυδα**, see **Κλαυδη**.

{2738} **καυμα**, **καυματος**, **το (καιω)**, “heat”: of painful and burning heat, ^{<6176>}Revelation 7:16; 16:9. (the Septuagint; in Greek writings from Homer down.)*

{2739} **καυματιζω**: 1 aorist infinitive **καυματισαι**; 1 aorist passive **εκαυματισθην**; (**καυμα**); “to burn with heat, to scorch”: **τινα**, with **εν πυρι** added, ^{<6168>}Revelation 16:8; passive, ^{<4036>}Matthew 13:6; ^{<4006>}Mark 4:6; with addition of **καυμα μεγα** (see **αγαπαω** under the end for examples and references), to be tortured with intense heat, ^{<6169>}Revelation 16:9. (Antoninus 7, 64; Epictetus diss. 1, 6, 26; 3, 22, 52; of the heat of fever, Plutarch, mor., p. 100 d. (de cert. et vit. 1), 691 e. (quaest. conviv. 6:2, 6).)*

{2740} **καυσις**, **καυσεως**, **η (καιω)**, “burning, burning up”: **ης το τελος εις καυσιν**, the fate of which land (appointed it by God) is, to be burned up (by fire and brimstone from heaven cf. ^{<6523>}Deuteronomy 29:23), ^{<808>}Hebrews 6:8; cf. Bleek at the passage (Herodotus, Plato, Isocrates, Plutarch, others; the Septuagint.)*

{2741} **καυσοω**, **καυσω**: (**καυσος**); “to burn up, set fire to”; present participle passive **καυσουμενος**, ^{<6810>}2 Peter 3:10, 12 (A.V. “with fervent heat”). (Elsewhere only (chiefly; see Sophocles’ Lexicon, under the word) in Dioscorides (100 A. D.?) and Galen: “to suffer from feverish burning, be parched with fever”.)*

{2743} **καυστηριαζω**: perfect passive participle **κεκαυστηριασμενος**, “to burn in with a branding iron” (**τα ιππους λυκων**, a figure of a wolf Strabo 5, 1, 9, p. 215): ^{<504E>}1 Timothy 4:2, Lachmann’s stereotyped edition, T Tr WH on which passage see **καυτηριαζω**. (Not found elsewhere.)*

{2742} **καυσων, καυσωνος, ο;**

1. “burning heat” of the sun: ^{<1112>}Matthew 20:12; ^{<1275>}Luke 12:55; ^{<5011>}James 1:11 (others refer all these passages to the next entry); (^{<390>}Isaiah 49:10; (^{<134>}Genesis 31:40 Alexandrian LXX; cf. Judith 8:3); Sir. 18:16; Athen. 3, p. 73 b.).

2. “Eurus,” a very dry, hot, east wind, scorching and drying up everything; for **μυδι;** ^{<872>}Job 27:21; ^{<8121>}Hosea 12:1; **ανεμος καυσων,** ^{<4887>}Jeremiah 18:17; ^{<370>}Ezekiel 17:10; ^{<8135>}Hosea 13:15: **πνευμα καυσων,** ^{<3048>}Jonah 4:8 (cf. ^{<8121>}Hosea 12:1); (on this wind cf. Schleusner, Thesaurus ad Septuagint iii., p. 297; Winer’s RWB (also BB. DD.) under the word Wind). Many suppose it to be referred to in ^{<5011>}James 1:11; yet the evils there mentioned are ascribed not to the **καυσων,** but to the **ἥλιος**.*

{2743} **καυτηριαζω:** (**καυτηριον** ((cf. **καιω**)) a branding-iron); “to mark by branding, to brand”: (perfect passive participle)

κεκαυτηριασμενοι την ιδιαν συνειδησιν, *i.e.* **κεκαυτηριασμενη εχοντες την ιδιαν συνειδησιν** (cf. Winer’s Grammar, 230 (216)) (cf. **ακταφθειρω**) (“branded in their own conscience” *i.e.*) whose souls are branded with the marks of sin, *i.e.* who carry about with them the perpetual consciousness of sin, ^{<5012>}1 Timothy 4:2 R G L, the major edition, see **καυστηριαζω;** (some (cf. R. V. marginal reading) would give it here the sense of seared, cf. ^{<4019>}Ephesians 4:19). (In Hippocrates in a medical sense, “to cauterize, remove by cautery”).*)

{2744} **καυχαομαι, καυχωμαι,** 2 person singular **καυχασαι**

(^{<627>}Romans 2:17, 23; ^{<4047>}1 Corinthians 4:7; see **κατακαυχαομαι**); future **καυχησομαι**; 1 aorist **εκαυχησαμην**; perfect **κεκαυχημαι**; (**καυχη** a boast); (from Pindar and Herodotus down); the Septuagint mostly for **l Laæhi** in the N.T. often used by Paul (some 35 times; by James twice); “to glory” (whether with reason or without): absolutely, ^{<4031>}1 Corinthians 1:31a; 4:7; 13:3 L (stereotype edition, WH (see **καιω**)); 2 Corinthians 10: (13),17a; 11:16,18; 12:1,6,11 Rec.; ^{<4019>}Ephesians 2:9; ^{<5016>}James 4:16; **τι** (accusative of the thing (cf. Winer’s Grammar, 222 (209))), “to glory (on account) of a thing”: ^{<4012>}2 Corinthians 9:2 (**ἦν καυχωμαι ὑπερ ὑμων Μακεδοσιν**, which I boast of on your behalf unto the Macedonians (Buttmann, sec. 133, 1); cf. 7:14 (and see below)); ^{<4713>}2 Corinthians 11:30 (^{<1270>}Proverbs 27:1; Lucian, *ocyp.* 120); followed by **εν** with the dative of the object (Winer’s Grammar, sec. 33 d.; Buttmann, sec. 133, 23), “to

glory in a thing” (by a usage foreign to classical Greek; but the Latin says *glorior in aliquo*): ^{<8128>}Romans 2:28; 5:3; ^{<4621>}1 Corinthians 3:21; ^{<4652>}2 Corinthians 5:12; 10:15; 11:12 (cf. Buttmann, 106 (92)); 12:5, 9; ^{<8613>}Galatians 6:13f; ^{<5104>}2 Thessalonians 1:4 R G; ^{<5109>}James 1:9 (^{<2423>}Jeremiah 9:23f; ^{<3165>}1 Chronicles 16:35); **εν Θεω, εν τω Θεω**, “in God,” *i.e.* the knowledge of God, intimacy with him, his favors, etc. ^{<8127>}Romans 2:17; 5:11 (**εν τοις Θεοις**, Theoph. ad Autol. 1, 1, 1); **εν κυριω**, ^{<4033>}1 Corinthians 1:31b; ^{<4707>}2 Corinthians 10:17b; **εν Χριστω Ιησου**, ^{<3083>}Philippians 3:3; followed by **επι** with the dative of the object (cf. Winer’s Grammar, sec. 33 d.; Buttmann, sec. 133, 23), ^{<8182>}Romans 5:2 (^{<1254>}Proverbs 25:14; Sir. 30:2; Diodorus 16:70); **περι τινος**, ^{<4708>}2 Corinthians 10:8; **εις τι**, in regard of, in reference to, ^{<4706>}2 Corinthians 10:16 (Aristotle, pol. 5, 10, p. 1311, 4). **υπερ** with the genitive of person, “to one’s advantage, to the praise of one” (on one’s behalf): ^{<4714>}2 Corinthians 7:14; 12:5. **ενωπιον του Θεου**, as though standing in his presence, ^{<4029>}1 Corinthians 1:29 (cf. Buttmann, 17, 3 (150). Compare: **ενκαυχασμαι, κατακαυχασμαι**.)*

{2745} **καυχημα, καυχηματος, το (καυχασμαι)**, very rare in secular authors; the Septuagint for **hLhIT]** praise, and **trapT]** ornament, beauty; several times in Sirach:

1. “that of which one glories or can glory, matter or ground of glorying”: ^{<8182>}Romans 4:2; ^{<4095>}1 Corinthians 9:15f; ^{<5014>}2 Corinthians 1:14; ^{<5076>}Philippians 2:16; **το καυχημα εχειν εις εαυτον μονον**, his glorying confined to himself (R. V. “in regard of himself alone”), ^{<8104>}Galatians 6:4; **το καυχημα της ελπιδος**, the matter for glorying which hope gives, *i.e.* the hope, of which we glory, ^{<8186>}Hebrews 3:6.

2. As **γεννημα, διωγμα, θελημα. ιαμα, κηρυγμα** (^{<5047>}2 Timothy 4:17), **κλαυμα, πληρωμα, φρονημα**, etc., are used for **γεννησις, διωξις, θελησις, κ.τ.λ.** (cf. Ellicott on ^{<5006>}Philippians 4:6), so also (which H. A. W. Meyer persists in denying (as respects the New Testament (see his note on ^{<8182>}Romans 4:2); so Ellicott and Lightfoot on ^{<8104>}Galatians 6:4; Lünem. on Hebrews as above)) is **καυχημα** used for **καυχησις** (Pindar Isthm. 5, 65 (cf. Meyer on ^{<5025>}Philippians 1:26 note; on the apparent use of nouns in **μα** in an active sense see Lightfoot on Colossians, p. 257f)), “a glorying, boasting”: ^{<4086>}1 Corinthians 5:6; ^{<5025>}Philippians 1:26; **υπερ τινος** (see **καυχασμαι**, under the end), ^{<4752>}2 Corinthians 5:12; 9:3.*

{2746} **καυχησις, καυχησεως, ἡ (καυχασομαι)**, “the act of glorying”: ^{<6327>}Romans 3:27; ^{<4904>}2 Corinthians 9:4 Rec.; ^{<47110>}2 Corinthians 11:10, 17; ^{<3046>}James 4:16; **στεφανος καυχησεως**, crown of which we can boast, ^{<3229>}1 Thessalonians 2:19; ^{<2662>}Ezekiel 16:12; ^{<2163>}Proverbs 16:31; **ὑπερ τινος** (on behalf) of one (cf. **καυχασομαι**, under the end), ^{<4004>}2 Corinthians 7:4; 8:24; **επι τινος**, before one, ^{<4074>}2 Corinthians 7:14; **εχω (την critical editions) καυχησιν εν Χριστω Ιησου**, the glorying which I have I ascribe to Christ, or I owe it to Christ that I am permitted to glow (see **εν**, I. 6 b., p. 211b), ^{<6572>}Romans 15:17; ^{<6531>}1 Corinthians 15:31; that of which one glories, cause of glorying, ^{<4012>}2 Corinthians 1:12. (The Septuagint several times for **τραπῆ** (Diogenes Laërtius 10, 7 at the end); Philod. in Vol. Hercul. Oxfort. i., p. 16.)*

{2584} **Καφαρναουμ**, see **Καπερναουμ**.

{2747} **Κεγχρεαι** (T WH **Κενχρεαι** (cf. WH’s Appendix, p. 150)), **Κεγχρεων, ἄι**, “Cenchreae or Kenchreae,” a port of Corinth, about 60 (70; Strabo (as below)) stadia from the city, on the eastern side of the isthmus, the emporium of its trade with Asia (Strabo 8, p. 380): ^{<4488>}Acts 18:18; ^{<6401>}Romans 16:1. (It still retains the ancient name; cf. B. D. American edition, under the word; Lewin, St. Paul, i. 299f.)*

{2748} **κεδρος, κεδρου, ἡ** (from Homer down), “a cedar,” a well-known tree, the wood of which is fragrant: **χειμαρρος των κεδρων**, ^{<6380>}John 18:1 R Tr text WH (so also ^{<10523>}2 Samuel 15:23; ^{<11513>}1 Kings 15:13 (cf. 2:37)); **του** (sic) **κεδρου**, *ibid.* Tdf.; but see the following word.*

{2748} **Κεδρων, ὀ** (Buttmann, 21 (19)), indeclinable (in Josephus, **Κεδρων, Κεδρωνος** (see below)), “Cedron” (or Kidron) (Hebrew **כֶּדְרוֹן** *i.e.* dark, turbid), the name of a (winter-) torrent, rising near Jerusalem and flowing down through a valley of the same name (having the Matthew of Olives on the E.) into the Dead Sea: **χειμαρρος του Κεδρων**, ^{<6380>}John 18:1 G L Tr marginal reading, according to the more correct reading (but see WH’s Appendix, at the passage); (**χειμαρρος Κεδρωνος**, Josephus, Antiquities 8, 1, 5; **φαραγξ Κεδρωνος**, *ibid.* 9, 7,3; b. j. 5,6, 1; **φαραγγι, βαθεια ... ἡ Κεδρων ωνομασται**, *ibid.* 5, 2, 3). (B. D., under the word Kidron, cf. Cedron, 2; Robinson, Phys. Geogr. of the Holy Land, p. 96f.)*

{2749} **κειμαι**; imperfect 3 person singular **εκειτο**; “to lie”;

1. properly: of an infant, followed by **εν** with the dative of place, ^{<412>}Luke 2:12 (Tdf. omits **κειμενον**), 16; of one buried: **ὅπου** or **ὄυ**, ^{<486>}Matthew 28:6; ^{<425>}Luke 23:53; ^{<414>}John 11:41 Rec.; 20:12; of things that quietly cover some spot, ^{<242>}Luke 24:12 (R G L brackets); ^{<415>}John 20:5-7; 21:9; with **επι τι** added, ^{<485>}2 Corinthians 3:15; **επανω τινος** (of a city situated on a hill), ^{<484>}Matthew 5:14; also of things put or set in any place, in reference to which we often use “to stand”: thus of vessels, ^{<416>}John 2:6; 19:29 (**χυτρας κειμενας**, Xenophon, oec. 8, 19); of a throne, ^{<442>}Revelation 4:2 (^{<290>}Jeremiah 24:1; Homer, Iliad 2, 777; Odyssey 17, 331); **κεισθαι προς τι**, to be brought near to a thing (see **προς**, I. 2 a.), ^{<480>}Matthew 3:10; ^{<489>}Luke 3:9; absolutely, of the site of a city, **τετραγονος κειται**, ^{<416>}Revelation 21:16; of grain and other things laid up, gathered together, ^{<429>}Luke 12:19; of a foundation, ^{<481>}1 Corinthians 3:11.

2. metaphorically,

a. “to be (by God’s intent) set, *i.e.* destined, appointed”: followed by **εις** with the accusative indicating the purpose, ^{<413>}Luke 2:34; ^{<417>}Philippians 1:17 (16); ^{<488>}1 Thessalonians 3:3.

b. as very often in secular authors (cf. Passow, under the word, p. 1694b; (Liddell and Scott, under the word, IV. 2)), of laws, “to be made, laid down”: **τινι**, ^{<409>}1 Timothy 1:9. c. **ὁ κοσμος ὄλος εν τω πονηρω κειται**, lies in the power of the evil one, *i.e.* is held in subjection by the devil, ^{<489>}1 John 5:19. (Compare: **ανακειμαι**, **συνανακειμαι**, **αντικειμαι**, **αποκειμαι**, **επικειμαι**, **κατακειμαι**, **παρακειμαι**, **περικειμαι**, **προκειμαι**.)*

{2750} **κειρια**, **κειριας**, ἦ, “a band,” either for a bed-girth (Schol. ad Aristophanes av. 817 **κειρια**. **ειδος ζωνης εκ σχοινιων**, **παρεοικος ιμαντι**, ἦ **δεσμουσι τας κλινας**, cf. ^{<416>}Proverbs 7:16; (Plutarch, Alcib. 16, 1)), or for tying up a corpse after it has been swathed in linen: in the latter sense in ^{<414>}John 11:44; (others take it here of the “swathings” themselves).*

{2751} **κειρω**; (1 aorist **εκειρα** (^{<482>}Acts 8:32 T WH marginal reading)); 1 aorist middle **εκειραμην**; from Homer down; “to shear”: a sheep, ^{<482>}Acts 8:32 ((cf. above) from ^{<257>}Isaiah 53:7). Middle “to get or let be shorn” (Winer’s Grammar, sec. 38, 2 b.; Buttman, sec. 135, 4): **την**

κεφαλην, ^{<4188>}Acts 18:18; absolutely, of shearing or cutting short the hair of the head, ^{<6106>}1 Corinthians 11:6 (cf. Winer's Grammar, sec. 43, 1).*

{2797} Κεις, see Κις.

{2752} κελυσμα, κελυσματος, το (κελευω), from Aeschylus and Herodotus down, "an order, command, specifically, a stimulating cry," either that by which animals are roused and urged on by man, as horses by charioteers, hounds by hunters, etc., or that by which a signal is given to men, e.g. to rowers by the master of a ship (Lucian, tyr. or catapl. c. 19), to soldiers by a commander (Thucydides 2, 92; ^{<1246>}Proverbs 24:62 (^{<1817>}Proverbs 30:27)): εν κελυσματι, with a loud summons, a trumpet-call, ^{<5046>}1 Thessalonians 4:16.*

{2753} κελευω; imperfect εκελευον; 1 aorist εκελευσα; "to command, order": τινα, followed by an aorist infinitive, ^{<4049>}Matthew 14:19,28; ^{<4045>}Acts 4:15; by the accusative with aorist infinitive, ^{<4025>}Matthew 18:25; 27:58 (R G L),64; ^{<4180>}Luke 18:40; ^{<4154>}Acts 5:34; 8:38; 22:30; 23:10; 25:6,17; the accusative is lacking because evident from the context, ^{<4088>}Matthew 8:18; 14:9; (xxvii. 58 T WH (Tr in brackets)); ^{<4129>}Acts 12:19; 21:33; followed by the accusative with present infinitive, ^{<4234>}Acts 21:34; 22:24; 23:3,35; 24:8 R G; 25:21; 27:43; the accusative is lacking because easily discernible from the context, ^{<4162>}Acts 16:22 (cf. Buttmann, 201 (174); Winer's Grammar, sec. 40, 3 d.); by a use not infrequent in Homer, but somewhat rare in prose writing, with the dative of a person (Plato, rep. 3, p. 396 a.; Thucydides 1, 44; Diodorus 19, 17; Josephus, Antiquities 20, 6, 2; Tobit 8:18; cf. Poppo on Xenophon, Cyril 1, 3, 9 variant), followed by an infinitive, ^{<4155>}Matthew 15:35 R G; cf. Buttmann, 275 (236). κελυσαιτος τινος, at one's command, ^{<4253>}Acts 25:23. (On the construction of κελευω, especially with the passive infinitive and the accusative, see Buttmann, sec. 141, 5, cf. p. 237 (204) note; also Winer's Grammar, 336 (315), 332 (311).)*

(Synonyms: κελυειν, παραγγελειν, εντελλεσθαι, τασσειν (and its comparison): κελυειν "to command," designates verbal orders, emanating (usually) from a superior; παραγγελω "to charge," etc., is used especially of the order of a military commander which is passed along the line by his subordinates (Xenophon, Cyril 2, 4, 2); εντελλεσθαι, "to enjoin," is employed especially of those whose office or position invests them with claims, and points rather to the contents of the command, cf. our

“instructions”; **τασσω** literally, “assign a post to,” with a suggestion of duties as connected therewith; often used of a military appointment (cf. **ταξις**); its compounds **επιτασσειν** and **προστασσειν** differ from **εντελλεσθαι** in denoting fixed and abiding obligations rather than specific or occasional instructions, duties arising from the office rather than emanating from the personal will of a superior. Schmidt, chapter 8.)

{2754} **κενοδοξια, κενοδοξιας, ἡ** (**κενοδοξος**, which see), “vain-glory, groundless self-esteem, empty pride”: ^{<518B>}Philippians 2:3. (4 Macc. 2:15; 8:18; Polybius, Plutarch, Lucian; (Philo de mut. nom. sec. 15; leg. ad Gaium sec. 16; etc.); ecclesiastical writings; universally, “a vain opinion, error,” Sap. 14:14.)*

{2755} **κενοδοξος, κενοδοξον** (**κενος, δοξα**), “glorying without reason, conceited, vain-glorious, eager for empty glory”: ^{<485B>}Galatians 5:26. (Polybius, Diodorus; Antoninus 5, 1; (cf. Philo de trib. virt. sec. 2 at the end); ecclesiastical writings.)*

{2756} **κενος, κενη, κενον** (from Homer on down), the Septuagint for **μῆγρᾶγρᾶγρῆ** etc., “empty”;

1. properly, of places, vessels, etc., which contain nothing (^{<5176>}Judges 7:16; ^{<5172A>}Genesis 37:24); metaphorically, “empty, vain; devoid of truth”: **λογοι**, ^{<4816>}Ephesians 5:6 (^{<518D>}Exodus 5:9); **απατη**, ^{<518B>}Colossians 2:8; **κηρυγμα, πιστις**, ^{<454A>}1 Corinthians 15:14.

2. of men, “empty-handed; without a gift”: **αποστελλειν** and **εξαποστελλειν τινα κενον** (^{<534D>}Genesis 31:42; ^{<51513>}Deuteronomy 15:13; 16:16), ^{<412B>}Mark 12:3; ^{<405>}Luke 1:53; 20:10f; metaphorically, “destitute of spiritual wealth,” of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith, ^{<512D>}James 2:20.

3. metaphorically, of endeavors, labors, acts, which result in nothing, “vain, fruitless, without effect”: **ἡ χαρις**, ^{<451D>}1 Corinthians 15:10; **κοπος**; ^{<455B>}1 Corinthians 15:58; **ἡ εισοδος**, ^{<511D>}1 Thessalonians 2:1; neuter plural **κενα**, things that will not succeed, ^{<4025>}Acts 4:25 (from ^{<491D>}Psalms 2:1); **εις κενον**, “in vain, to no purpose” (cf. Winer’s Grammar, 592 (551)): ^{<470E>}2 Corinthians 6:1; ^{<481D>}Galatians 2:2; ^{<5176>}Philippians 2:16; ^{<518B>}1 Thessalonians 3:5 (^{<2453>}Isaiah 65:23; ^{<412D>}Jeremiah 6:29, etc.; Diodorus 19, 9; Heliodorus 10, 30). (Cf. Trench, Synonyms, sec. xlix.)*

{2757} κνοφονια, κνοφονιας, ἡ (κενοφωνος uttering emptiness) (*vaniloquium*, Vulgate (Clementine edition (in ^{<526>}2 Timothy 2:16))), “empty discussion, discussion of vain and useless matters” (A.V. “babbling”): ^{<403>}1 Timothy 6:20; ^{<526>}2 Timothy 2:16. ((Dioscor. 1 prooem., p. 3, 1); ecclesiastical writings.)*

{2758} κενωω, κενω: (future κενωσω, ^{<405>}1 Corinthians 9:15 L text Tr WH); 1 aorist **εκενωσα**; passive, perfect **κεκνωμαι**; 1 aorist **εκενωθην**;

1. “to empty, make empty”: **εαυτον εκενωσε**, namely, **του ειναι ισα Θεω** or **της μορφης του Θεου**, *i.e.* he laid aside equality with or the form of God (said of Christ), ^{<407>}Philippians 2:7 (see a fuller exposition of this passage in

2. “to make void *i.e.* deprive of force, render vain, useless, of no effect”: passive, ^{<504>}Romans 4:14; ^{<407>}1 Corinthians 1:17.

3. “to make void *i.e.* cause a thing to be seen to be empty, hollow, false”: **το καυχημα**, ^{<405>}1 Corinthians 9:15; passive ^{<408>}2 Corinthians 9:3. (Twice in the Septuagint viz. ^{<244>}Jeremiah 14:2; 15:9; often in Attic writings.)*

{2759} κεντρον, κεντρου, το (κεντεω to prick);

1. “a sting,” as that of bees (4 Macc. 14:19), scorpions, locusts, ^{<400>}Revelation 9:10. Since animals wound by their sting and even cause death, Paul in ^{<455>}1 Corinthians 15:55 (after ^{<234>}Hosea 13:14, the Septuagint) attributes to death, personified, a **κεντρον**, *i.e.* a deadly weapon, and that **κεντρον** is said to be **η̅ ἁμαρτια** (56), because sin is death’s cause and punishment (?) (^{<452>}Romans 5:12).

2. as in the Greek writings “an iron goad,” for urging on oxen, horses and other beasts of burden; hence, the proverb **προς κεντρα λακτιζειν**, “to kick against the goad,” *i.e.* to offer vain and perilous or ruinous resistance: ^{<406>}Acts 9:5 Rec.; 26:14; cf. Pindar Pythagoras 2, 173; Aeschylus (Ag. 1624, cf.) Prom. 323; Euripides, Bacch. 795; Terent. Phorm. 1, 2, 28; Ammian. 18, 5.*

{2760} κεντυριων, κεντυριωνος, ὁ, a Latin word, “a centurion”: ^{<453>}Mark 15:39, 44f (Polybius 6, 24, 5.)*

{2747} (Κενχρεαι, see Κεγγρεαι.)

{2761} κενως, adverb, “vainly, in vain” (Winer’s Grammar, 463 (431); Aristotle onward): ^{<3015>}James 4:5.*

{2762} κεραια (WH κερεα (see their Appendix, p. 151)), κεραιας, ἡ (κερας), “a little horn; extremity, apex, point”; used by the Greek grammarians of the accents and diacritical points. In ^{<4153>}Matthew 5:18 ((where see Wetstein; cf. also Edersheim, Jesus the Messiah, 1:537f)); ^{<2167>}Luke 16:17 of the little lines, or projections, by which the Hebrew letters in other respects similar differ from each other, as cheth **j** and he **h**, dalet **d** and resh **r**, beth **b** and kaph **k** (A.V. “tittle”); the meaning is, ‘not even the minutest part of the law shall perish.’ ((Aeschylus, Thucydides, others.))*

{2763} κεραμευς, κεραμεως, ὁ (κεραννυμι), “a potter”: ^{<4177>}Matthew 27:7,10; ^{<6121>}Romans 9:21. (Homer, Hesiod, Aristophanes, Plato, Plutarch, others; the Septuagint several times for **ρχεϋ**)*

{2764} κεραμικος, κεραμικη, κεραμικον (κεραμος);

1. in classical Greek “of or belonging to a potter”: hence, κεραμικη γη, such as a potter uses, Hippocrates; τεχνη, Plato, polit., p. 288 a.

2. in the Bible “made of clay, earthen”: ^{<6127>}Revelation 2:27 (^{<2144>}Daniel 2:41), for which the Greeks use κεραμεους, κεραμεα, κεραμεουν, and κεραμιος (others κεραμειος), cf. Lob. ad Phryn., p. 147; (Winer’s Grammar, 99 (94)).*

{2765} κεραμιον, κεραμιου, το (neuter of the add. κεραμιος, see the preceding word (others make it a diminutive from κεραμος)), “an earthen vessel, a pot, jar; a jug or pitcher”: with ὕδατος added, a water-pitcher, ^{<4143>}Mark 14:13; ^{<2210>}Luke 22:10. (Theophrastus, caus. plant. 3, 4, 3; οινου, ^{<3405>}Jeremiah 42:5 (^{<2815>}Jeremiah 35:5); Xenophon, anab. 6, 1, 15; Demosthenes, p. 934, 26; Polybius 4, 56, 3; ελαιου, Josephus, Antiquities 8, 13, 2.)*

{2766} κεραμος, κεραμου, ὁ (κεραννυμι);

1. “clay, potter’s earth”.

2. “anything made of clay, earthen ware”.

3. specifically, “a (roofing) tile (Thucydides, Athen., Hdian, others); the roof itself” (Aristophanes from 129 d.): so **δια των κεραμων**, through the roof, *i.e.* through the door in the roof to which a ladder or stairway led up from the street (accordingly the rabbis distinguish two ways of entering a house, ‘the way through the door’ and ‘the way through the roof’ (Lightfoot Horae Hebrew, p. 601); cf. Winer’s RWB, under the word Dach; Keim, ii., p. 176f (English translation 3:215; Edersheim, Jesus the Messiah, i., 501f; Jewish Social Life, p. 93ff)), ^{<489>}Luke 5:19. Mark (ii. 4) describes the occurrence differently (see **αποστεγαζω**), evidently led into error by misapprehending the words of Luke. (But, to say nothing of the improbability of assuming Mark’s narrative to be dependent on Luke’s, the alleged discrepance disappears if Luke’s language is taken literally, “through the tiles” (see **δια**, A. I. 1); he says nothing of “the door in the roof.” On the various views that have been taken of the details of the occurrence, see B. D. (especially American edition) under the word House; Dr. James Morison, Commentary on Mark, at the passage cited.)*

{2767} **κεραννυμι** (**κεραννυω**): 1 aorist **εκερασα**; perfect passive **κεκερασμα** (for the more common **κεκραμαι**, cf. Lob. ad Phryn., p. 582; Alexander Buttmann (1873) Ausf. Sprchl. ii., p. 214; Krüger, sec. 40, under the word, i., p. 175; (Veitch, under the word)); (from Homer down);

1. “to mix, mingle”.

2. “to mix wine and water”.

3. “to pour out for drinking”: **τινι τι**, ^{<480>}Revelation 18:6 (R. V. “mingle”); passive, ^{<440>}Revelation 14:10; (so Bel and the Dragon, 11; Anthol. 11, 137, 12). (Compare: **συγκεραννυμι**.)*

(Synonyms: **κεραννυμι**, **μιννυμι**: in strict usage **κεραννυμι** denotes such a mixing as combines the ingredients into a new compound, chemical mixture; **μιννυμι** such a mixing as merely blends or intermingles them promiscuously, mechanical mixture.)

{2768} **κερας**, **κερατος**, plural **κερατα**, genitive **κερατων** (Winer’s Grammar, 65 (63); Buttmann, 15 (13)), **το** (from Homer down), Hebrew **רַק**, “a horn”; a. properly: of animals, ^{<486>}Revelation 5:6; 12:3; 13:1,11; 17:3,7,12,16. b. Since animals (especially bulls) defend themselves with their horns, the horn with the Hebrews (and other nations) is a symbol of strength and courage, and is used as such in a variety of phrases (^{<488>}Psalm

88:18 (^{<189B>}Psalm 89:18); (^{<1D01>}Psalm 131:17 (^{<1D27>}Psalm 132:17); 148:14; (^{<1920>}1 Samuel 2:10; Sir. 47:5,7,11; 1 Macc. 2:48, etc.; cf. Gesenius, Thesaurus, iii., p. 1238; (B. D. under the word Horn)); hence, **κερας σωτηριας** (of God, (^{<197B>}Psalm 17:3 (^{<198B>}Psalm 18:3); (^{<127B>}2 Samuel 22:3), equivalent to “a mighty and valiant helper, the author of deliverance,” of the Messiah, (^{<1069>}Luke 1:69. c. tropically, “a projecting extremity in shape like a horn, a point, apex”: as, of an altar, (^{<1013>}Revelation 9:13; (^{<1292>}Exodus 29:12; (^{<1040>}Leviticus 4:7,18; 16:18; (^{<1184>}Amos 3:14; (^{<1370>}Psalm 117:27 (^{<1187>}Psalm 118:27)).*

{2769} **κερατιον, κερατιου, το** (diminutive of **κερας**);

1. “a little horn”.

2. the name of the fruit of the **κερατεα** or **κερατεια** (or **κερατια**), the “Ceratonia sillqua (Linn.) or carob tree” (called also St. John’s Bread (from the notion that its pods, which resemble those of the ‘locust’, constituted the food of the Baptist)). This fruit is shaped like a horn and has a sweet taste; it was (and is) used not only in fattening swine, but as an article of food by the lower classes: (^{<1516>}Luke 15:16 (A.V. “husks”); cf. Winer’s RWB, under the word Johannisbrodbaum; (B. D. (especially American edition) under the word Husks).*

{2770} **κερδαινω**: (future **κερδησω**, (^{<5043>}James 4:13 Rec.^bez^elz L T Tr WH; see also below); 1 aorist **εκερδησα** (an Ionic form from **κερδαω**, which later writers use for the earlier **εκερδανα**, see Lob. ad Phryn., p. 740; Alexander Buttmann (1873) Ausf. Sprchl. ii., p. 215; Winer’s Grammar, 87 (83); (Veitch, under the word)), once 1 aorist subjunctive **κερδανω** (^{<1021>}1 Corinthians 9:21 L T Tr (but WH (cf. also Griesbach note) read the future **κερδανω**, cf. Buttmann, 60 (53); sec. 139, 38)); 1 future passive **κερδηθησομαι** (the subjunctive **κερδηθησονται**, (^{<1080>}1 Peter 3:1 R G is a clerical error (cf. references under the word **καιω**, at the beginning), for which L T Tr WH have restored **κερδηθησονται** (cf. Buttmann, sec. 139, 38)); (from Hesiod down); (from **κερδος**); “to gain, acquire”; (Vulgate passim *lucrifacio* (also *lucro*, etc.));

a. properly: **τον κοσμον**, (^{<1065>}Matthew 16:26; (^{<1085>}Mark 8:36; (^{<1025>}Luke 9:25; money, (^{<1256>}Matthew 25:16 (L T WH),17,20,22; absolutely, “to get gain,” (^{<5043>}James 4:13.

b. metaphorically,

[α]. with nouns signifying loss, damage, injury, it is used of the gain arising from shunning or escaping from the evil (where we say “to spare oneself, be spared”): **την ὄβριν ταυτην και ζημιαν**, ^{<4071>}Acts 27:21; **το γε μιανθηναι τας χειρας κερδαινειν**, to avoid the crime of fratricide, Josephus, Antiquities 2, 3, 2; **ζημιαν**, to escape a loss, Euripides, Cycl. 312; other examples in Kypke, Observations, ii., p. 139f

[β]. **τινα**, “to gain anyone” *i.e.* to win him over to the kingdom of God, which none but the placable enter, ^{<0815>}Matthew 18:15; to gain one to faith in Christ, ^{<0811>}1 Peter 3:1; ^{<4069>}1 Corinthians 9:19-22; **Χριστον**, to gain Christ’s favor and fellowship, ^{<0808>}Philippians 3:8. Not found in the O.T.*

{2771} **κερδος, κερδεος (κερδους), το**, “gain, advantage”: ^{<1021>}Philippians 1:21 (with which cf. Aelian v. h. 4, 7 **τοις κακοις ουδε το αποθανειν κερδος**); ^{<0811>}Titus 1:11; plural ^{<0807>}Philippians 3:7. (From Homer down.)*

{2762} (**κερεα**, see **κεραια**.)

{2772} **κερμα, κερματος, το (κειρω** to cut into bits), “small pieces of money, small coin, change”; generally and collectively, **το κερμα** “money”: ^{<0825>}John 2:15, where L marginal reading Tr WH **τα κερματα**; (Aristophanes, Demosthenes, Josephus, others). Cf. the full exhibition of the use of the word given by Fischer, Deuteronomy vitiiis lexicorum N.T. etc., p. 264ff*

{2773} **κερματιστης, κερματιστου ὁ (κερματιζω)** (to cut into ‘small pieces, to make small change’), “a money-changer; money-broker”: ^{<0814>}John 2:14. In the court of the Gentiles ((see **ιερον**, and Edersheim, Jesus the Messiah, i. 244f)) in the temple at Jerusalem were the seats of those who sold such animals for sacrifice as had been selected, examined, and approved, together with incense, oil, and other things needed in making offerings and in worship; and the magnitude of this traffic had introduced the banker’s or broker’s business; (cf. BB. DD. under the word Money-changers; especially Edersheim as above, p. 367ff). (Nicet. annal. 7, 2, p. 266, Bekker edition; Max. Tyr. diss. 2, p. 15, Markland edition.)*

{2774} **κεφαλαιον, κεφαλαιου, το** (neuter of the adjective **κεφαλαιος**, belonging to the entry);

1. “the chief or main point, the principal thing” (Vulgate *capitulum*): ^{<388>}Hebrews 8:1 (cf. Buttmann, 154 (134)); (frequent so in Greek writings from Pindar, Thucydides and Plato down).

2. “the pecuniary sum total of a reckoning, amount (Plutarch, Fab. 4); the principal, capital,” as distinguished from the interest (Plato, legg. 5, 742 c.); universally, “a sum of money, sum” (Vulgate *summa*): ^{<422>}Acts 22:28; so ^{<388>}Leviticus 6:5; ^{<437>}Numbers 5:7; 31:26; Josephus, Antiquities 12, 2, 3; Artemidorus Daldianus, oneir. 1, 17; see other examples in Kypke, Observations, ii., p. 116; (Liddell and Scott, under the word, 5 b.).*

{2775} κεφαλαίω, κεφαλαίω: 1 aorist **εκεφαλαίωσα** (T WH **εκεφαλίωσα** (see below)); (**κεφαλαίον**);

1. “to bring under heads, to sum up, to summarize” (Thucydides, Aristotle, others).

2. in an unusual sense, “to smite or wound in the head”: ^{<412>}Mark 12:4. It is of no use to appeal to the analogy of the verb **γναθω**, which means **εις γναθους τυπτω** to smite on the cheek, since **κεφαλαίον** is nowhere used of the head of the body. Tdf. (WH) (after manuscripts **a B L**) have adopted **εκεφαλίωσαν** (from **κεφαλίον**, equivalent to **κεφαλις**, which see). But neither **κεφαλίω** nor **κεφαλιζω** has yet been noted in any Greek authority. Cf. Lob. ad Phryn., p. 95. (Compare: **ανακεφαλαίω**.)*

{2776} **κεφαλη**, **κεφαλης**, **ἡ**, the Septuagint for **varo** “the head,” both of men: ^{<415>}Matthew 5:36; ^{<416>}Mark 6:24; ^{<417>}Luke 7:38,44 (Rec.),46; ^{<319>}John 13:9; ^{<418>}Acts 18:18; ^{<419>}1 Corinthians 11:4; ^{<414>}Revelation 1:14; 4:4, and often; and of animals: ^{<417>}Revelation 9:7,17,19, etc.; on the phrases **κλινειν την κεφαλην**, **επαιρειν την κεφαλην**, see **κλινω**, 1 and **επαιρω**; on the saying in ^{<512>}Romans 12:20, see under **ανθραξ**. Since the loss of the head destroys the life, **κεφαλη** is used in phrases relating to capital and extreme punishments: so in **το αιμα υμων επι την κεφαλην υμων** (see **αιμα**, 2 a., p. 15{b}), ^{<416>}Acts 18:6, and similar phrases in classical Greek; see Passow, under the word, p. 1717{a}; Pape under the word, 3; (Liddell and Scott, under the word, I. 3 and 4). Metaphorically, anything “supreme, chief, prominent”; of persons, “master, lord”: **τινος**, of a husband in relation to his wife, ^{<418>}1 Corinthians 11:3; ^{<413>}Ephesians 5:23; of Christ, the lord of the husband, ^{<418>}1 Corinthians 11:3 (cf. Buttmann,

124f (109)); of the church, ^{<4045>}Ephesians 4:15; 5:23; ^{<5029>}Colossians 2:19 (cf. Buttman, sec. 143, 4 c.); **του σωματος της εκκλησιας**, ^{<5008>}Colossians 1:18; **πασης αρχης και εξουσιας**, ^{<5020>}Colossians 2:10; so ^{<0711>}Judges 11:11; ^{<1024>}2 Samuel 22:44, and in Byzantine writings of things: **κεφαλης γωνιας**, “the corner-stone,” see **γωνια**, a. ((From Homer down.))*

{2775} κεφαλιω: ^{<4124>}Mark 12:4 T WH (approved also by Weiss, Volkmar, others), for **κεφαλαιω**, which see.

{2777} κεφαλις, κεφαλιδος, ἡ (diminutive of **κεφαλη**, formed after the analogy of **ἀμαξις, πινακις**, etc.; cf. Alexander Buttman (1873) *Ausf. Spr.* ii., p. 443; Kühner, sec. 380 Anm. 5, i., p. 708);

1. “a little head” (Latin *capitellum, capitulum*).

2. “the highest part, extremity or end” of anything; as the capital of a column, ^{<1070>}1 Kings 7:9, 31 etc.; *Geoponica* 14, 6, 6; hence, the tips or knobs (the *umbilici* of the Romans (or rather the cornua; see Gardthausen, *Griech. Palaeogr.*, p. 52f; Rich, *Dictionary*, under the word *umbilicus*)) of the wooden rod around which parchments were rolled seem to have been called **κεφαλιδες**, because they resembled little heads; so that

3. the Alexandrian writers transferred the name **κεφαλις** to the roll or volume itself: **εν κεφαλιδι βιβλου**, ^{<5807>}Hebrews 10:7 (from the Septuagint of ^{<0908>}Psalms 39:8 (^{<0908>}Psalms 40:8) for **τὸ βιβλίον** in ^{<0100>}Ezekiel 2:9, and without **βιβλιον**, 3:1-3; 2 Esdr. 6:2 (cf. Birt, *Antikes Buchwesen* (Berl. 1882), p. 116)), Itala: *in volumine libri, in the roll of the book* (cf. Winer’s *Grammar*, 23 (22)). The different opinions are noticed by Bleek at the passage.*

κημω, κημω: future **κημωσω**; (**κημος** a muzzle); “to stop the mouth by a muzzle, to muzzle”: **βουν**, ^{<4000>}1 Corinthians 9:9 T Tr WH marginal reading (Xenophon, r. eq. 5, 3); see **φιμωω**.*

{2778} κηνος, κηνου, ὁ, the Latin word *census* (among the Romans, denoting a register and valuation of property in accordance with which taxes were paid), in the N.T. (as in Cod. Just. 4, 47) “the tax or tribute levied on individuals and to be paid yearly” (Hesychius **κηνος. ειδος νομισματος, επικεφαλαιον**, our “capitation or poll tax”): ^{<4075>}Matthew

17:25; 22:17; ^{<1124>}Mark 12:14; **το νομισμα του κηνου**, the coin with which the tax is paid, “tribute money,” ^{<1219>}Matthew 22:19.*

{2779} **κηπος, κηπου, ο** (thought to be allied with **σκαπτω**, Latin *campus*, etc.), from Homer down, the Septuagint for **hNgj hNgæGæa** “garden”: ^{<1319>}Luke 13:19; ^{<6101>}John 18:1,26; 19:41. (BB. DD., under the word Garden.)*

{2780} **κηπουρος, κηπουρου, ο** (**κηπος** and **ουρος**), “a keeper of a garden, a gardener”: ^{<6105>}John 20:15 (BB. DD., under the word Garden). (Plato, Theophrastus, Polybius, Diodorus, Epictetus, others.)*

{2781} **κηριον, κηριου, το** (**κηρος** wax), from Hesiod and Herodotus down, “honeycomb”: **κηριον μελισσιον**, a honeycomb (still containing the honey), ^{<1242>}Luke 24:42 R G Tr brackets (^{<1147>}1 Samuel 14:27; ^{<11124>}Proverbs 16:24; 24:13).*

{2782} **κηρυγμα, κηρυγματος, το** (**κηρυσσω**), in Greek writings especially Attic, “that which is promulgated by a herald or public crier, a proclamation by herald”; in the N.T. “the message or proclamation by the heralds of God or Christ”: thus the proclamation of the necessity of repentance and reformation made by the prophet Jonah (A.V. “preaching”), **το κηρυγμα Ιωνα**, ^{<1124>}Matthew 12:41; ^{<1113>}Luke 11:32 (^{<3104>}Jonah 3:4); the announcement of salvation procured by Christ and to be had through him: absolutely, ^{<402>}1 Corinthians 1:21; ^{<5003>}Titus 1:3; with the genitive of the subjunctive, “made by one,” ^{<404>}1 Corinthians 2:4; 15:14; with the genitive of the object **Ιησου Χριστου**, “concerning” Jesus Christ, ^{<616>}Romans 16:25, cf. Philippi at the passage; (**της αιωνιου σωτηριας**, Mark 16 WH in (rejected) ‘Shorter Conclusion’); the act of publishing, absolutely, ^{<5117>}2 Timothy 4:17 (but R. V. “that the message might be fully proclaimed”; see **πληροφορω**, a.)*

{2783} **κηρυξ**, less correctly (yet so L WH) **κηρυξ** (on the accent see Winer’s Grammar, sec. 6, 1 c.; (Buttmann, 13 (12)); Lipsius, Gramm. Untersuch., p. 36; (Chandler sec. 622; Göttling, p. 254f; Lob. Paralip., p. 411; W. Dindorf in Stephanus’ Thesaurus, under the word; Tdf. Proleg., p. 101)), **κηρυκος, ο** (akin to **γηρυς** a voice, a sound, **γηρυω** to utter a sound, to speak; (yet cf. Vanicek, p. 140)); common in Greek writings from Homer down; “a herald, a messenger” vested with public authority, who conveyed the official messages of kings, magistrates, princes, military

commanders, or who gave a public summons or demand, and performed various other duties. In the O.T., ^{<044>}Genesis 41:43; ^{<273>}Daniel 3:4; Sir. 20:15. In the N.T. “God’s ambassador, and the herald or proclaimer of the divine word”: **δικαιοσύνης**, one who summoned to righteousness, of Noah, ^{<005>}2 Peter 2:5; used of the apostles, as the divine messengers of the salvation procured by Christ and to be embraced through him, ^{<507>}1 Timothy 2:7; ^{<5011>}2 Timothy 1:11.*

{2784} κηρυσσω; imperfect **εκηρυσσον**; future **κηρυσξω**; 1 aorist **εκηρυσξα** (infinitive **κηρυσσαι** R G Tr WH, **κηρυσαι** L T; cf. Lipsius, Gramm. Untersuch., p. 32ff; Tdf. Proleg., p. 101; Winer’s Grammar, sec. 6, 1 f. (see references under the word **κηρυσξ**)); passive, present **κηρυσσομαι**; 1 aorist **εκηρυχθην**; 1 future **κηρυχθησομαι**; (**κηρυσξ**, which see); from Homer down; the Septuagint for **ηρα**; “to be a herald; to officiate as herald; to proclaim after the manner of a herald”; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed; a. univ “to publish, proclaim openly”: something which has been done, ^{<1075>}Mark 7:36; **τον λογον**, ^{<1045>}Mark 1:45 (here joined with **διαφημιζειν**); followed by indirect discourse, ^{<1051>}Mark 5:20; ^{<1089>}Luke 8:39; something which ought to be done, followed by the infinitive (cf. Winer’s Grammar, 322 (302); (Buttmann, sec. 141, 2)), ^{<1021>}Romans 2:21; **Μωσην**, the authority and precepts of Moses, ^{<1052>}Acts 15:21; **περιτομην**, the necessity of circumcision, ^{<1051>}Galatians 5:11. b. specifically used “of the public proclamation of the gospel and matters pertaining to it,” made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absolutely, ^{<1005>}Matthew 11:1; ^{<1038>}Mark 1:38; 3:14; 16:20; ^{<1005>}Romans 10:15; with the dative of the person to whom the proclamation is made, ^{<1027>}1 Corinthians 9:27; ^{<1089>}1 Peter 3:19; **εις** (R **εν** with the dative) **τας συναγωγας** (see **εις**, A. I. 5 b.; cf. Winer’s Grammar, 213 (200)), ^{<1003>}Mark 1:39; (^{<1044>}Luke 4:44 T Tr text WH); (**ο**) **κηρυσσων**, ^{<1004>}Romans 10:14; **κηρυσσειν**, with the accusative of the thing, ^{<1007>}Matthew 10:27; Luke (iv. 19); 12:3; **τινι τι**, ^{<1048>}Luke 4:18(19); **το ευαγγελιον της βασιλειας**, ^{<1023>}Matthew 4:23; 9:35; ^{<1014>}Mark 1:14 (where G L brackets T Tr WH **το ευαγγελιον του Θεου**); **το ευαγγελιον** simply, ^{<1065>}Mark 16:15; ^{<1012>}Galatians 2:2; **το ευαγγελιον του Θεου εις τινας** (see above), ^{<1019>}1 Thessalonians 2:9; passive, ^{<1044>}Matthew 24:14; 26:13; ^{<1023>}Colossians 1:23; with **εις παντα τα εθνη** or **εις ολον τον κοσμον** added, ^{<1030>}Mark 13:10; 14:9; **τον λογον**, ^{<5042>}2 Timothy 4:2; **το ρημα της πιστεως**, ^{<1008>}Romans 10:8; **την βασιλειαν του Θεου**, ^{<1001>}Luke 8:1; 9:2; ^{<1025>}Acts

20:25 (here G L T Tr WH omit του Θεου); 28:31; βαπτισμα, the necessity of baptism, <4004> Mark 1:4; <4003> Luke 3:3; <4007> Acts 10:37; μετανοιαν και αφεσιν ἁμαρτιων, by public proclamation to exhort to repentance and promise the pardon of sins, <2247> Luke 24:47; ἵνα μετανοωσιν (R G μετανοησωσι) (see ἵνα, II. 2 b.; (Buttmann, 237 (204))), <4062> Mark 6:12. τινα τισι, to proclaim to persons one whom they are to become acquainted with in order to learn what they ought to do: Χριστον, or τον Ιησουν, <4006> Acts 8:5; 19:13; <4015> Philippians 1:15; <4012> 1 Corinthians 1:23; <4016> 2 Corinthians 4:5 (where it is opposed to ἑαυτον κηρυσσομεν, to proclaim one's own excellence and authority); <4010> 2 Corinthians 11:4; passive, ὁ κηρυχθεις, <5436> 1 Timothy 3:16; with δια and the genitive of person added, <4019> 2 Corinthians 1:19; with the epexegetic addition, ὅτι οὗτος εστιν ὁ υἱος του Θεου, <4020> Acts 9:20; ὅτι εκ νεκρων εγηγερται, <4512> 1 Corinthians 15:12; τινι followed by ὅτι, <4002> Acts 10:42; κηρυσσων followed by λεγων (<4002> Matthew 3:2), with direct discourse, Matthew (3:1 L T WH); 10:7; <4000> Mark 1:7; κηρυσσειν και λεγειν followed by direct discourse, <4001> Matthew 3:1 (R G Tr brackets); 4:17; κηρυσσοντα εν (omitted in Rec.) φωνη μεγαλη, followed by direct discourse (of an angel as God's herald), <4002> Revelation 5:2; κηρυσσομεν with οὕτως added, <4511> 1 Corinthians 15:11. On this word see Zezschwitz, Petri apost. de Christi ad inferos descensu sententia. (Lipsius 1857), p. 31ff; (Campbell, Dissert. on the Gospels, diss. 6, pt. v. Compare: προκηρυσσω.)*

{2785} κητος, κητεος (κητους), το, “a sea-monster, whale, huge fish” (Homer, Aristotle, others): <4020> Matthew 12:40, from <3001> Jonah 2:1 where the Septuagint, κητει μεγαλω for gD; l wdg;

{2786} Κεφας, Κεφα (Buttmann, 20 (18)), ὁ (Chaldean apyKea rock), “Cephas” (equivalent to Πετρος (cf. B. D. (American edition), p. 2459)), the surname of Simon the apostle: <4002> John 1:42 (43); <4012> 1 Corinthians 1:12; 3:22; 9:5; 15:5; <4010> Galatians 2:9; and L T Tr WH also in <4018> Galatians 1:18; 2:11,147

{2787} κιβωτος, κιβωτου, ἡ (κιβος (cf. Suidas 2094 e.)), “a wooden chest, box” ((Hecataeus, 368 (Müller's Frag. i., p. 30), Simonides), Aristophanes, Lysias, Athen., Aelian, others): in the N.T., the ark of the covenant, in the temple at Jerusalem, <3004> Hebrews 9:4 (Philo, Josephus; the Septuagint very often for ἡ θβα); in the heavenly temple, <4019> Revelation

11:19; of Noah's vessel, built in the form of an ark, ^{<1268>}Matthew 24:38; ^{<2177>}Luke 17:27; ^{<8107>}Hebrews 11:7; ^{<6183>}1 Peter 3:20 (4 Macc. 15:31; the Septuagint for **hb;T**)*

{2788} **κιθαρα, κιθαρας, ἡ**, “a harp” (cf. Stainer, Music of the Bible, chapter iv.; B. D., under the word Harp): ^{<647>}1 Corinthians 14:7; ^{<6183>}Revelation 5:8; 14:2; **του Θεου**, to which the praises of God are sung in heaven, ^{<6512>}Revelation 15:2; cf. Winer's Grammar, sec. 36, 3 b. (From Homer h. Merc., Herodotus on.)*

{2789} **κιθαρίζω**; present passive participle **κιθαριζομενος**; “to play upon the harp” ((see the preceding word)): with **εν ταις κιθαραις** added (A.V. “harping with their harps”), ^{<647>}Revelation 14:2; **το κιθαριζομενον**, what is harped, ^{<647>}1 Corinthians 14:7. (^{<2316>}Isaiah 23:16; in the Greek writings from Homer, Iliad 18, 570 down.)*

{2790} **κιθαρωδος, κιθαρωδου, ὁ (κιθαρα** (which see), and **ωδος**, contracted from **αιδος**, a singer), “a harper, one who plays on the harp and accompanies it with his voice”: ^{<647>}Revelation 14:2; 18:22. ((Herodotus, Plato, others), Diphilus (300 B. C.) in Athen. 6, p. 247 d.; Plutarch, mor. 166 a.; Aelian v. h. 4, 2; superlative (extended form) **κιθαραιδοτατος**, Aristophanes vesp. 1278. Varro de r. r. 2, 1, 3 “non omnes, qui habent citharam, sunt citharoedi.”)*

{2791} **Κιλικια, Κιλικιας, ἡ**, “Cilicia,” a province of Asia Minor, bounded on the north by Cappadocia, Lyconia and Isauria, on the south by the Mediterranean, on the east by Syria, and on the west by Pamphylia. Its capital, Tarsus, was the birthplace of Paul: ^{<409>}Acts 6:9; 15:23, 41; 21:39; 22:3; 23:34; 27:5; ^{<812>}Galatians 1:21. (Cf. Conybeare and Howson, St. Paul, i., 19ff; Lewin, St. Paul, i., 78f.)*

{2792} **κιναμωμον**, more correctly (so L T Tr WH) **κινναμωμον, κινναμωμου, το**, Hebrew **קִינָמֹן** ((see Liddell and Scott, under the word)), “cinnamon”: ^{<683>}Revelation 18:13. (Herodotus, Theophrastus, Strabo, Diodorus, Josephus, others; the Septuagint) Cf. Winer's RWB, under the word Zimmt; (B. D., under the word Cinnamon; Alex.'s Kitto under the word Kinnamon).*

{2793} **κινδυνευω**; imperfect **εκινδυνευον; (κινδυνος)**; “to be in jeopardy, to be in danger, to be pat in peril”: ^{<123>}Luke 8:23; ^{<651>}1

Corinthians 15:30; **τουτο το μερος κινδυνευει εις απελεγμον ελθειν**, this trade is in danger of coming into disrepute, ^{<4197>}Acts 19:27; **κινδυνευομεν εγκαλεισθαι**, we are in danger of being accused, ^{<4194>}Acts 19:40. (From (Pindar) and Herodotus down; the Septuagint.)*

{2794} **κινδυνος, κινδυνου, ὁ**, “danger, peril”: ^{<4185>}Romans 8:35; **εκ τινος**, prepared by one (from one), ^{<4713>}2 Corinthians 11:26; *ibid.* with a genitive of the source from which the peril comes (“of,” cf. Winer’s Grammar, sec. 30, 2 [α].); so **της θαλασσης**, Plato, Euthyd., p. 279 e.; *de rep.* i., p. 332 e.; **θαλασσων**, Heliodorus 2, 4, 65.*

{2795} **κινεω, κινω**; future **κινησω**; 1 aorist infinitive **κινησαι**; passive, present **κινουμαι**; 1 aorist **εκινηθην**; (from **κιω**, poetic for **ΙΩ, ειμι**, Curtius, sec. 57; hence)

1. properly, “to cause to go, *i.e.* to move, set in motion” (from Homer down);

a. properly, in passive (cf. Winer’s Grammar, 252 (237)) “to be moved, move”: of that motion which is evidence of life, ^{<4173>}Acts 17:28 (^{<0072>}Genesis 7:21); **κινειν δακτυλω φορτια**, to move burdens with a finger, ^{<4274>}Matthew 23:4; **την κεφαλην**, to move to and fro (A.V. “wag”) (expressive of derision), ^{<4278>}Matthew 27:89; ^{<4159>}Mark 15:29 (the Septuagint for **[yabavarō]** ^{<3208>}Psalms 21:8 (^{<3278>}Psalms 22:8); ^{<3364>}Job 16:4; Sir. 12:18, etc.);

b. “to move from a place, to remove”: **τι εκ του τοπου**, ^{<4115>}Revelation 2:5; **εκ των τοπων**, passive, ^{<4164>}Revelation 6:14.

2. Metaphorically, “to move *i.e.* excite”: **στασιν**, a riot, disturbance, ^{<4415>}Acts 24:5 ((see **στασις**, 2); **ταραχην**, Josephus, b. j. 2, 9, 4); **την πολιν**, “to throw into commotion,” passive, ^{<4213>}Acts 21:30. (Compare: **μετακινεω, συγκινεω.**)*

{2796} **κινησις, κινησεως, ἡ (κινεω)** (from Plato on), “a moving, agitation”: **του ὕδατος**, ^{<4183>}John 5:3 (R L).*

{2797} **Κις** (L T Tr WH **Κεις** (cf. WH’s Appendix, p. 155; Tdf, Proleg., p. 84; Buttmann, 6 note{1}, and see **ει, ι**)), **ὁ**, indeclinable (**vyqi** (perhaps ‘a bow’ (Gesenius)) from **vWQ**, to lay snares), “Kish,” the father of Saul, the first king of Israel: ^{<4132>}Acts 13:21.*

{5531} κίχρημι: 1 aorist active imperative χρησον; “to lend”: τινι τι, ^{<2115>}Luke 11:5. (From Herodotus down.)

(Synonym: see δανειζω, at the end.)*

{2798} κλαδος, κλαδου, ὄ (κλαω);

a. properly, “a young, tender shoot, broken off for grafting”.

b. universally, “a branch”: ^{<1132>}Matthew 13:32; 21:8; 24:32; ^{<1042>}Mark 4:32; 13:28; ^{<2139>}Luke 13:19; as the Jewish patriarchs are likened to a root., so their posterity are likened to branches, ^{<5116>}Romans 11:16-19, 21; cf. Sir. 23:25; 40:15; Menander fragment, Meineke edition, p. 247 (fragment 182, vol. iv. 274 (Ber. 1841)). (Tragg., Aristophanes, Theophrastus, Geoponica, others.)*

{2799} κλαιω; imperfect εκλαιον; future κλαυσω (^{<1125>}Luke 6:25; ^{<3161>}John 16:20; and Tr WH text in ^{<6189>}Revelation 18:9, for κλαυσομαι. more common in Greek writ, especially the earlier, and found in ^{<3106>}Leviticus 10:6; ^{<2127>}Joel 2:17, and according to most editions in ^{<6189>}Revelation 18:9; cf. Krüger, sec. 40 under the word, i., p. 175f; Kühner, sec. 343, under the word, i., p. 847; (Veitch, under the word); Buttmann, 60 (53); (Winer’s Grammar, 87 (83))); 1 aorist εκκλαυσα; the Septuagint frequently for hκβ; (from Homer down); “to mourn, weep, lament”; a. intransitive: ^{<1142>}Mark 14:72; 16:10; ^{<11713>}Luke 7:13,38; ^{<5113>}John 11:31,33; 20:11,13,15; ^{<4089>}Acts 9:39; 21:13; Revelation (v. 5); 18:15, 19; πολλα, for which L T Tr WH πολυ, ^{<6154>}Revelation 5:4; ^{<1125>}Matthew 26:75; ^{<222>}Luke 22:62; weeping as the sign of pain and grief for the thing signified (i.e. for pain and grief), ^{<1121>}Luke 6:21, 25 (opposed to γελαν); ^{<3161>}John 16:20; ^{<5125>}Romans 12:15 (opposed to χαιρειν); ^{<5188>}Philippians 3:18; ^{<1171>}1 Corinthians 7:30; ^{<3109>}James 4:9; 5:1; of those who mourn the dead: ^{<1158>}Mark 5:38f; ^{<1172>}Luke 7:32; 8:52; ^{<2194>}επι τινι, over anyone, ^{<2194>}Luke 19:41 R G (Sir. 22:11); also joined with ^{<6181>}πενθειν, ^{<6181>}Revelation 18:11 R G L; ^{<2194>}κλαιειν επι τινα, ^{<2194>}Luke 19:41 L T Tr WH; 23:28; joined with ^{<6181>}κοπτεσθαι followed by ^{<6181>}επι τινα, ^{<6181>}Revelation 18:9 T Tr WH. b. transitive, ^{<6181>}τινα, “to weep for, mourn for, bewail,” one (cf. Buttmann, sec. 131, 4; Winer’s Grammar, 32, 1 [γ].): ^{<1128>}Matthew 2:18, and Rec. in ^{<6181>}Revelation 18:9.*

(Synonyms: δακρυω, κλαιω, οδυρομαι, θρηνεω, αλαλαζω (ολολουζω), στεναζω: strictly, δακρυω denotes “to shed tears, weep”

silently; **κλαίω** to weep audibly, “to cry” as a child; **οδυρομαι** to give verbal expression to grief, “to lament”; **θρηνεω** to give formal expression to grief, “to sing a dirge”; **αλαλαζω** “to wail” in oriental style, “to howl” in a consecrated, semi-liturgical fashion; **στεναζω** to express grief by inarticulate or semi-articulate sounds, “to groan”. Cf. Schmidt chh. 26, 126.)

{2800} **κλασις, κλασεως, ἡ (κλαω**, which see), “a breaking”: **του αρτου**, ^{<4265>}Luke 24:35; ^{<4424>}Acts 2:42. (Plato, Theophrastus, others.)*

{2801} **κλασμα, κλασματος, το (κλαω)**, “a fragment, broken piece”: plural, of remnants of food, ^{<4140>}Matthew 14:20; 15:37; ^{<4166>}Mark 6:43; 8:8,19f; ^{<4197>}Luke 9:17; ^{<4142>}John 6:12f (Xenophon, cyn. 10, 5; Diodorus 17, 13; Plutarch, Tib. Gr. 19; Anthol.; the Septuagint.)*

{2802} **Κλαυδη** (L Tr WH **Καυδα** (see WH’s Appendix, p. 160), T **Κλαυδα**), **Κλαυδης, ἡ**, “Clauda or Cauda” the name of a small island lying near Crete on the south, called by Ptolemy, 3, 17, 11 **Κλαυδος**, by Pomponius Mela (45 A.D.) 2, 7 and Pliny, h. n. 4, 20 (12), 61 “Gaudos” ((now Gaudo-nesi or Clauda-nesa)): ^{<4276>}Acts 27:162

{2803} **Κλαυδια, Κλαυδιας, ἡ**, “Claudia,” a Christian woman: ^{<502>}2 Timothy 4:21. (Cf. B. D. (especially American edition) under the word, also references under the word **Πουδης**.)*

{2804} **Κλαυδιος, Κλαυδιου, ὁ**, “Claudius”.

1. “Tiberius Claudius Drusus Nero Germanicus,” the Roman emperor, who came into power A. D. 41, and was poisoned by his wife Agrippina in the year 54: ^{<4128>}Acts 11:28; 18:2.

2. “Claudius Lysias,” a Roman military tribune: ^{<4236>}Acts 23:26 (see B. D. American edition, under the word Lysias).*

{2805} **κλαυθμος, κλαυθμου, ὁ (κλαίω)**; from Homer down; the Septuagint for **γκΒ**; “weeping, lamentation”: ^{<1028>}Matthew 2:18; (8:12); 13:42,50; 22:13; 24:51; 25:30; ^{<4138>}Luke 13:28; ^{<4437>}Acts 20:37.*

{2806} **κλαω**; 1 aorist **εκλασα**; passive (present participle **κλωμενος**, ^{<6124>}1 Corinthians 11:24 R G (see below)); 1 aorist **εκλασθην** (^{<6110>}Romans 11:20 L Tr); (from Homer down); “to break”: used in the N.T. of the

breaking of bread (see **αρτος**, 1), ^{<049>}Matthew 14:19; 15:36; 26:26; ^{<086>}Mark 8:6; 14:22; ^{<229>}Luke 22:19; (24:30); ^{<426>}Acts 2:46; 20:7,11; 27:35; ^{<016>}1 Corinthians 10:16; 11:24; with **εις τινας** added, a pregnant construction, equivalent to ‘to break and distribute among’ etc. (see **εις**, C. 1), ^{<089>}Mark 8:19; metaphorically, **το σωμα**, shattered, as it were, by a violent death, ^{<121>}1 Corinthians 11:21 R G. (Compare: **εκκλαω**, **κατακλαω**.)*

{2807} **κλεις**, **κλειδος**, accusative **κλειδα** and **κλειν** (^{<215>}Luke 11:52; ^{<087>}Revelation 3:7), accusative plural **κλειδας** and **κλεις** (^{<069>}Matthew 16:19; ^{<018>}Revelation 1:18; cf. Kühner, sec. 130, i., p. 357; Winer’s Grammar, 65 (63), cf. Buttman, 24 (22); (WH’s Appendix, p. 157)), **ἡ** (from Homer down); “a key”. Since the keeper of the keys has the power to open and to shut, the word **κλεις** is figuratively used in the N.T. to denote power and authority of various kinds (cf. B. D., under the word Key) viz. **του φρεατος**, to open or unlock the pit, ^{<001>}Revelation 9:1, cf. 2; **της αβυσσου**, to shut, ^{<008>}Revelation 20:1, cf. 3; **του θανατου και του αδου**, the power to bring back into life from Hades and to leave there, ^{<018>}Revelation 1:18; **της γνωσεως**, the ability and opportunity to obtain knowledge, ^{<215>}Luke 11:52; **της βασιλειας των ουρανων** (see **βασιλεια**, 3 e., p. 97b under the end), ^{<069>}Matthew 16:19; **του Δαυιδ**, the power of David (who is a type of the Messiah, the second David), *i.e.* of receiving into the Messiah’s kingdom and of excluding from it, ^{<087>}Revelation 3:7 (apparently after ^{<222>}Isaiah 22:22, where **ἡ κλεις οικου Δαυιδ** is given to the steward of the royal palace).*

{2808} **κλειω**; future **κλεισω**, ^{<087>}Revelation 3:7 L T Tr WH; 1 aorist **εκλεισα**; passive, perfect **κεκλεισμαι**, participle **κεκλεισμενος**; 1 aorist **εκλεισθην**; Hebrew **רָגַע** (from Homer down); “to shut, shut up”; properly: **την θυραν**, ^{<016>}Matthew 6:6; passive, ^{<250>}Matthew 25:10; ^{<217>}Luke 11:7; plural, ^{<019>}John 20:19, 26; ^{<021>}Acts 21:30; a prison, passive ^{<023>}Acts 5:23; **πυλωνας**, passive ^{<215>}Revelation 21:25; **την αβυσσον**, ^{<018>}Revelation 20:3 G L T Tr WH. Metaphorically: **τον ουρανον**, *i.e.* to cause the heavens to withhold rain, ^{<025>}Luke 4:25; ^{<016>}Revelation 11:6; **τα σπλαγχνα αυτου απο τινος**, to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity toward one (Winer’s Grammar, sec. 66, 2 d., cf. Buttman, 322 (277)), ^{<087>}1 John 3:17; **την βασιλειαν των ουρανων**, to obstruct the entrance into the kingdom of heaven, ^{<233>}Matthew 23:13 (14); so used that **την βασιλειαν του Θεου**

must be understood, ^{<6817>} Revelation 3:7; *την θυραν*, namely, *της βασιλειας του Θεου*, ^{<6818>} Revelation 3:8; cf. Bleek at the passage (Compare: *αποκλειω*, *εκκλειω*, *κατακλειω*, *συγκλειω*.)*

{2809} *κλεμμα*, *κλεμματος*, *το* (*κλεπτω*); a. “thing stolen” (Aristotle). b. equivalent to *κλοπη* “theft,” *i.e.* “the act committed” (Euripides, Aristophanes, others): plural ^{<6821>} Revelation 9:21.*

{2810} *Κλεοπας* (on the decl. cf. Buttmann, 20 (18)) (apparently contracted from *Κλεοπατρος*, see *Αντιπας* (cf. Letronne in the *Revue Archeologique*, 1844-45, i., p. 485ff)), *ὁ*, “Cleopas,” one of Christ’s disciples: ^{<248>} Luke 24:18. (Cf. Lightfoot, *Commentary on Galatians*, p. 267; B. D. under Cleopas.)*

{2811} *κλεος*, *κλεους*, *το* (*κλεω* equivalent to *καλεω*);

1. “rumor, report”.

2. “glory, praise”: ^{<122>} 1 Peter 2:20. (In both senses common in Greek writings from Homer down; for [*μαεε* ^{<822>} Job 28:22.]*)

{2812} *κλεπτης*, *κλεπτου*, *ὁ* (*κλεπτω*) (from Homer down), the Septuagint for *βηρᾶ* “a thief”: ^{<169>} Matthew 6:19f; 24:43; ^{<223>} Luke 12:33,39; ^{<801>} John 10:1,10; ^{<160>} 1 Corinthians 6:10; ^{<145>} 1 Peter 4:15; an embezzler, pilferer, ^{<126>} John 12:6; *ερχεσθαι* or *ἦκειν* ... *ὡς κλεπτης εν νυκτι*, equivalent to to come unexpectedly, ^{<312>} 1 Thessalonians 5:2,4; ^{<180>} 2 Peter 3:10; ^{<183>} Revelation 3:3; 16:15; the name is transferred to false teachers, who do not care to instruct men, but abuse their confidence for their own gain, ^{<108>} John 10:8. (Synonym: see *ληστης*, at the end.)*

{2813} *κλεπτω*; future *κεψω* (the Septuagint also in ^{<124>} Exodus 20:14; ^{<891>} Leviticus 19:11; ^{<159>} Deuteronomy 5:19, for *κλεψομαι* more common ((?) cf. Veitch, under the word; Kühner, sec. 343, under the word, 1:848) in secular authors); 1 aorist *εκλεψα*; (from Homer down); the Septuagint for *βηρᾶ* a. “to steal”; absolutely, “to commit a theft”: ^{<169>} Matthew 6:19f; 19:18; ^{<109>} Mark 10:19; ^{<280>} Luke 18:20; ^{<801>} John 10:10; ^{<121>} Romans 2:21; 13:9; ^{<108>} Ephesians 4:28. b. transitive, “to steal *i.e.* take away by stealth”: *τινα*, the dead body of one, ^{<126>} Matthew 27:64; 28:13.*

{2814} *κλημα*, *κληματος*, *το* (from *κλαω*, which see), equivalent to *κλαδος*, “a tender and flexible branch”; specifically, “the shoot or branch

of a vine, a vine-sprout”: ^{<615D>}John 15:2-6 (so Aristophanes eccles. 1031; Aeschines in Ctesias (401 B. C.), p. 77, 2; Theophrastus, h. pl. 4, 13, 5; **αμπελου κλημα**, Plato, rep. i., p. 353 a.; the Septuagint, ^{<615D>}Ezekiel 15:2; 17:6f; ^{<200E>}Joel 1:7).*

{2815} **Κλημης** (cf. Buttman, 16f (15)), **Κλημεντος, ό**, “Clement,” a companion of Paul and apparently a member of the church at Philippi: ^{<104B>}Philippians 4:3. According to the rather improbable tradition of the catholic church, he is identical with that Clement who was bishop of Rome toward the close of the first century; (but see Lightfoot’s Commentary on Philippians, at the passage cited, ‘Detached Note’; Salmon in Dict. of Chris. Biogr. i., 555f).*

{2816} **κληρονομεω, κληρονομω**; future **κληρονομησω**; 1 aorist **εκληρονομησα**; perfect **κεκληρονομηκα**; (**κληρονομος**, which see; cf. **οικονομος**); the Septuagint for **l j e** and much more often for **vrre**

1. “to receive a lot, receive by lot; especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance”; so, particularly in the Attic orators, with a genitive of the thing; in later writings not infrequent with an accusative of the thing (cf. Lob. ad Phryn., p. 129; Sturz, Deuteronomy dial. Maced. etc., p. 140; Winer’s Grammar, 200 (188); (Buttmann, sec. 132, 8)); absolutely, “to be an heir, to inherit”: ^{<84E>}Galatians 4:30 from ^{<121D>}Genesis 21:10.

2. universally, “to receive the portion assigned to one, receive an allotted portion, receive as one’s own or as a possession; to become partaker of, to obtain” (cf. English “inherit”) (as **φημην**, Polybius 18, 38 (55), 8; **την επ’ ευσεβεια δοξαν**, 15, 22, 3); in Biblical Greek everywhere with the accusative of the thing; so very frequent in the O.T. in the phrase **κληρονομουν γην** and **την γην**, of the occupation of the land of Canaan by the Israelites, as ^{<614B>}Leviticus 20:24; ^{<614C>}Deuteronomy 4:22,26; 6:1, etc. But as the Israelites after taking possession of the land were harassed almost perpetually by their hostile neighbors, and even driven out of the country for a considerable period, it came to pass that the phrase was transferred to denote the tranquil and stable possession of the holy land crowned with all divine blessings, an experience which pious Israelites were to expect under the Messiah: ^{<124B>}Psalm 24:13 (^{<125B>}Psalm 25:13); ^{<124C>}Psalm 36:9,11,22,29,34 (^{<125C>}Psalm 37:9,11,22,29,34) Alexandrian LXX; ^{<124D>}Isaiah 60:21; Tobit 4:12; **εκ δευτερας κληρονομησουσι τη**

γην, ^{<2907>}Isaiah 61:7; hence, it became a formula denoting “to partake of eternal salvation in the Messiah’s kingdom”: ^{<4085>}Matthew 5:5 (4) (from ^{<4961>}Psalms 36:11 (^{<4971>}Psalms 37:11)), where see Bleek. ζων αιωνιον, ^{<4029>}Matthew 19:29; ^{<4107>}Mark 10:17; ^{<4005>}Luke 10:25; 18:18; την βασιλειαν, ^{<4254>}Matthew 25:34; βασιλειαν Θεου, ^{<4089>}1 Corinthians 6:9f; 15:50; ^{<4072>}Galatians 5:21; σωτηριαν, ^{<3014>}Hebrews 1:14; τας επαγγελιας, ^{<3062>}Hebrews 6:12; αφθαρσιαν, ^{<4150>}1 Corinthians 15:50; ταυτα (Rec. παντα), ^{<6207>}Revelation 21:7; ονομα, ^{<3004>}Hebrews 1:4; την ευλογιαν, ^{<3027>}Hebrews 12:17; ^{<4089>}1 Peter 3:9. (Compare: κατα-κληρονομεω.)*

{2817} κληρονομια, κληρονομιας, ἡ (κληρονομος), the Septuagint time and again for **hl j ḡas** several times for **hvrḡ hvrwḡ**, etc.;

1. “an inheritance, property received (or to be received) by inheritance,” (Isocrates, Demosthenes, Aristotle): ^{<4028>}Matthew 21:38; ^{<4107>}Mark 12:7; ^{<4023>}Luke 12:13; 20:14.

2. what is given to one as “a possession” ((cf. English “inheritance”); see κληρονομεω, 2): διδοναι τι τινι κληρονομιαν, ^{<4005>}Acts 7:5; λαμβανειν τι εις κληρονομιαν, ^{<3018>}Hebrews 11:8 ((cf. Aristotle, eth. Nic. 7, 14, p. 1153b, 33)). Agreeably to the O.T. usage, which employs **hl j ḡas** now of the portion of the holy land allotted to each of the several tribes (^{<4633>}Joshua 13:23, 28, etc.), now of the whole territory given to Israel for a possession (^{<4048>}Deuteronomy 4:38; 15:4, etc.— and nothing appeared to the Israelites more desirable than the quiet, prosperous, permanent possession of this land, see κληρονομεω, 2), the noun κληρονομια, lifted to a loftier sense in the N.T., is used to denote

a. “the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ”: ^{<4088>}Galatians 3:18; ^{<4024>}Colossians 3:24 (της κληρονομιας, genitive of apposition (Winer’s Grammar, sec. 59, 8 a.)); ^{<3095>}Hebrews 9:15; ^{<4004>}1 Peter 1:4; ἡμων, destined for us, ^{<4014>}Ephesians 1:14; του Θεου, given by God, 18.

b. “the share which an individual will have in that eternal blessedness”: ^{<4082>}Acts 20:32; ^{<4085>}Ephesians 5:5.*

{2818} κληρονομος, κληρονομου, ὁ (κληρος, and νεμομαι, to possess), properly, “one who receives by lot”; hence,

1. “an heir” (in Greek writings from Plato down);

a. properly: ^{<0138>}Matthew 21:38; ^{<4127>}Mark 12:7; ^{<0104>}Luke 20:14; ^{<8041>}Galatians 4:1.

b. in Messianic usage, “one who receives his allotted possession by right of sonship”: so of Christ, as **κληρονομος παντων**, all things being subjected to his sway, ^{<5002>}Hebrews 1:2; of Christians, as exalted by faith to the dignity of sons of Abraham and so of sons of God, and hence, to receive the blessings of God’s kingdom promised to Abraham: absolutely, ^{<6187>}Romans 8:17; ^{<8029>}Galatians 3:29; with **του Θεου** added, *i.e.* of God’s possessions, equivalent to **της δοξης** (see **δοξα**, III. 4 b.), ^{<6187>}Romans 8:17; **Θεου δια Χριστου**, by the favor of Christ (inasmuch as through him we have obtained **ἡ ὑιοθεσια**), ^{<8007>}Galatians 4:7 Rec., for which L T Tr WH read **δια Θεου** (see **δια**, A. III. 1) (cf. C. F. A. Fritzsche in Fritzschorum opuscc., p. 148 (who advocates the Rec. as that reading in which the others probably originated (but cf. Meyer, in the place cited; WH in loc.))); **του κοσμου**, of government over the world, ^{<6043>}Romans 4:13f; **ζωης: αιωνιου**, ^{<6187>}Titus 3:7; **της βασιλειας**, ^{<5015>}James 2:5.

2. the idea of inheritance having disappeared, “one who has acquired or obtained the portion allotted him”: with the genitive of the tiring, ^{<8167>}Hebrews 6:17; 11:7; **του σκοτους**, used of the devil, Ev. Nicod. c. 20 (or Descens. Chronicles ad Inferos 4,1). (The Septuagint four times for **νρω** ^{<0782>}Judges 18:7; ^{<0447>}2 Samuel 14:7; ^{<2480>}Jeremiah 8:10; ^{<3001>}Micah 1:15.)*

{2819} **κληρος, κληρον, ὀ**, from Homer down; the Septuagint mostly for **l r w** and **hl j ðæ** “a lot”; *i.e.*:

1. “an object used in casting or drawing lots,” which was either a pebble, or a potsherd, or a bit of wood (hence, **κληρος** is to be derived from **κλαω** (cf. Ellicott on ^{<5012>}Colossians 1:12)): ^{<4025>}Acts 1:26 (see below); **βαλλοντες κληρον**, ^{<4075>}Matthew 27:35; ^{<4154>}Mark 15:24; ^{<2334>}Luke 23:34; ^{<3194>}John 19:24 (^{<4201>}Psalms 21:19 (^{<6219>}Psalms 22:19); ^{<5007>}Jonah 1:7, etc.); the lots of the several persons concerned, inscribed with their names, were thrown together into a vase, which was then shaken, and he whose lot first fell out upon the ground was the one chosen (Homer, Iliad 3, 316, 325; 7, 175, etc.; Livy 23, 3 (but cf. B. D. American edition, under the word Lot)); hence, **ὀ κληρος πιπτει επι τινα**, ^{<4025>}Acts 1:26 (^{<5216>}Ezekiel 24:6; ^{<3007>}Jonah 1:7).

2. “what is obtained by lot, allotted portion”: λαγγανειν and λαμβανειν τον κληρον της διακονιας, a prrtion in the ministry common to the apostles, ^{<4017>}Acts 1:17,25 R G; εστι μοι κληρος εν τινι, dative of the thing, ^{<4021>}Acts 8:21; like κληρονομια (which see) it is used of the part which one will have in eternal salvation, λαμβανειν ... τον κληρον εν τοις ἡγιασμενοις, among the sanctified, ^{<4038>}Acts 26:18 (Sap. 5:5); of eternal salvation itself, κληρος των ἁγιων, i.e. the eternal salvation which God has assigned to the saints, ^{<5012>}Colossians 1:12 (where cf. Lightfoot). of persons, ὁι κληροι, those whose care and oversight has been assigned to one (allotted charge), used of Christian churches, the administration of which falls to the lot of the presbyters: ^{<1038>}1 Peter 5:3, cf. ^{<4174>}Acts 17:4; (for patristic usage see Sophocles’ Lexicon, under the word; cf. Lightfoot on Philippians, p. 246f).*

{2820} κληρωω, κληρω: 1 aorist passive εκκληρωθην; (κληρος); in classical Greek:

1. “to cast lots, determine by lot”.

2. “to choose by lot”: τινα (Herodotus 1, 94; others).

3. “to allot, assign by lot”: τινα τινι, one to another as a possession, Pindar Ol. 8, 19.

4. once in the N.T., “to make a κληρος 1: e. a heritage, private possession”: τινα, passive εν ὡ εκκληρωθημεν (but Lachmann εκκληθημεν) in whom lies the reason why we were made the κληρος του Θεου (a designation transferred from the Jews in the O.T. to Christians, cf. Additions to ^{<7380>}Esther 3:10 (4 line 12f (Tdf.)) and Fritzsche, in the place cited; (cf. ^{<1040>}Deuteronomy 4:20; 9:29)), the heritage of God ^{<4011>}Ephesians 1:11 (see Ellicott, in the place cited). (In ecclesiastical writings it signifies “to become a clergyman” (see references under the word κληρος, at the end).) (Compare: προσκληρωω.)*

{2821} κλησις, κλησεως, ἦ (καλεω);

1. “a calling, calling to” ((Xenophon, Plato, others)).

2. “a call, invitation”: to a feast (3 Macc. 5:14; Xenophon, symp. 1, 7); in the N.T. everywhere in a technical sense, “the divine invitation to embrace salvation in the kingdom of God,” which is made especially through the preaching of the gospel: with the genitive of the author, του Θεου,

^{<4018>}Ephesians 1:18; **αμεταμελητα** ... **ἡ κλησις του Θεου**, God does not repent of the invitation to salvation, which he decided of old to give to the people of Israel, and which he promised their fathers (*i.e.* the patriarchs), ^{<5122>}Romans 11:29; **ἡ ανω** (which see (a.)) **κλησις του Θεου εν Χριστω**, which was made in heaven by God on the ground of Christ, ^{<5084>}Philippians 3:14; also **ἡ επουρανιος κλησις**, ^{<5001>}Hebrews 3:1; **καλειν τινα κλησει**, ^{<5009>}2 Timothy 1:9; passive ^{<4001>}Ephesians 4:1; **αξιουν τινα κλησεως** is used of one whom God declares worthy of the calling which he has commanded to be given him, and therefore fit to obtain the blessings promised in the call, ^{<5011>}2 Thessalonians 1:11; with the genitive of the object, **υμων**, which ye have shared in, ^{<4004>}Ephesians 4:4; ^{<6010>}2 Peter 1:10; what its characteristics have been in your case, as having no regard to learning, riches, station, etc. ^{<4025>}1 Corinthians 1:26; used somewhat peculiarly, of the condition in which the calling finds one, whether circumcised or uncircumcised, slave or freeman, ^{<4073>}1 Corinthians 7:20.*

{2822} **κλητος, κλητη, κλητον (κλαεω)** (from Homer down), “called, invited” (to a banquet (^{<1044>}1 Kings 1:41,49); 3 Macc. 5:14; Aeschines 50, 1); in the N.T. a. “invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ” (see **καλεω**, 1 b. [[b]]. (cf. Winer’s Grammar, 35 (34))): ^{<5133>}Romans 8:28; ^{<4024>}1 Corinthians 1:24; ^{<5101>}Jude 1:1; **κλητοι και εκλεκτοι και πιστοι**, ^{<6074>}Revelation 17:14; **κλητοι** and **εκλεκτοι** are distinguished (see **εκλεκτος**, 1 a.) in ^{<4016>}Matthew 20:16 (T WH omit; Tr brackets the clause); ^{<4214>}Matthew 22:14, a distinction which does not agree with Paul’s view (see **καλεω**, as above; (Weiss, Biblical Theol. sec. 88; Lightfoot’s Commentary on ^{<5012>}Colossians 3:12)); **κλητοι Ιησου Χριστου**, genitive of possessor (Winer’s Grammar, 195 (183); Buttmann, sec. 132, 23), devoted to Christ and united to him, ^{<5006>}Romans 1:6; **κλητοι αγιοι**, “holy (or ‘saints’) by the calling of God,” ^{<5107>}Romans 1:7; ^{<4002>}1 Corinthians 1:2. b. “called to (the discharge of) some office”: **κλητος αποστολος**, *i.e.* divinely selected and appointed (see **καλεω**, as above), ^{<5001>}Romans 1:1; ^{<4001>}1 Corinthians 1:1 (L brackets **κλητος**); cf. ^{<4015>}Galatians 1:15.*

{2823} **κλιβανος, κλιβανου, ο** (for **κριβανος**, more common in earlier (yet **κλιβανος** in Herodotus 2, 92 (cf. Athen. 3, p. 110 c.)) and Attic Greek; see Lob. ad Phryn., p. 179; Passow, under the word **κριβανος**; (Winer’s Grammar, 22));

1. “a clibanus,” an earthen vessel for baking bread (Hebrew רִנְנִית, ^{<1183>}Exodus 8:3 (7:29 in Hebrew); ^{<1104>}Leviticus 2:4; 26:26; ^{<2104>}Hosea 7:4). It was broader at the bottom than above at the orifice, and when sufficiently heated by a fire kindled within, the dough was baked by being spread upon the outside (but according to others, the dough was placed inside and the fire or coals outside, the vessel being often perforated with small holes that the heat might the better penetrate; cf. Rich, Dictionary of Greek and Roman Antiquity, under the word *clibanus*; see Schol. on Aristophanes Acharn. 86 (iv. 2, p. 339, 20f Dindorf)).

2. equivalent to **ιπνος**, “a furnace, an oven”: so ^{<1153>}Matthew 6:30; ^{<2128>}Luke 12:28.*

{2824} **κλιμα** or **κλιμα** (on the accent cf. references under the word **κριμα**), **κλιματος**, **το** (**κλινω**);

1. “an inclination, slope, declivity”: **των ορων**, Polybius 2, 16, 3; (others). specifically,

2. “the (supposed) sloping of the earth from the equator toward the poles, a zone”: Aristotle, Dionysius Halicarnassus, Plutarch, others; Josephus, b. j. 5, 12, 2.

3. “a tract of land, a region”: ^{<5152>}Romans 15:23; ^{<7110>}2 Corinthians 11:10; ^{<8102>}Galatians 1:21; (Polybius 5,44,6; 7,6, 1; Herodian, 2, 11, 8 (4 edition, Bekker); others).*

κλιναριον, **κλιναριου**, **το** (diminutive of **κλινη**; see **γυναικαριον**), “a small bed, a couch”: ^{<4155>}Acts 5:15 L T Tr WH. (Aristophanes fragment 33 d.; Epictetus diss. 3, 5, 13; Artemidorus Daldianus, oneir. 2, 57; (cf. **κλινιδιον**, and Pollux as there referred to).)*

{2825} **κλινη**, **κλινης**, **ἡ** (**κλινω**); from Herodotus down; the Septuagint for **hFmi** also for **cr** [; “a bed”: universally, ^{<1073>}Mark 7:30; ^{<2173>}Luke 17:34; a couch to recline on at meals, ^{<4021>}Mark 4:21; 7:4 (T WH omit); ^{<1116>}Luke 8:16; a couch on which a sick man is carried, ^{<1002>}Matthew 9:2, 6; ^{<1158>}Luke 5:18; plural ^{<4155>}Acts 5:15 R G; **βαλλειν εις κλινην**, to cast into a bed, *i.e.* to afflict with disease, ^{<1122>}Revelation 2:22.*

{2826} **κλινιδιον**, **κλινιδιου**, **το** (**κλινη**), “a small bed, a couch”: ^{<1159>}Luke 5:19, 24. (Dionysius Halicarnassus, Antiquities 7, 68;

Artemidorus Daldianus, oneir. 1, 2; Antoninus 10, 28; several times in Plutarch; (cf. Pollux 10, 7).)*

{2827} κλινω; 1 aorist εκλινα; perfect κεκλικα;

1. transitive, a. “to incline, bow”: την κεφαλην, of one dying, ^{<419D>}John 19:30; το προσωπον εις την γην, of the terrified, ^{<424B>}Luke 24:5. b. equivalent to “to cause to fall back”: παρεμβολας, Latin *inclinare acies*, i.e. to turn to flight, ^{<8134>}Hebrews 11:34 (μαχην, Homer, Iliad 14, 510; Τρωας, 5, 37; Αχαιους, Odyssey 9, 59). c. “to recline”: την κεφαλην, in a place for repose (A.V. “lay one’s head”), ^{<418D>}Matthew 8:20; ^{<408B>}Luke 9:58.

2. intransitive, “to incline oneself” (cf. Buttmann, 145 (127); Winer’s Grammar, sec. 38, 1): of the declining day (A.V. “wear away, be far spent”), ^{<419D>}Luke 9:12; 24:29; ^{<2404>}Jeremiah 6:4; άμα τω κλιναι το τριτον μερος της νικτος, Polybius 3, 93, 7; εγκλινατος του ήλιου ες έσπεραν, Arrian anab. 3, 4, 2. (Compare: ανακλινω, εκκλινω, κατακλινω, προσκλινω.)*

{2828} κλισια, κλισιας, ή (κλινω; from Homer down; properly, a place for lying down or reclining; hence,

1. “a hut,” erected to pass the night in.

2. “a tent”.

3. anything to recline on; a chair in which to lean back the head, “reclining-chair”.

4. “a company reclining; a row or party of persons reclining at meal”: so in plural, ^{<4194>}Luke 9:14, on which cf. Winer’s Grammar, 229 (214); likewise in Josephus, Antiquities 12, 2, 12; Plutarch Sert. 26.*

{2829} κλοπη, κλοπης, ή (κλεπω), “theft”: plural (cf. Buttmann, 77 (67); Winer’s Grammar, 176 (166)), ^{<4159>}Matthew 15:19; ^{<4172>}Mark 7:21 (22). (From Aeschylus down.)*

{2830} κλυδων, κλυδωνος, ό (κλυζω, to wash against); from Homer down; a dashing or surging “wave, a surge, a violent agitation of the sea”: του ύδατος, ^{<4184>}Luke 8:24; της θαλασσης, ^{<5016>}James 1:6 (^{<3104>}Jonah 1:4, 12; Sap. 14:5).*

(Synonyms: **κλυδων**, **κυμα**: **κυμα** “a wave,” suggesting uninterrupted succession; **κλυδων** “a billow, surge,” suggesting size and extension. So too in the figurative application of the words. Schmidt, chapter 56.)

{2831} **κλυδωνιζομαι**, participle **κλυδωνιζομενος**; (**κλυδων**); “to be tossed by the waves”; metaphorically, “to be agitated” (like the waves) “mentally” (A.V. “tossed to and fro”): with the dative of instrum. **παντι ανεμω της διδασκαλιας**, ^{<4014>}Ephesians 4:14 (cf. ^{<3016>}James 1:6; **οι αδικοι κλυδωνισθησονται και αναπασασθαι ου δυνησονται**, ^{<2571>}Isaiah 57:20; **ο δημοσ ταρασσομενος και κλυδωνιζομενος οιχησεται φευγων**, Josephus, Antiquities 9 11, 3; **κλυδωνιζομενος εκ του ποθου**, Aristaenet. epistles 1, 26, p. 121, Boissonade edition (ep. 27, 14 edition Abresch)).*

{2832} **Κλωπας**, **Κλωπα** (B 20 (18); Winer’s Grammar, sec. 8, 1), 6 (**ap| J**); apparently identical with Alphaeus, see **Αλφαιος**, 2 (cf. Heinichen’s note on Eusebius, h. e. 3, 11, 2)), “Clopas” (Vulgate (Cleopas and) Cleophas), the father of the apostle James the less, and husband of Mary the sister of the mother of Jesus: ^{<6125>}John 19:25 (**η του Κλωπα** namely, **γυνη** (cf. Winer’s Grammar, 131 (125) note)).*

{2833} **κνηθω**: present passive **κνηθομαι**; (from **κναω**, infinitive **κναν** and Attic **κνην**); “to scratch, tickle, make to itch”; passive “to itch”: **κνηθομενοι την ακοην** (on the accusative cf. Winer’s Grammar, sec. 32, 5), *i.e.* desirous of hearing something pleasant (Hesychius, **κνηθειν την ακοην**. **Ζητουντες τι ακουσαι, καθ’ ηδονην**), ^{<3043>}2 Timothy 4:3. (Middle **τον ονον κνηθεσθαι εις τας ακανθας τα ελκη**, its sores, Aristotle, h. a. 9, 1, p. 609a, 32; **κνην Αττικοι, κνηθειν Ελληνες**, Moeris, p. 234; (cf. Veitch, under the word **κναω**)).*

{2834} **Κνιδος**, **Κνιδου**, **η**, “Cnidus or Gnidus,” a peninsula (now Cape Crio) and a city of the same name, on the coast of Caria: ^{<4271>}Acts 27:7 (1 Macc. 15:23). (B. D., under the word Cnidus; Lewin, St. Paul, 2:190.)*

{2835} **κοδραντης**, **κοδραντου** (Buttmann, 17 (16)), **ο**; a Latin word, quadrans (*i.e.* the fourth part of an as); in the N.T. a coin equal to one half the Attic chalcus or to two **λεπτα** (see **λεπτον**): ^{<4122>}Mark 12:42; ^{<4023>}Matthew 5:26. The word is fully discussed by Fischer, Deuteronomy vitis lexamples N.T., p. 447ff (A.V. “farthing”; see BB. DD. under the word.)*

{2836} κοιλια, κοιλιας, ἡ (κοιλος hollow); the Septuagint for ἡ β, the belly; μυ[ι] the bowels; ἡ ρα, the interior, the midst of a thing; μ[ε] ρ, the womb; “the belly”: and

1. “the whole belly,” the entire cavity; hence ἡ ἄνω and ἡ κάτω κοιλια, “the upper (*i.e.* the stomach) and the lower belly” are distinguished; very often so in Greek writings from Herodotus down.
2. “the lower belly,” the alvine region, the receptacle of the excrement (Plutarch, symp. 7, 1, 3 under the end εἶπερ εἰς κοιλίαν ἐχωρεῖ δια στόμαχου πάντοπινομενον): ^{<4057>}Matthew 15:17; ^{<4079>}Mark 7:19.
3. “the gullet” (Latin *stomachus*): ^{<4024>}Matthew 12:40; ^{<2156>}Luke 15:16 (WH Tr marginal reading χορτασθῆναι ἐκ etc.); ^{<4063>}1 Corinthians 6:13; ^{<6009>}Revelation 10:9f; δουλεῦειν τῇ κοιλίᾳ, to be given up to the pleasures of the palate, to gluttony (see δουλεῦω, 2 b.), ^{<5168>}Romans 16:18; also for ὧν ὁ Θεὸς ἡ κοιλια, ^{<4089>}Philippians 3:19; κοιλιας ορεξίς, Sir. 23:6.
4. “the womb,” the place where the foetus is conceived and nourished till birth: ^{<4044>}Luke 1:41f, 44; 2:21; 11:27; 23:29; ^{<4034>}John 3:4 (very often so in the Septuagint; very rarely in secular authors; Epictetus diss. 3, 22, 74; of the uterus of animals, *ibid.* 2, 16, 43); ἐκ (beginning from (see ἐκ, IV. 1)) κοιλιας μητρος, ^{<4092>}Matthew 19:12; ^{<4015>}Luke 1:15; ^{<4032>}Acts 3:2; 14:8; ^{<4015>}Galatians 1:15, (for ἡ βμημαε ^{<4211>}Psalm 21:11 (^{<4221>}Psalm 22:11); 70:6 (^{<4706>}Psalm 71:6); ^{<4021>}Job 1:21; ^{<2401>}Isaiah 49:1; ^{<0767>}Judges 16:17 (the Vaticanus manuscript, ἀπο κοιλιας μητρος; cf. Winer’s Grammar, 33 (32))).
5. in imitation of the Hebrew ἡ β, tropically, “the innermost part of a man, the soul, heart,” as the seat of thought, feeling, choice (^{<4855>}Job 15:35; 32:18 (the Septuagint γαστήρ); ^{<4088>}Proverbs 18:8 (the Septuagint ψυχη); 20:27, 30; 26:22 (the Septuagint σπλαγχνα); ^{<3186>}Habakkuk 3:16; Sir. 19:12; 51:21): ^{<4078>}John 7:38.*

{2837} κοιμῶ, κοιμῶ: passive, present κοιμαομαι. κοιμῶμαι; perfect κεκοιμημαι (cf. Winer’s Grammar, 274 (257)); 1 aorist ἐκοιμηθην; 1 future κοιμηθησομαι; (akin to κειμαι; Curtius, sec. 45); “to cause to sleep, put to sleep” (Homer, et al.); metaphorically, “to still, calm, quiet,” (Homer, Aeschylus, Plato); passive “to sleep, fall asleep”:

properly, ^{<4083>}Matthew 28:13; ^{<4226>}Luke 22:45; ^{<4812>}John 11:12; ^{<4426>}Acts 12:6; the Septuagint for *bkæ* metaphorically, and euphemistically equivalent to “to die” (cf. English “to fall asleep”): ^{<4811>}John 11:11; ^{<4070>}Acts 7:60; 13:36; ^{<4079>}1 Corinthians 7:39; 11:30; 15:6, 51 (cf. Winer’s Grammar, 555 (517); Buttman, 121 (106) note); ^{<6004>}2 Peter 3:4; *ὁι κοιμωμενοι, κεκοιμημενοι, κοιμηθεντες*, equivalent to “the dead”: ^{<4275>}Matthew 27:52; ^{<4650>}1 Corinthians 15:20; ^{<5043>}1 Thessalonians 4:13-15; with *εν Χριστω* added (see *εν*, I. 6 b., p. 211b), ^{<4658>}1 Corinthians 15:18; in the same sense ^{<2948>}Isaiah 14:8; 43:17; ^{<1114>}1 Kings 11:43; 2 Macc. 12:45; Homer, *Iliad* 11, 241; Sophocles *Electr.* 509.*

{2838} *κοιμησις, κοιμησως, ἡ*, “a reposing, taking rest”: ^{<6113>}John 11:13 (cf. Winer’s Grammar, sec. 59, 8a.); of death, *Sir.* 46:19; 48:13; “a lying, reclining,” Plato, *conv.*, p. 183 a.*

{2839} *κοινος, κοινη, κοινον* (from *ξυν, συν*, “with”; hence especially in epic *ξυνος* for *κοινος*, whence the Latin *cena* (?); see Vanicek, p. 1065);

1. as in Greek writings from Hesiod (*Works*, 721) down (opposed to *ιδιος*) “common” (*i.e.* belonging to several, Latin *communis*): ^{<4084>}Acts 2:44; 4:32; *κοινη πιστις*, ^{<6004>}Titus 1:4; *σωτηρια*, ^{<6003>}Jude 1:3.

2. by a usage foreign to classical Greek, “common” *i.e.* ordinary, belonging to the generality (Latin *vulgaris*); by the Jews opposed to *ἀγιος, ἡγιασμενος, καθαρος*; hence “unhallowed,” Latin *profanus*, leuitically “unclean” (in classical Greek *βεβηλος*, which see 2): ^{<4002>}Mark 7:2, 5 (where R L marginal reading *ανιπτουις*); ^{<6144>}Romans 14:14; ^{<8102>}Hebrews 10:29; ^{<6227>}Revelation 21:27 (Rec. *κοινων*) (1 Macc. 1:47; *φαγειν κοινα*; 1 Macc. 1:62; *κοινοι ανθρωποι*, common people, *profanum vulgus*, Josephus, *Antiquities* 12, 2, 14; *ὁι τον κοινον βιον προρημενοι*, *i.e.* a life repugnant to the holy law, *ibid.* 13, 1, 1; *ου γαρ ὡς κοινον αρτον ουδε ὡς κονον πομα ταυτα* (*i.e.* the bread and wine of the sacred supper) *λαμβανομεν*, Justin Martyr, *Apology* 1, 66; (*ὁι Χριστιανοι*) *τραπεζαν κοινην παρατιθενται, αλλ’ ου κοινην*, a table *communis* but not *profanus*, *Ep. ad Diogn.* 5, on which cf. Otto’s note); *κοινων και* (R G η) *ακαθαρτον*, ^{<4004>}Acts 10:14; *κοινων η ακαθαρτον*, ^{<4103>}Acts 10:28; 11:8 (*κοινα η ακαθαρτα ουκ εσθιομεν*, Justin Martin, *dialog contra Trypho*, c. 20). (Cf. Trench, sec. ci.)*

{2840} κοινωω, κοινω; 1 aorist infinitive κοινωσαι (cf. Winer’s Grammar, 91 (86)); perfect κεκοινωκα; perfect passive participle κεκοινωμενος; (κοινος);

1. in classical Greek “to make common”.

2. in Biblical use (see κοινος, 2),

a. “to make (levitically) unclean, render unhallowed, defile, profane” (which the Greeks express by βεβηλω, cf. Winer’s Deuteronomy verb. comp. etc. Part ii., p. 24 note 33 (where he calls attention to Luke’s accuracy in putting κοινουν into the mouth of Jews speaking to Jews (^{<4213>}Acts 21:28) and βεβηλουν when they address Felix (xxiv. 6))): ^{<627>}Revelation 21:27 Rec.; ^{<4051>}Matthew 15:11, 18, 20; ^{<4075>}Mark 7:15, 18, 20, 23; passive ^{<3013>}Hebrews 9:13; τι, ^{<4213>}Acts 21:28; γαστερα μαροφαγια, 4 Macc. 7:6.

b. “to declare or count unclean”: ^{<4405>}Acts 10:15 (cf. 28); 11:9; see δικαιοω, 3.*

{2841} κοινωνεω, κοινωνω; 1 aorist εκοινωνησα; perfect κεκοινωνηκα; (κοινωνος);

a. “to come into communion or fellowship, to become a sharer, be made a partner”: as in Greek writings with the genitive of the thing, ^{<3024>}Hebrews 2:14 ((so ^{<3011>}Proverbs 1:11; 2 Macc. 14:25)); with the dative of the thing (rarely so in Greek writings), ^{<5527>}Romans 15:27; (^{<6013>}1 Peter 4:13).

b. “to enter into fellowship, join oneself as an associate, make oneself a sharer or partner”: as in Greek writings, with the dative of the thing, ^{<5452>}1 Timothy 5:22; ^{<6011>}2 John 1:11; ταις χειρας τινος, so to make another’s necessities one’s own as to relieve them (A.V. “communicating to the necessities” etc.), ^{<5213>}Romans 12:13; with the dative of person followed by εις τι (as in Plato, rep. 5, p. 453 a.), ^{<3015>}Philippians 4:15; followed by εν with the dative of the thing which one shares with another, ^{<4006>}Galatians 6:6 (κοινωνησεις εν πασι τω πλησιον σου και ουκ ερεις ιδια ειναι, Epistle of Barnabas 19, 8); cf. Winer’s Grammar, sec. 30, 8a.; (Buttmann, sec. 132, 8; Lightfoot or Ellicott on Galatians 1.

c. Compare: συγκοινωνεω.)*

{2842} κοινωνία, κοινωνίας, ἡ (κοινωνος), “fellowship, association, community, communion, joint participation, contact”; in the N.T. as in classical Greek

1. “the share which one has in anything, participation”; with the genitive of the thing in which he shares: πνευματος, <301E>Philippians 2:1; του ἁγίου πνευματος, <47E3>2 Corinthians 13:13 (14); των παθηματων του Χριστου, <30B0>Philippians 3:10; της πιστεως, <5016>Philemon 1:6 (cf. Lightfoot); του ἱματος του Χριστου, *i.e.* in the benefits of Christ’s death, <4616>1 Corinthians 10:16 (cf. Meyer at the passage); του σωματος του Χριστου in the (mystical) body of Christ or the church, *ibid.*; της διακονιας, <4004>2 Corinthians 8:4; του μυστηριου, <4009>Ephesians 3:9 Rec. εις κοινωνιαν του υἱου του Θεου, to obtain fellowship in the dignity and blessings of the Son of God, <4009>1 Corinthians 1:9, where cf. Meyer.

2. “contact, fellowship, intimacy”: δεξια κοινωνιας, the right hand as the sign and pledge of fellowship (in fulfilling the apostolic office), <4819>Galatians 2:9 (where see Lightfoot); τις κοινωνια φωτι προς σκοτος; what in common has light with darkness? <4044>2 Corinthians 6:14 (τις ουν κοινωνια προς Απολλωνα τω μηδεν οικειον επιτετηδευκοτι, Philo, leg. ad Gaium sec. 14 at the end; ει δε τις εστι κοινωνια προς Θεους ἡμιν, Stobaeus, serm. 28 (i. p. 87, Gaisf. edition)); used of the intimate bond of fellowship which unites Christians: absolutely, <4112>Acts 2:42; with εις το ευαγγελιον added, <3015>Philippians 1:5; κοινωνιαν εχειν μεθ’ ἡμων, μετ’ αλληλων, 1 John. 1:3, 7; of the fellowship of Christians with God and Christ, μετα του πατρος και μετα του υἱου αυτου, <6103>1 John 1:3, 6, (which fellowship, according to John’s teaching, consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom). By a use unknown to secular authors κοινωνια in the N.T. denotes:

3. “a benefaction jointly contributed, a collection, a contribution,” as exhibiting an embodiment and proof of fellowship (cf. Grimm, Exeget. Hdbch. on Wisd. 8:18, p. 176): <4004>2 Corinthians 8:4; εις τινα, for the benefit of one, <4013>2 Corinthians 9:13; ποιεισθαι κοινωνια (to make a contribution) εις τινα, <5155>Romans 15:26; joined with ευποια, <8136>Hebrews 13:16. (Cf. Buttmann, sec. 132, 8.)*

{2843} κοινωνικος, κοινωνικη, κοινωνικον (κοινωνια);

- 1.** “social, sociable, ready and apt to form and maintain communion and fellowship”: Plato, *deff.*, p. 411 e.; Aristotle, *pol.* 3,13 (p. 1283a, 38; *eth.* *Eudem.* 8, 10, p. 1242a, 26 **κοινωνικον ανθρωπος ζων**); Polybius 2, 44,1; Antoninus 7, 52. 55; often in Plutarch; **πραξεις κοινωνικαι**, actions having reference to human society, Antoninus 4, 33; 5, 1.
- 2.** “inclined to make others sharers in one’s possessions, inclined to impart, free in giving, liberal” (Aristotle, *rhet.* 2, 24, 2 (where, however, see Cope); Lucian, *Tim.* 56): ^{<503>}1 Timothy 6:18.*

{2844} κοινωνος, κοινωνη, κοινωνον (κοινος) (as adjective Euripides, *Iph. Taur.* 1173; commonly as a substantive);

a. “a partner, associate, comrade, companion”: ^{<483>}2 Corinthians 8:23; **εχειν τινα κοινωνον**, ^{<507>}Philemon 1:17; **εμι κοινωνος τιμι**, to be one’s partner, ^{<450>}Luke 5:10; **τινος** (the genitive of person), to be the partner of one doing something, ^{<503>}Hebrews 10:33; **τινος εν τω αιματι**, to be one’s partner in shedding the blood etc. ^{<423>}Matthew 23:30.

b. “a partaker, sharer,” in any thing; with the genitive of the thing: **των παθηματων**, ^{<500>}2 Corinthians 1:7; **της δοξης**, ^{<481>}1 Peter 5:1; **θειας φυσεως**, ^{<604>}2 Peter 1:4; **του θυσιαστηριου**, of the altar (at Jerusalem) on which sacrifices are offered, *i.e.* sharing in the worship of the Jews, ^{<603>}1 Corinthians 10:18; **των δαιμονιων**, partakers of (or with) demons, *i.e.* brought into fellowship with them, because they are the authors of the heathen worship, *ibid.* 20; (**εν τω αφθαρτω κοινωνοι ... εν τοις φθαρτοις**, joint partakers in that which is imperishable ... in the blessings which perish, *Epistle of Barnabas* 19, 8; see **κοινωνεω**, at the end).*

{2845} κοιτη, κοιτης, η (κεω, κειω, κειμαι akin to **κοιμαω**); from Homer, *Odyssey* 19, 341 down; the Septuagint chiefly for **βΚνῆι** also for **hbκν**]etc.;

a. “a place for lying down, resting, sleeping in; a bed, couch”: **εις την κοιτην** (see **εμι**, V. 2 a.) **εισιν**, ^{<410>}Luke 11:7.

b. specifically, “the marriage-bed,” as in the *Tragg.*: **την κοιτην μιαινειν**, of adultery (Josephus, *Antiquities* 2, 4, 5; Plutarch, *de fluv.* 8, 3), ^{<534>}Hebrews 13:4.

c. “cohabitation,” whether lawful or unlawful (<6150> Leviticus 15:4f,21-25, etc.; Sap. 3:13, 16; Euripides, Med. 152; Alc. 249): plural “sexual intercourse” (see **περιπατεω**, b. [α].), <6133> Romans 13:13 (A.V. “chambering”); by metonymy, of the cause for the effect we have the peculiar expression **κοιτην εχειν εκ τινος**, “to have conceived by a man,” <6190> Romans 9:10; **κοιτη σπερματος**, <61516> Leviticus 15:16; 22:4; 18:20,23 (here **κοιτη εις σπερματισμον**); on these phrases cf. Fritzsche, Commentary on Romans 2, p. 291f.*

{2846} **κοιτων, κοιτωνος, ο** (from **κοιτη**; cf. **νυμφων** etc.), “a sleeping room, bed-chamber”: **ο επι του κοιτωνος**, “the officer who is over the bed-chamber, the chamberlain,” <4120> Acts 12:20 (<1047> 2 Samuel 4:7; <1083> Exodus 8:3; 1 Esdr. 3:3; the Atticists censure the word, for which Attic writings generally used **δωματιον**; cf. Lob. ad Phryn., p. 252f.)*

{2847} **κοκκινος, κοκκινη, κοκκινον** (from **κοκκος** a kernel, the grain or berry of the ilex coccifera; these berries are the clusters of eggs of a female insect, the kermes ((cf. English “carmine, crimson”)), and when collected and pulverized produce a red which was used in dyeing, Pliny, h. n. 9, 41, 65; 16, 8, 12; 24, 4), “crimson, scarlet-colored”: <1273> Matthew 27:28; <8099> Hebrews 9:19; <6678> Revelation 17:3. neuter as a substantive equivalent to “scarlet cloth or clothing”: <66704> Revelation 17:4; 18:12,16 (<1333> Genesis 38:28; <1204> Exodus 25:4; <13404> Leviticus 14:4,6; <1023> Joshua 2:18; <1024> 2 Samuel 1:24; <4117> 2 Chronicles 2:7,14; Plutarch, Fab. 15; **φορειν κοκκινα**, scarlet robes, Epictetus diss. 4, 11, 34; **εν κοκκινοις περιπατειν**, 3, 22, 10). Cf. Winer’s RWB under the word Carmesin; Roskoff in Schenkel i., p. 501f; Kamphausen in Riehm, p. 220; (B. D. under the word Colors, II. 3).*

{2848} **κοκκος, κοκκου, ο** (cf. Vanicek, Fremdwörter etc., p. 26), “a grain”: <1131> Matthew 13:31; 17:20; <11031> Mark 4:31; <12319> Luke 13:19; 17:6; <6124> John 12:24; <6157> 1 Corinthians 15:37. (Homer h. Cer., Herodotus down.)*

{2849} **κολαζο**: present passive participle **κολαζομενος**; 1 aorist middle sub. junc. 3 person plural **κολασωνται**; (**κολος** lopped); in Greek writings:

1. properly, “to lop, prune,” as trees, wings.
2. “to check, curb, restrain”.

3. “to chastise, correct, punish”: so in the N.T.; passive ^{<400>}2 Peter 2:9, and Lachmann in 4; middle “to cause to be punished” (3 Macc. 7:3): ^{<402>}Acts 4:21.*

{2850} **κολακεια** (T WH **κολακια** (see Iota)), **κολακειας**, ἡ (**κολεκευω**), “flattery”: **λογος κολακειας**, flattering discourse, ^{<505>}1 Thessalonians 2:5. (Plato, Demosthenes, Theophrastus, Josephus, Herodian, others.)*

{2851} **κολασις**, **κολασεως**, ἡ (**κολαζω**), “correction, punishment, penalty”: ^{<254>}Matthew 25:46; **κολασιν χει**, brings with it or has connected with it the thought of punishment, ^{<408>}1 John 4:18. (^{<344>}Ezekiel 14:3f, etc.; 2 Macc. 4:38; 4 Macc. 8:8; Sap. 11:14; 16:24, etc.; Plato, Aristotle, Diodorus 1, 77 (9); 4, 44 (3); Aelian v. h. 7, 15; others.)*

(Synonyms: **κολασις**, **τιμωρια**: the noted definition of Aristotle, which distinguishes **κολασις** from **τιμωρια** as that which (is disciplinary and) has reference to him who suffers, while the latter (is penal and) has reference to the satisfaction of him who inflicts, may be found in his rhet. 1, 10, 17; cf. Cope, Introduction to Aristotle, Rhet., p. 232. To much the same effect, Plato, Protag. 324 a. and following, also deff. 416. But, as in other cases, usage (especially the later) does not always recognize the distinction; see e.g. Philo de legat. ad Gaium sec. 1 at the end; fragment ex Eusebius preposition evang. 8, 13 (Mang. 2:641); de vita Moys. 1:16 at the end; Plato de sera num. vind. sections 9, 11, etc. Plutarch (ibid. sec. 25 under the end) uses **κολαζομαι** of those undergoing the penalties of the other world (cf. Justin Martyr, Apology 1, 8; Clement of Rome, 2 Corinthians 6, 7; Justin Martyr, Apology 1, 43; 2, 8; Test xii. Patr., test. Reub. 5; test. Levi 4, etc.; Martyr Polycarp, 2, 3; 11, 2; Ignatius ad Romans 5, 3; Martyr Ignatius vat. 5 etc.). See Trench, Synonyms, sec. vii.; McClellan, New Testament, vol. i., margin references on Matthew as above; Bartlett, Life and Death Eternal. Note G.; C. F. Hudson, Debt and Grace, p. 188ff; Schmidt, chapter 167, 2f.)

{2858} **Κολασσαευς**, see **Κολοσσαευς**.

{2857} **Κολασσαι**, see **Κολοσσαι**.

{2852} **κολαφιζω**; 1 aorist **εκολαφισα**; present passive **κολαφιζομαι**; (**κολαφος** a fist, and this from **κολαπτω** to peck, strike); “to strike with the fist, give one a blow with the fist” (Terence, colaphum infringo,

Quintfl. col. duco) (A.V. “to buffet”): **τινα**, ^{<4167>} Matthew 26:67; ^{<4146>} Mark 14:65; as a specific term for a general, equivalent to “to maltreat, treat with violence and contumely,” ^{<4177>} 2 Corinthians 12:7; present passive, ^{<4041>} 1 Corinthians 4:11; ^{<4021>} 1 Peter 2:20. (Elsewhere only in ecclesiastical writings.) The word is fully discussed by Fischer, Deuteronomy vitiiis lexamples N.T. etc., p. 67ff; cf. Lob. ad Phryn., p. 175f.*

{2853} **κολλαω, κολλω**: passive, present **κολλωμαι**; 1 aorist **εκολληθην**; 1 future **κολλεθησομαι** (^{<4095>} Matthew 19:5 L T Tr WH); (**κολλα** gluten, glue); properly, “to glue, glue to, glue together, cement, fasten together”; hence universally, “to join or fasten firmly together”; in the N.T. only the passive is found, with reflexive force, “to join oneself to, cleave to”; the Septuagint for **qbbē ó κονιορτος ó κολληθεις ήμιν**, ^{<4011>} Luke 10:11; **εκολληθησαν αυτης άι άμαρτιαι αχρι του ουρανου**, her sins were such a heap as to reach even unto heaven (that is, came to the knowledge of heaven), ^{<6185>} Revelation 18:5, G L T Tr WH (**εκολλ. ή ψυχη μου πισω σου**, ^{<619>} Psalm 62:9 (^{<619>} Psalm 63:9); **άι αγνοιαι ήμων ύπερηνεγκαν έως του ουρανου**, 1 Esdr. 8:72 (74); **ύβρις τε βιη τε ουρανον ίκει**, Homer Odyssey 15, 329; 17, 565). of persons, with the dative of the thing, **κολληθητι τω άρματι** join thyself to etc. ^{<4089>} Acts 8:29; with the dative of person, to form an intimate connection with, enter into the closest relations with, unite oneself to (so the Epistle of Barnabas 10, 3f, 5, 8 also with **μετα** and the genitive of person, *ibid.* 10, 11; 19, 2. 6; Clement of Rome, 1 Corinthians 15, 1; 30, 3; 46,2 (cf. Lightfoot’s note), 4): **τη γυναικι**, ^{<4095>} Matthew 19:5 L T Tr WH; **τη πορνι**, ^{<4166>} 1 Corinthians 6:16 (Sir. 19:2); **τω κυριω**, ^{<4167>} 1 Corinthians 6:17 (^{<1286>} 2 Kings 18:6; Sir. 2:3); to join oneself to one as an associate, keep company with ^{<4513>} Acts 5:13; 9:26; 10:28; to follow one, be on his side, ^{<4174>} Acts 17:34 (^{<1012>} 2 Samuel 20:2; 1 Macc. 3:2; 6:21); to join or attach oneself to a master or patron, ^{<4255>} Luke 15:15; with the dative of the thing, “to give oneself steadfastly to, labor for” (A.V. “cleave to”): **τω αγαθω**, ^{<5129>} Romans 12:9, **αγαθω, κρισει δικαια**, the Epistle of Barnabas 20, 2; **τη ευλογια**, so cleave to as to share, Clement of Romans, 1 Corinthians 31,1. (Aeschylus Ag. 1566; Plato, Diodorus, Plutarch, others) (Compare: **προσκολλαω**.)*

{2854} **κολλουριον** (T Tr **κολλυριον**, the more common form in secular authors (cf. Lob. Pathol. proleg., p. 461; WH’s Appendix, p. 152)), **κολλουριου, το** (diminutive of **κολλυρα**, coarse bread of a cylindrical shape, like that known in Westphalia as Pumpernickel), Latin *collyrium*

(A.V. “eye-salve”), a preparation shaped like a **κολλυρα**, composed of various materials and used as a remedy for tender eyelids (Horace sat. 1, 5, 30; Epictetus diss. 2, 21, 20; 3, 21, 21; Celsus 6, 6, 7): ~~4038~~ Revelation 3:18.*

{2855} **κολλυβιστης, κολλυβιστου, ὁ** (from **κολλυβος** equivalent to a. a small coin, cf. **κολοβος** clipped; b. rate of exchange, premium), “a money-changer, banker”: ~~4212~~ Matthew 21:12; ~~4115~~ Mark 11:15; ~~4215~~ John 2:15. Menander, Lysias, in Pollux 7, 33, 170; **ὁ μὲν κολλυβος δοκιμον, το δε κολλυβιστης αδοκιμον**, Phryn. edition Lob., p. 440. Cf. what was said under **κερματιστης**.*

{2854} **κολλυριον**, see **κολλουριον**.

{2856} **κολοβωω, κολοβω**: 1 aorist **εκολοβωσα**; passive, 1 aorist **εκολοβωθην**; 1 future **κολοβωθησομαι**; (from **κολοβος** lopped, mutilated); “to cut off” (**τας χειρας**, ~~4042~~ 2 Samuel 4:12; **τους ποδας**, Aristotle, h. a. 1, 1 (p. 487, 24); **την ρινα**, Diodorus 1, 78); “to mutilate” (Polybius 1, 80, 13); hence in the N.T. of time (Vulgate *brevio*) “to shorten, abridge, curtail”: ~~4222~~ Matthew 24:22; ~~4133~~ Mark 13:20.*

{2858} **Κολοσσαευς**, and (so L Tr WH) **Κολοσσαευς** (see the following word; in Strabo and in Inscriptions **Κολοσσηνος**), **Κολοσσηνεως, ὁ**, Vulgate *Colossensis*, Pliny Colossinus; “Colossian, a Colossian”; in the beading (and the subscription (R Tr)) of the Epistle to the Colossians.*

{2857} **Κολοσσαι** (R T WH, the classical form), and **Κολασσαι** (Rst L Tr, apparently the later popular form; (see WH. Introductory sec. 423, and especially Lightfoot’s Commentary on Colossians, p. 16f); cf. Winer’s Grammar, p. 44; and on the plural Winer’s Grammar, sec. 27, 3), **Κολοσσων, ἄι**, “Colossae,” anciently a large and flourishing city, but in Strabo’s time a **πολισμα** (*i.e.* “small town” (Lightfoot)) of Phrygia Major situated on the Lycus, not far from its junction with the Maeander, and in the neighborhood of Laodicea and Hierapolis (Herodotus 7, 30; Xenophon, an. 1, 2, 6; Strabo 12, 8, 13, p. 576; Pliny, h. n. 5, 41), together with which cities it was destroyed by an earthquake (about) A. D. 66 ((Eusebius, chron. Ol. 210); Orosius Paulus, 7, 7 (see especially Lightfoot as above, p. 38)): ~~5002~~ Colossians 1:2. (See the full description, with copious references, by Lightfoot as above, pp. 1-72).)*

{2859} **κολπος, κολπου, ὄ** (apparently akin to **κοιλος** hollow, (yet cf. Vanicek, p. 179; Liddell and Scott, under the word)), Hebrew **qyj ע** “the bosom” (Latin *sinus*), *i.e.* as in the Greek writings from Homer down:

1. “the front of the body between the arms” hence **ανακεισθαι εν τω κολπω τινος**, of the one who so reclines at table that his head covers the bosom as it were, the chest, of the one next him (cf. B. D. under the word Meals), ^{<8133>}John 13:23. Hence the figurative expressions, **εν τοις κολποις** (on the plural, which occurs as early as Homer, Iliad 9, 570, cf. Winer’s Grammar, sec. 27, 3; (Buttmann, 24 (21))) **του Αβρααμ ειναι**, to obtain the seat next to Abraham, *i.e.* to be partaker of the same blessedness as Abraham in paradise, ^{<2163>}Luke 16:23; **αποφερεσθαι ... εις τον κολπον Αβρααμ**, to be borne away to the enjoyment of the same felicity with Abraham, ^{<2162>}Luke 16:22 (**ὄντω γαρ παθοντας** — according to another reading **θανοντας** — **Αβρααμ και Ισαακ και Ιακωβ ὑποδεξονται εις τους κολπους αυτων**, 4 Macc. 13:16; (sh B. D. under the phrase, Abraham’s bosom, and) on the rabbinical phrase **qyj b l v mhrba**, “in Abraham’s bosom,” to designate bliss in paradise, cf. Lightfoot, Horace, Hebrew et Talmud., p. 851ff); **ὄ ων εις τον κολπον του πατρος**, lying (turned) unto the bosom of his father (God), *i.e.* in the closest and most intimate relation to the Father, ^{<8118>}John 1:18 (Winer’s Grammar, 415 (387)); cf. Cicero, ad div. 14,4 *iste vero sit in sinu semper et complexu meo*.

2. “the bosom of a garment,” *i.e.* the hollow formed by the upper forepart of a rather loose garment bound by a girdle, used for keeping and carrying things (the fold or pocket; cf. B. D. under the word Dress) (^{<1116>}Exodus 4:6f; ^{<1167>}Proverbs 6:27); so, figuratively, **μετρον καλον διδοναι εις τον κολπον τινος**, to repay one liberally, ^{<1168>}Luke 6:38 (**αποδιδοναι εις τον κολπον**, ^{<2816>}Isaiah 65:6; ^{<2818>}Jeremiah 39:18 (^{<2828>}Jeremiah 32:18)).

3. “a bay of the sea” (cf. Italian *golfo* (English “gulf” — which may be only the modern representatives of the Greek word)): ^{<473>}Acts 27:39.*

{2860} **κολυμβαω, κολυμβω**; “to dive, to swim”: ^{<473>}Acts 27:43. (Plato, Prot., p. 350 a.; Lach., p. 193 c., and in later writings) (Compare: **εκκολυμβαω**.)*

{2861} **κολυμβηθρα, κολυμβηθρας, ἡ (κολυμβαω)**, “a place for diving, a swimming-pool” (A.V. simply “pool”): ^{<8107>}John 9:7, and Rec. in

11; “a reservoir or pool” used for bathing, ^{<487D>}John 5:2,4 ((according to text of R L), 7). (Plato, rep. 5, p. 453 d.; Diodorus, Joseph, others; the Septuagint, ^{<1287>}2 Kings 18:17; ^{<4124>}Nehemiah 2:14; Nah. 2:8).*

{2862} **κολωνια** (R G Tr), **κολωνια** (L T WH Kuenen-Cobet (cf. Chandler sec. 95)) (Tdf. editions 2, 7 **κολωνεια**; see his note on Acts as below, and cf. **ει, ι**), **κολωνιας, ἡ** (a Latin word), “a colony”: in ^{<4462>}Acts 16:12 the city of Philippi is so called, where Octavianus had planted a Roman colony (cf. Dio Cassius, 51, 4; Digest. 50, tit. 15, 8). The exegetical difficulties of this passage are best removed, as Meyer shows, by connecting **κολωνια** closely with **πρωτη πολις**, “the chief city, a (Roman) colony” (a colonial city); (but cf. Lightfoot’s Commentary on Philippians, p. 50f).*

{2863} **κομαω, κομω; (κομη)**; “to let the hair grow, have long hair” (cf. **κομη** at the end): ^{<4114>}1 Corinthians 11:14f (In Greek writings from Homer down).*

{2864} **κομη, κομης, ἡ** (from Homer down), “hair, head of hair”: ^{<4115>}1 Corinthians 11:15. (According to Schmidt (21, 2) it differs from **θριξ** (the anatomical or physical term) by designating the hair as an ornament (the notion of length being only secondary and suggested). Cf. B. D. under the word Hair.)*

{2865} **κομιζω**: 1 aorist participle feminine **κομισασα**; middle, present participle **κομιζομενος**; 1 future **κομισομαι** (^{<4068>}Ephesians 6:8 L T Tr WH; ^{<5025>}Colossians 3:25 L text WH) and Attic **κομιουμαι** (^{<5025>}Colossians 3:25 R G L marginal reading T Tr; (^{<4068>}Ephesians 6:8 R G); ^{<4068>}1 Peter 5:4; cf. (WH’s Appendix, p. 163f); Buttman, 37 (33); (Winer’s Grammar, sec. 13, 1 c.; Veitch, under the word)), participle **κομιουμενος** (^{<6023>}2 Peter 2:13 (here WH Tr marginal reading **αδικουμενοι**; see **αδικεω**, 2 b.)); 1 aorist **εκομισαμην**. (Buttmann, sec. 135, 1); rare in the Septuagint, but in Greek writings from Homer down, frequent in various senses;

1. “to care for, take care of, provide for”.
2. “to take up or carry away in order to care for and preserve”.
3. universally, “to carry away, bear off”.
4. “to carry, bear, bring to”: once so in the N.T., viz. **αλαβαστρον**, ^{<4075>}Luke 7:37. Middle (as often in secular authors) “to carry away for

oneself; to carry off what is one's own, to bring back"; *i.e.* a. "to receive, obtain": **την επαγγελίαν**, the promised blessing, ^{<S106>}Hebrews 10:36; 11:39 (**τας επαγγελίας** L; so T Tr WH in ^{<S113>}Hebrews 11:13); **σωτηριαν ψυχων**, ^{<100>}1 Peter 1:9; **της δοξης στεφανον**, ^{<104>}1 Peter 5:4; **μισθον αδικίας**, ^{<623>}2 Peter 2:13 (see above) (**τον αξιον της δυσσεβειας μισθον**, 2 Macc. 8:33; **δοξαν εσθλην** (others, **καρπιζεται**), Euripides, Hipp. 432; **την αξιαν παρα Θεων**, Plato, legg. 4, p. 718 a., and other examples elsewhere). b. to receive what was previously one's own, "to get back, receive back, recover": **το εμον συν τοκω**, ^{<157>}Matthew 25:27; his son (of Abraham after he had consented to sacrifice Isaac), ^{<S119>}Hebrews 11:19 (2 Macc. 7:29; **τον αδελφον ανυβριστον**, Philo de Josepho sec. 35; **οι δε παρ' ελπίδας εαυτους κεκομισμενοι** it, "having received each other back, been restored to each other, contrary to their expectations," of Abraham and Isaac after the sacrifice of the latter had been prevented by God, Josephus, Antiquities 1, 13, 4; **την αδελφην**, Euripides, Iph. T. 1362; used of the recovery of hostages, captives, etc., Thucydides 1, 113; Polybius 1, 83, 8; 3, 51, 12; 3,40, 10; the city and temple, 2 Macc. 10:1; a citadel, a city, often in Polybius; **την βασιλειαν**, Aristophanes an. 549; **την πατρων αρχην**, Josephus, Antiquities 13, 4, 1). Since in the rewards and punishments of deeds, the deeds themselves are as it were requited and so given back to their authors, the meaning is obvious when one is said **κομιζεσθαι** "that which he has done," *i.e.* either the reward or the punishment of the deed (Winer's Grammar, 620f (576)): ^{<150>}2 Corinthians 5:10; ^{<185>}Colossians 3:25; with **παρα κυριου** added, ^{<108>}Ephesians 6:8; (**αμαριταν**, ^{<107>}Leviticus 20:17); **εκαστος, καθως εποιησε, κομειται**, the Epistle of Barnabas 4, 12). (Compare: **εκκομιζω**, **συγκομιζω**.)*

{2866} **κομψοτερον**, neuter comparative of the adjective **κομψος** (from **κομew** to take care of, tend) neat, elegant, nice, fine; used adverbially, "more finely, better": **κομψοτερον εσχεν**, "to be better," used of a convalescent, ^{<102>}John 4:52 (**οταν ο ιατρος ειπη. κομψως εχεις**, Epictetus diss. 3, 10, 13; so in Latin *belle habere*, Cicero, epistles ad div. 16, 15; (cf. English 'he's doing nicely,' 'he's getting on finely'; and) German *er befindet sich hübsch; es geht hübsch mit ihm*). The glossary of Hesychius refers to this passage: **κομψοτερον, βελτιωτερον, ελαφροτερον**.*

{2867} **κονιαω, κονιω**: perfect passive participle **κεκονιαμενος**; (from **κονια**, which signifies not only 'dust' but also 'lime'); "to cover with lime,

plaster over, whitewash”: **ταφοι κεκονιαμενοι** (the Jews were accustomed to whitewash the entrances to their sepulchres, as a warning against defilement by touching them (B. D. under the word Burial, 1 at the end; cf. Edersheim, *Jesus the Messiah*, ii. 316ff)), ^{<4127>}Matthew 23:27; **τοιχε κεκονιαμενε** is applied to a hypocrite who conceals his malice under an outward assumption of piety, ^{<4213>}Acts 23:3. (Demosthenes, Aristotle, Plutarch, others; for **δyc**, ^{<6270>}Deuteronomy 27:2,4.)*

{2868} **κονιορτος, κονιορτου, ὄ** (from **κονια**, and **ορνυμι** to stir up);

1. properly, “raised dust, flying dust” (Herodotus, Plato, Polybius, others).
2. universally, “dust”: ^{<4004>}Matthew 10:14; ^{<4005>}Luke 9:5; 10:11; ^{<4151>}Acts 13:51; 22:23. (For **qba**; ^{<4009>}Exodus 9:9; Nah. 1:3; for **rp[**; ^{<4821>}Deuteronomy 9:21.)*

{2869} **κοπαζω**: 1 aorist **εκοπασα**; (**κοπος**); properly, “to grow weary or tired”; hence “to cease from violence, cease” raging: **ὄ ανεμος** (Herodotus 7, 191), ^{<4042>}Matthew 14:32; ^{<4003>}Mark 4:39; 6:51. (^{<4001>}Genesis 8:1; ^{<4011>}Jonah 1:11f; (cf. especially Philo, *somn.* 2:35).)*

{2870} **κοπετος, κοπετου, ὄ** (from **κοπτομαι**, see **κοπτω**), the Septuagint for **δρκεη**; Latin *planctus*, i.e. “lamentation with beating of the breast” as n sign of grief: **κοπετον ποιεισθαι επι τινη**, ^{<4482>}Acts 8:2; **επι τινα**, ^{<3820>}Zechariah 12:10. (Eupolis in Bekker’s *annott. ad Etymologicum Magnum*, p. 776; Dionysius Halicarnassus, *Antiquities* 11, 31; Plutarch, *Fab.* 17.)*

{2871} **κοπη, κοπης, ἦ** (**κοπτω**);

1. properly, several times in Greek writings “the act of cutting, a cut”.
2. in Biblical Greek “a cutting in pieces, slaughter”: ^{<3801>}Hebrews 7:1; ^{<4147>}Genesis 14:17; ^{<4325>}Deuteronomy 28:25; ^{<4611>}Joshua 10:20; Judith 15:7.*

{2872} **κοπιαω, κοπιω** (3 person plural **κοπιουσιν** (for **κοπιωσιν**), ^{<4063>}Matthew 6:28 Tr; cf. **ερωταω**, at the beginning); 1 aorist **εκοπιασα**; perfect **κεκοπιακα** (2 person singular **κεκοπιακες**, ^{<4613>}Revelation 2:3 L T Tr WH, cf. (Winer’s *Grammar*, sec. 13, 2 c.); Buttman, 43 (38) (and his translation of Apollonius Dyscolus, p. 54 n.; Tdf. *Proleg.*, p. 123; WH’s Appendix, p. 166; Sophocles’ *Lexicon*, p. 39)); (**κοπος**, which see);

1. as in Aristophanes, Josephus, Plutarch, others, “to grow weary, tired, exhausted,” (with toil or burdens or grief): ^{<4113>}Matthew 11:28; ^{<4113>}Revelation 2:3; **κεκοπιακως εκ της οδοιποριας**, ^{<4046>}John 4:6 (**υπο της οδοιποριας**, Josephus, Antiquities 2, 15, 3; **δραμουνται και ου κοπιασουσι**, ^{<2308>}Isaiah 40:31).

2. in Biblical Greek alone, “to labor with wearisome effort, to toil” (the Septuagint for [gḡ]; of bodily labor: absolutely, ^{<4038>}Matthew 6:28; ^{<4175>}Luke 5:5; 12:27 (not Tdf.); ^{<4038>}John 4:38; ^{<4175>}Acts 20:35; ^{<4042>}1 Corinthians 4:12; ^{<4038>}Ephesians 4:28; ^{<5116>}2 Timothy 2:6 (cf. Winer’s Grammar, 556 (517); Buttman, 390 (334)); **τι**, upon a thing, ^{<4038>}John 4:38. of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ: ^{<4150>}1 Corinthians 15:10; 16:16 (cf. ^{<4038>}John 4:38); followed by **εν** with the dative of the thing in which one labors, **εν λογω και διδασκαλια**, ^{<4517>}1 Timothy 5:17; **εν υμιν**, among you, ^{<5102>}1 Thessalonians 5:12; **εν κυριω** (see **εν**, I. 6 b., p. 211b middle (L brackets the clause)), ^{<4162>}Romans 16:12; **εις τινα**, for one, for his benefit, ^{<4165>}Romans 16:6; ^{<4041>}Galatians 4:11 (cf. Buttman, 242 (200); Winer’s Grammar, 503 (469)); **εις τουτο**, looking to this (viz. that piety has the promise of life), ^{<4040>}1 Timothy 4:10; **εις ο**, to which end, ^{<5102>}Colossians 1:29; **εις κενον**, in vain, ^{<4076>}Philippians 2:16 (**κενωσ εκοπιασσα**, of the frustrated labor of the prophets, ^{<2304>}Isaiah 49:4).*

{2873} **κοπος, κοπου, ο (κοπτω)**;

1. equivalent to **το κοπτειν**, “a beating”.

2. equivalent to **κοπετος**, “a beating of the breast in grief, sorrow” (^{<2513>}Jeremiah 51:33 (^{<2481>}Jeremiah 45:3)).

3. “labor” (so the Septuagint often for [m]), *i.e.*

a. “trouble” (Aeschylus, Sophocles): **κοπους παρεχειν τινι**, to cause one trouble, make work for him, ^{<4050>}Matthew 26:10; ^{<4146>}Mark 14:6; ^{<4107>}Luke 11:7; ^{<4067>}Galatians 6:17; **κοπον παρεχειν τινι**, ^{<4185>}Luke 18:5.

b. “intense labor united with trouble, toil”. (Euripides, Arstph., others): universally, plural, ^{<4065>}2 Corinthians 6:5; 11:23; of manual labor, joined with **μοχθος** ((see below)), ^{<5119>}1 Thessalonians 2:9; **εν κοπω και μοχθω** (“toil and travail”), ^{<4112>}2 Corinthians 11:27 (where L T Tr WH omit **εν**); ^{<5188>}2 Thessalonians 3:8; of the laborious efforts of Christian virtue, ^{<4158>}1

Corinthians 15:58; ~~410D~~ Revelation 2:2; plural ~~664E~~ Revelation 14:13; ὁ κοπος της αγαπης, the labor to which love prompts, and which voluntarily assumes and endures trouble and pains for the salvation of others, ~~500B~~ 1 Thessalonians 1:3; ~~306D~~ Hebrews 6:10 Rec.; of toil in teaching, ~~408B~~ John 4:38 (on which see εις, B. I. 3); ~~518E~~ 1 Thessalonians 3:5; of that which such toil in teaching accomplishes, ~~488B~~ 1 Corinthians 3:8; plural ~~470E~~ 2 Corinthians 10:15 (cf. Sir. 14:15).*

(Synonyms: κοπος, μοχθος, πονος; primarily and in general classic usage, πονος gives prominence to the effort (work as requiring force), κοπος to the fatigue, μοχθος (chiefly poetic) to the hardship. But in the N.T. πονος has passed over (in three instances out of four) to the meaning “pain” (hence it has no place in the ‘new Jerusalem’, ~~620H~~ Revelation 21:4); cf. the deterioration in the case of the allied πονηρος, πηνης. Schmidt, chapter 85; cf. Trench, sec. cii. (who would translate πονος, ‘toil’, κοπος, ‘weariness’, μοχθος, ‘labor’).)

{2874} κοπρια (Chandler sec. 96), κοπριας, ἡ, equivalent to ἡ κοπρος, “dung”: ~~413B~~ Luke 13:8 Rec.st; 14:35 (34). (~~488B~~ Job 2:8; ~~500B~~ 1 Samuel 2:8; ~~442B~~ Nehemiah 2:13; 1 Macc. 2:62; (Strabo, Pollux, others).)*

{2874} κοπριον, κοπριον, το, equivalent to ἡ κοπρος, “dung, manure”: plural, ~~413B~~ Luke 13:8 (Rec.st κοπριαν). (Heraclitus in Plutarch, mor., p. 669 (quaest. conviv. book iv. quaest. iv. sec. 3, 6); Strabo 16, sec. 26, p. 784; Epictetus diss. 2, 4, 5; Plutarch, Pomp. c. 48; (~~216E~~ Isaiah 5:25; ~~442B~~ Jeremiah 32:19 (~~253B~~ Jeremiah 25:33); Sir. 22:2), and other later writings.)*

{2875} κοπτω: imperfect 3 person plural εκοπτον; 1 aorist participle κοψας (~~4110B~~ Mark 11:8 T Tr text WH); middle, imperfect εκοπτομην; future κοψομαι; 1 aorist εκοψαμην; (from Homer down); “to cut, strike, smite” (the Septuagint for hKhi trkē etc.): τι απο or εκ τινος, “to cut from, cut off,” ~~420B~~ Matthew 21:8; ~~4110B~~ Mark 11:8. Middle to beat one’s breast for grief, Latin *plango* (R. V. “mourn”): ~~410E~~ Matthew 11:47; 24:80 (Aeschylus Pers. 683; Plato, others; the Septuagint often so for dpα); τινα, to mourn or bewail one (cf. Winer’s Grammar, sec. 32, 1 [γ.]): ~~418E~~ Luke 8:52; 23:27, (~~027D~~ Genesis 23:2; ~~025D~~ 1 Samuel 25:1, etc.; Aristophanes, Lysias, 396; Anthol. 11, 135, 1); επι τινα, ~~600E~~ Revelation 1:7; (18:9 T Tr WH) (~~011E~~ 2 Samuel 11:26); επι τινα, ~~680D~~ Revelation 18:9 (R G L), cf. ~~820~~ Zechariah 12:10. (Compare: ανακοπτω, αποκοπτω,

εκκοπτω, ενκοπτω, κατακοπτω, προκοπτω, προσκοπτω. Synonym: cf. θρηνεω.)*

{2876} κοραξ, κορακος, ὄ, “a raven”: <122> Luke 12:24. (From Homer down.)*

{2877} κορασιον, κορασιου, το (diminutive of κορη), properly, a colloquial word used disparagingly (like the German *Mädel*), “a little girl” (in the epigram attributed to Plato in Diogenes Laërtius 3, 33; Lucian, as. 6); used by later writers without disparagement (Winer’s Grammar, 24 (23)), “a girl, damsel, maiden”: <102> Matthew 9:24f; 14:11; <105> Mark 5:41f; 6:22,28; (occasionally, as in Epictetus diss. 2, 1, 28; 3, 2, 8; 4, 10, 33; the Septuagint for ἡρ[η] twice also for ἡδ[η] <208> Joel 3:3 (Joel 4:3); <385> Zechariah 8:5; (Tobit 6:12; Judith 16:12; <170> Esther 2:2)). The form and use of the word are fully discussed in Lobeck ad Phryn., p. 73f, cf. Sturz, Deuteronomy dial. Maced. etc., p. 42f.*

{2878} κορβαν (κορβαν WH; but see Tdf. Proleg., p. 102), indeclinable, and κορβανας, accusative κορβαν (Buttmann, 20 (18)), ὄ (Hebrew ᾠBrq; i.e. “an offering,” the Septuagint everywhere δωρον, a term which comprehends all kinds of sacrifices, the bloody as well as the bloodless);

1. κορβαν, “a gift” offered (or to be offered) to God: <107> Mark 7:11 (Josephus, Antiquities 4, 4, 4, of the Nazarites, ὅι κορβαν ἄυτους ονομασαντες τω Θεω, δωρον δε τουτο σημαίνει κατα Ἑλλήνων γλωτταν; cf. contracted Apion. 1, 22, 4; (BB. DD. under the word, Corban; Ginsburg in the Bible Educator, 1:155)).

2. κορβανας, κορβανα (see Buttmann, as above), “the sacred treasury”: <126> Matthew 27:6 (L marginal reading Tr marginal reading κορβαν) (τον ἱερον θησαυρον, καλεϊται δε κορβανας, Josephus, b. j. 2, 9, 4).*

{2879} Κορε (in Josephus, Antiquities 4, 2, 2ff with the Greek terminations Κορεου, Κορη, Κορην), ὄ (Hebrew j rāp̄. i.e. ice, hail), “Korah” (Vulgate *Core*), a man who, with others, rebelled against Moses (Numbers 16): <611> Jude 1:11.*

{2880} κορεννουμι; (κορος satiety); “to satiate, sate, satisfy”: 1 aorist passive participle κορεσθεντες, as in Greek writings from Homer down, with the genitive of the thing with which one is filled (Buttmann, sec. 132,

19), τροφης, <4273> Acts 27:38; tropically, (perfect) κεκορεσμενοι εστε, every wish is satisfied in the enjoyment of the consummate Messianic blessedness, <4018> 1 Corinthians 4:8.*

{2881} Κορινθιος, Κορινθιου, ὁ, “a Corinthian, an inhabitant of Corinth”: <4188> Acts 18:8; <4011> 2 Corinthians 6:11. ((Herodotus, Xenophon, others.))*

{2882} Κορινθος, Κορινθου, ἡ, “Corinth,” the metropolis of Achaia proper, situated on the isthmus of the Peloponnesus between the Aegean and Ionian Seas (hence called bimarīs, Horace car. 1, 7, 2; Ovid. metam. 5, 407), and having two harbors, one of which called Cenchrēae (see Κεγγραει) was the roadstead for ships from Asia, the other, called Lechaeon or Lechaem, for ships from Italy. It was utterly destroyed by L. Mummius, the Roman consul, in the Achaean war, B. C. 146; but after the lapse of a century it was rebuilt by Julius Caesar (B.C. 44). It was eminent in commerce and wealth, in literature and the arts, especially the study of rhetoric and philosophy; but it was notorious also for luxury and moral corruption, particularly the foul worship of Venus. Paul came to the city in his second missionary journey (circa) A. D. 53 or 54, and founded there a Christian church: <4181> Acts 18:1; 19:1; <4102> 1 Corinthians 1:2; <4001> 2 Corinthians 1:1,23; <5041> 2 Timothy 4:20. (BB. DD. under the word; Dict. of Geogr. under the word; Lewin, St. Paul, i. 269ff.)*

{2883} Κορνηλιος, Κορνηλιου, ὁ, a Latin name, “Cornelius,” a Roman centurion living at Caesarea, converted to Christianity by Peter: <4101> Acts 10:1ff*

{2884} κορος, κορου, ὁ (Hebrew כֶּרֶךְ) “a corus or cor” (cf. <3654> Ezekiel 45:14), the largest Hebrew dry measure (*i.e.* for wheat, meal, etc.); according to Josephus (Antiquities 15, 9, 2) equal to ten Attic medimni (but cf. B. D. under the word Weights and Measures under the end; F. R. Condor in the Bible Educator, 3:10f): <4217> Luke 16:7 (A.V. “measure”). (the Septuagint (<48716> Leviticus 27:16; <4413> Numbers 11:32); <1102> 1 Kings 4:22; 5:11; <4121> 2 Chronicles 2:10; (<4275> 2 Chronicles 27:5).)*

{2885} κοσμεω, κοσμων; 3 person plural imperfect εκοσμουσιν; 1 aorist εκοσμησα; perfect passive κεκοσμημαι; (κοσμος);

1. “to put in order, arrange, make ready, prepare”: τας λαμπαδας, put in order (A.V. “trim”), <4287> Matthew 25:7 (δορπον, Homer, Odyssey 7, 13;

τραπεζαν, Xenophon, Cyril 8, 2, 6; 6,11; the Septuagint ^{<3234>}Ezekiel 23:41 for Ἐρξ; Sir. 29:26; προσφοραν, Sir. 50:14, and other examples elsewhere).

2. “to ornament, adorn” (so in Greek writings from Hesiod down; the Septuagint several times for ἡδ[ι]); properly: οικον, in the passive, ^{<0124>}Matthew 12:44; ^{<0125>}Luke 11:25; τα μνημεια, to decorate (A.V. “garnish”), ^{<023>}Matthew 23:29 (ταφους, Xenophon, mem. 2, 2, 13); το ἱeron λιθοις και αναθεμασι, in the passive, ^{<0275>}Luke 21:5; τους θεμελιους του τειχους λιθω τιμιω, ^{<0219>}Revelation 21:19; τινα (with garments), νυμφην, passive ^{<0212>}Revelation 21:2; ἑαυτας εν τινι, ^{<5119>}1 Timothy 2:9 (on this passage, see καταστολη, 2). Metaphorically equivalent to “to embellish with honor, gain honor” (Pindar nem. 6, 78; Thucydides 2, 42; κεκοσμενον τη αρετη, Xenophon, Cyril 8, 1, 21): ἑαυτας, followed by a participle designating the act by which the honor is gained, ^{<0185>}1 Peter 3:5; την διδασκαλιαν εν πασιν, in all things, ^{<0210>}Titus 2:10.*

{2886} κοσμικος, κοσμικη, κοσμικον (κοσμος), “of or belonging to the world” (Vulgate *saecularis*); *i.e.*:

1. “relating to the universe”: τουρανον τουδε και των κοσμικων παντων, Aristotle, phys. 2, 4, p. 196{a}, 25; opposed to ανθρωπινος, Lucian, paras. 11; κοσμικη διαταξις, Plutarch, consol. ad Apoll. c. 34, p. 119 e.

2. “earthly”: το ἄγιον κοσμικον (its) earthly sanctuary (R. V. “of this world”), ^{<801>}Hebrews 9:1.

3. “worldly, *i.e.* having the character of this (present) corrupt age”: ἄι κοσμικαι επιθυμιαι, ^{<0212>}Titus 2:12; (so also in ecclesiastical writings).*

{2887} κοσμιος, κοσμον, of three term. in classical Greek, cf. WH’s Appendix, p. 157; Winer’s Grammar, sec. 11, 1; (Buttmann, 25 (22f)) (κοσμος), “well-arranged, seemly, modest”: ^{<5119>}1 Timothy 2:9 (WH marginal reading κοσμιως); of a man living with decorum, a well-ordered life, ^{<5119>}1 Timothy 3:2. (Aristophanes, Xenophon, Plato, Isocrates, Lysias, others) (Cf. Trench, sec. xcii.)*

(κοσμιως, adverb (“decently”), from κοσμιος, which see: ^{<5119>}1 Timothy 2:9 WH marginal reading (Aristophanes, Isocrates, others).*)

{2888} κοσμοκρατωρ, κοσμοκρατορος, ὁ (κοσμος and κρατεω), “lord of the world, prince of this age”: the devil and demons are called in plural ὁι κοσμοκρατορες του σκοτους του αιωνος (but critical editions omit του αιωνος) τουτου (R. V. “the world-rulers of this darkness”), ^{<4162>}Ephesians 6:12; cf. 11; ^{<4121>}John 12:31; ^{<4004>}2 Corinthians 4:4; see αρχων. (The word occurs in the Orphica, 8, 11; 11, 11; in ecclesiastical writings of Satan; in rabbinical writings רַב־רַשָׁאִים is used both of human rulers and of the angel of death; cf. Buxtorf, Lex. talm. et rabb., p. 2006 (p. 996, Fischer edition).)*

{2889} κοσμος, κοσμου, ὁ;

1. in Greek writings from Homer down, “an apt and harmonious arrangement or constitution, or der”.

2. as in Greek writings from Homer down, “ornament, decoration, adornment”: ενδυσεως ἱματιων, ^{<4083>}1 Peter 3:3 (Sir. 6:30; 21:21; 2 Macc. 2:2; the Septuagint for abx; of the arrangement of the stars, ‘the heavenly hosts,’ as the ornament of the heavens, ^{<4011>}Genesis 2:1; ^{<4149>}Deuteronomy 4:19; 17:8; ^{<2321>}Isaiah 24:21; 40:26; besides occasionally for yd[] twice for trap[] ^{<4119>}Proverbs 20:29; ^{<2189>}Isaiah 3:19).

3. “the world, i.e. the universe” (*quem κοσμον Graeci nomine ornamenti appellarunt, eum nos a perfecta absolutaque elegantia mundum*, Pliny, h. n. 2, 3; in which sense Pythagoras is said to have been the first to use the word, Plutarch, de plac. philos. 2, 1, 1, p. 886 c.; but according to other accounts he used it of the heavens, Diogenes Laërtius 8, 48, of which it is used several times also by other Greek writers (see Menag. on Diogenes Laërtius, the passage cited; Bentley, Epistles of Phalaris, vol. i., 391 (Lond. 1886); M. Anton. 4, 27 and Gataker’s notes; cf. Liddell and Scott, under the word, IV.)): ^{<4174>}Acts 17:24; ^{<4013>}Romans 4:13 (where cf. Meyer, Tholuck, Philippi); ^{<4162>}1 Corinthians 3:22; 8:4; Phil, 2:15; with a predominant notion of space, in hyperbole, ^{<4025>}John 21:25 (Sap. 7:17; 9:3; 2 Macc. 8:18; κτιζειν τον κοσμον, Sap. 11:18; ὁ του κοσμου κτιστης, 2 Macc. 7:23; 4 Macc. 5:25 (24); — a sense in which it does not occur in the other O.T. books, although there is something akin to it in ^{<4176>}Proverbs 17:6, on which see 8 below); in the phrases προ του τον κοσμον ειναι, ^{<4175>}John 17:5; απο καταβολης κοσμου (^{<4035>}Matthew 13:35 R G; 25:34; ^{<4113>}Luke 11:50; ^{<5043>}Hebrews 4:3; 9:26; ^{<4118>}Revelation 13:8; 17:8) and προ καταβολης κοσμου (^{<4171>}John 17:21; ^{<4004>}Ephesians 1:4; ^{<4021>}1 Peter 1:20)

(on which see **καταβολη**, 2); **απο κτισεως κοσμου**, ^{<601>}Romans 1:20; **απ' αρχης κοσμου**, ^{<401>}Matthew 24:21; (on the omission of the article, cf. Winer's Grammar, p. 123 (117); Buttmann, sec. 124, 8 b.; (cf. Ellicott on Galatians, 6:14)).

4. "the circle of the earth, the earth" (very rarely so in Greek writings until after the age of the Ptolemies; so in Boeckh, Corpus inscriptions i., pp. 413 and 643, nos. 334 and 1306): ^{<4165>}Mark 16:15; (^{<6125>}John 12:25); ^{<507>}1 Timothy 6:7; **βασιλεια του κοσμου**, ^{<6115>}Revelation 11:15; **βασιλεια** (plural) **του κοσμου**, ^{<4048>}Matthew 4:8 (for which ^{<4045>}Luke 4:5 **της οικουμενης**); **το φως του κοσμου τουτου**, of the sun, ^{<610>}John 11:9; **εν ὄλω τω κοσμω**, properly, ^{<4163>}Matthew 26:13; hyperbolically, equivalent to far and wide, in widely separated places, ^{<6008>}Romans 1:8; (so **εν παντι τω κοσμω**, ^{<5006>}Colossians 1:6); **ὁ τοτε κοσμος**, ^{<606>}2 Peter 3:6; the earth with its inhabitants: **ζην εν κοσμω**, opposed to the dead, ^{<5021>}Colossians 2:20 (**ληστης ην και κλεπτης εν τω κοσμω**, *i.e.* among those living on earth, Ev. Nicod. 26). By a usage foreign to secular authors,

5. "the inhabitants of the world": **θεατρον εγενηθημεν τω κοσμω και αγγελιοις και ανθρωποις**, ^{<404>}1 Corinthians 4:9 (Winer's Grammar, 127 (121)); particularly "the inhabitants of the earth, men, the human race" (first so in Sap. (*e.g.* 10:1)): ^{<4138>}Matthew 13:38; 18:7; ^{<4140>}Mark 14:9; ^{<6010>}John 1:10, 29 (36 L in brackets); 3:16f; 6:33,51; 8:26; 12:47; 13:1; 14:31; 16:28; 17:6,21,23; ^{<6006>}Romans 3:6,19; ^{<4027>}1 Corinthians 1:27f (cf. Winer's Grammar, 189 (178)); 4:13; 5:10; 14:10; ^{<4059>}2 Corinthians 5:19; ^{<5016>}James 2:5 (cf. Winer's Grammar, as above); ^{<601>}1 John 2:2 (cf. Winer's Grammar, 577 (536)); **αρχαιος κοσμος**, of the antediluvians, ^{<6016>}2 Peter 2:5; **γεννασθαι εις τον κοσμον**, ^{<6161>}John 16:21; **ερχεσθαι εις τον κοσμον** (^{<609>}John 9:39) and **εις τον κοσμον τουτον**, to make its appearance or come into existence among men, spoken of the light which in Christ shone upon men, ^{<6000>}John 1:9; 3:19, cf. 12:46; of the Messiah, ^{<6164>}John 6:14; 11:27; of Jesus as the Messiah, ^{<6099>}John 9:39; 16:28; 18:37; ^{<5015>}1 Timothy 1:15; also **εισερχεσθαι εις τον κοσμον**, ^{<5005>}Hebrews 10:5; of false teachers, ^{<6007>}2 John 1:7 (yet here L T Tr WH **εξερχεσθαι εις τον κοσμον**; (so all texts in ^{<6010>}1 John 4:1)); "to invade," of evils coming into existence among men and beginning to exert their power: of sin and death, ^{<6162>}Romans 5:12 (of death, Sap. 2:24; Clement of Rome, 1 Corinthians 3,4; of idolatry, Sap. 14:14). **αποστελλειν τινα εις τον κοσμον**, ^{<6017>}John 3:17; 10:36; 17:18; ^{<6040>}1 John 4:9; **φως του κοσμου**, ^{<4054>}Matthew 5:14;

^{<B82>}John 8:12; 9:5; **σωτηρ του κοσμου**, ^{<B42>}John 4:42; ^{<G44>}1 John 4:14
 (σωτηρια του κοσμου Sap. 6:26 (25)); **ελπις του κοσμου**, Sap. 14:6;
πρωτοπλαστος πατηρ του κοσμου, of Adam, Sap. 10:1); **στοιχεια του
 κοσμου** (see **στοιχειον**, 3 and 4); **εν τω κοσμω**, among men, ^{<B63>}John
 16:33; 17:13; ^{<B12>}Ephesians 2:12; **εν κοσμω** (see Winer’s Grammar, 123
 (117)), ^{<B16>}1 Timothy 3:16; **ειναι εν τω κοσμου**, to dwell among men,
^{<B10>}John 1:10; 9:5; 17:11,12 R G; ^{<G43>}1 John 4:3; **ειναι εν κοσμω**, to be
 present, ^{<B53>}Romans 5:13; **εξελθειν, εκ του κοσμου**, to withdraw from
 human society and seek an abode outside of it, ^{<B50>}1 Corinthians 5:10;
αναστρεφεισθαι εν τω κοσμω, to behave oneself, ^{<B12>}2 Corinthians 1:12;
 likewise **ειναι εν τω κοσμου τουτω**, ^{<G47>}1 John 4:17. used specifically of
 “the Gentiles collectively,” ^{<B12>}Romans 11:12 (where it alternates with **τα
 εθνη**), 15; (the two in combination: **τα εθνη του κοσμου**, ^{<B23>}Luke
 12:30). hyperbolically or loosely equivalent to “the majority” of men in a
 place, “the multitude or mass” (as we say the public): ^{<B04>}John 7:4; 12:19
 (here Tr marginal reading adds **ολος**, in brackets); 14:19,22; 18:20.
 equivalent to “the entire number,” **ασεβων**, ^{<G15>}2 Peter 2:5.

6. “the ungodly multitude; the whole mass of men alienated from God, and
 therefore hostile to the cause of Christ” (cf. Winer’s Grammar, 26):
^{<B10>}John 7:7; 14:27 (^{<B12>}John 17:27); 15:18f; 16:8,20,33; 17:9, 14f 25; ^{<B21>}1
 Corinthians 1:21; 6:2; 11:32; ^{<B12>}2 Corinthians 7:10; ^{<B12>}James 1:27; ^{<B19>}1
 Peter 5:9; ^{<G04>}2 Peter 1:4; 2:20; ^{<B10>}1 John 3:1,13; 4:5; 5:19; of the
 aggregate of ungodly and wicked men in O.T. times, ^{<B13>}Hebrews 11:38; in
 Noah’s time, *ibid.* 7; with **ουτος** added, ^{<B12>}Ephesians 2:2 (on which see
αιων, 3); **ειναι εκ του κοσμου** and **εκ του κοσμου τουτου** (see **ειμι**,
 V. 3rd.), ^{<B23>}John 8:23; 15:19; 17:14, 16; ^{<G45>}1 John 4:5; **λαλειν εκ του
 κοσμου**, to speak in accordance with the world’s character and mode of
 thinking, ^{<G45>}1 John 4:5; **ο αρχων του κοσμου τουτου**, *i.e.* the devil,
^{<B23>}John 12:31; 14:30; 16:11; **ο εν τω κοσμω** he that is operative in the
 world (also of the devil), ^{<G44>}1 John 4:4; **το πνευμα του κοσμου** ^{<B12>}1
 Corinthians 2:12; **η σοφια του κοσμου τουτου**, ^{<B12>}1 Corinthians 1:20
 (here G L T Tr WH omit **τουτου**); ^{<B19>}1 Corinthians 3:19. (**τα στοιχεια
 του κοσμου**, ^{<B04>}Galatians 4:3; ^{<B13>}Colossians 2:8,20 (see 5 above, and
στοιχειον, 3 and 4).)

7. “worldly affairs; the aggregate of things earthly; the whole circle of
 earthly goods, endowments, riches, advantages, pleasures, etc., which,
 although hollow and frail and fleeting, stir desire, seduce from God and are

obstacles to the cause of Christ”: ^{<4164>}Galatians 6:14; ^{<4126>}1 John 2:16f; 3:17; **ειναι εκ του κοσμου**, to be of earthly origin and nature, ^{<4186>}John 18:36; somewhat differently in ^{<4126>}1 John 2:16 (on which see **ειμι**, V. 3 d.); **κερδαινειν τον κοσμον ολον**, ^{<4163>}Matthew 16:26; ^{<4186>}Mark 8:36; ^{<4125>}Luke 9:25; **οι χρωμενοι τω κοσμω τουτω** (critical text **τον κοσμον**; see **χραομαι**, 2), ^{<4173>}1 Corinthians 7:31a; **μεριμναν τα του κοσμου**, 33f; **φιλος** and **φιλια του κοσμου**, ^{<504>}James 4:4; **αγαπαν τον κοσμον**, ^{<4125>}1 John 2:15; **νικαν τον κοσμον**, the incentives to sin proceeding from the world, ^{<4171>}1 John 5:4f; the obstacles to God’s cause, ^{<4163>}John 16:33; (cf. **ελθετω χαρις και παρελθετω ο κοσμος ουτος**, Teaching of the Twelve Apostles, c. 10).

8. “any aggregate or general collection of particulars of any sort” (cf. English “a world of curses” (Shakspere), etc.): **ο κοσμος της αδικιας**, the sum of all iniquities, ^{<5186>}James 3:6; **του πιστου ολος ο κοσμος των χρηματων, του δε απιστου ουδε οβολος** (a statement due to the Alexandrian LXX translators), ^{<4176>}Proverbs 17:6. Among the N.T. writers no one uses **κοσμος** oftener than John; it occurs in Mark three times, in Luke’s writings four times, and in the Apocalypse three times. Cf. Kreiss, Sur le sens du mot **κοσμος** dans le N.T. (Strasb. 1837); Düsterdieck on ^{<4125>}1 John 2:15, pp. 247-259; Zezschwitz, Profangräticität u. Biblical Sprachgeist, p. 21ff; Diestel in Herzog xvii., p. 676ff; (Trench, Synonyms, sec. lix.); on John’s use of the word cf. Reuss, Histoire de la theologie chretienne au siecle apostolique, ii., p. 463ff (*i.e.* livre 7 chapter viii.); cf. his Johanneische Theologie, in the Beiträge zu den theol. Wissenschaften, Fasc. i., p. 29ff; (Westcott on ^{<4010>}John 1:10, ‘Additional Note’).*

{2890} **Κουαρτος, Κουαρτου, ό** (a Latin name), “Quartus,” an unknown Christian: ^{<4162>}Romans 16:23.*

{2891} **κουμι**, Tr text **κουμ**, T WH **κουμ** (the Hebrew **ymllq** (impv. feminine; the other (masculine) form must be regarded as having become an interjection)), “arise”: ^{<4164>}Mark 5:41.*

{2892} **κουστωδια, κουστωδιας** (Buttmann, 17 (16)), **ή** (a Latin word), “guard”: used of the Roman soldiers guarding the sepulchre of Christ, ^{<4176>}Matthew 27:65f; 28:11. (Ev. Nic. c. 13).*

{2893} **κουφιζω**: imperfect 3 person plural **εκουφιζον**; (**κουφος** light);

1. intransitive, “to be light” (Hesiod, Euripides, Dio C.).

2. from Hippocrates down, generally translated, “to lighten”: a ship, by throwing the cargo overboard, ^{<4278>}Acts 27:38. (the Septuagint ^{<3107>}Jonah 1:5, and often in Polybius)*

{2894} **κοφινος, κοφινου, ό**, “a basket, wicker basket” (cf. B. D. under the word Basket): ^{<4140>}Matthew 14:20; (^{<4109>}Matthew 16:9); ^{<4163>}Mark 6:43; (^{<4189>}Mark 8:19); ^{<4197>}Luke 9:17; ^{<4363>}John 6:13. (^{<4169>}Judges 6:19; ^{<3917>}Psalms 80:7 (^{<3817>}Psalms 81:7); Aristophanes av. 1310; Xenophon, mem. 3, 8, 6; others.)*

{2895} **κραββατος** (L T Tr WH **κραβαττος**; the Sinaiticus manuscript **κραβακτος** (except in ^{<4165>}Acts 5:15; cf. Kuenen-Cobet. Nov. Test. ad fid. the Vaticanus manuscript praef., p. 81f; Tdf. Proleg., p. 80)), **κραββατου, ό** (Latin *grabatas*), “a pallet, camp bed” (a rather mean bed, holding only one person, called by the Greeks **σκιμπους, σκιμποδιον**): ^{<4104>}Mark 2:4,9,11f; 6:55; ^{<4183>}John 5:8-12 (in 12 T WH omit; Tr brackets the clause); ^{<4165>}Acts 5:15; 9:33. Cf. Sturz, Deuteronomy dial. Maced. etc., p. 175f; Lob. ad Phryn., p. 62; Volkmar, Marcus u d. Synapse as above with, p. 131; (McClellan, New Testament etc., p. 106; Winer’s Grammar, 25).*

{2896} **κραζω** (with a long; hence participle **κραζων**, ^{<4816>}Galatians 4:6 L T Tr WH ((where R G **κραζον**); cf. Buttmann, 61 (53))); imperfect **εκραζων**; future **κεκραξομαι** (^{<4194>}Luke 19:40 R G L Tr marginal reading), and **κραξω** (ibid. T WH Tr text), the former being more common in Greek writings and used by the Septuagint (cf. ^{<3104>}Micah 3:4; ^{<3852>}Job 35:12, etc. (but **ανα-κραξομαι**, ^{<2186>}Joel 3:16 Alexandrian LXX; cf. Winer’s Grammar, 279 (262); especially Buttmann, as below)); 1 aorist **εκραξα** (once viz. ^{<4121>}Acts 24:21 T Tr WH **εκεκραξα**, a reduplicated form frequent in the Septuagint (e.g. ^{<3216>}Psalms 21:6 (^{<3216>}Psalms 22:6); ^{<4085>}Judges 3:15; 1 Macc. 11:49, etc.; see Veitch, under the word); more common in native Greek writings is 2 aorist **εκραγον** (“the simple **εκραγον** seems not to occur in good Attic” (Veitch, under the word)); perfect **κεκραγα**, with present force (Winer’s Grammar, 274 (258)) (^{<4015>}John 1:15); cf. Alexander Buttmann (1873) Ausf. Spr. ii., p. 223; Buttmann, 61 (53); Kühner, i., p. 851; (especially Veitch, under the word); the Septuagint for **q[æq[æ hrq; [Wæ** (from Aeschylus down);

1. properly, (onomatopoetic) “to croak” (German *krächzen*), of the cry of the raven (Theophrastus); hence universally, “to cry out, cry aloud, vociferate”: particularly of inarticulate cries, ^{<4185>}Mark 5:5; 9:26; 15:39

(here T WH omit; Tr brackets **κραξας**); ^{<409>}Luke 9:39; ^{<607>}Revelation 12:2; **απο του φοβου**, ^{<445>}Matthew 14:26; with **φωνη μεγαλη** added, ^{<475>}Matthew 27:50; ^{<402>}Mark 1:26 (here T Tr WH **φωνησαν**); ^{<405>}Acts 7:57; ^{<608>}Revelation 10:3; **οπισθεν τινος**, to cry after one, follow him up with outcries, ^{<453>}Matthew 15:23; like **q[æ]** and **q[æ]** (^{<1040>}Genesis 4:10; 18:20), equivalent to “to cry or pray for vengeance,” ^{<394>}James 5:4.

2. “to cry *i.e.* call out aloud, speak with a loud voice” (German *laut rufen*): **τι**, ^{<482>}Acts 19:32; 24:21; followed by direct discourse, ^{<408>}Mark 10:48; 15:14; ^{<489>}Luke 18:39; ^{<823>}John 12:13 RG; ^{<484>}Acts 19:34; 21:28,36; xxili. 6; with the addition **φωνη μεγαλη** followed by direct disc., ^{<107>}Mark 5:7; ^{<404>}Acts 7:60; **εν φωνη μεγαλη**, ^{<645>}Revelation 14:15, **κραζω λεγων**, to cry out saying, etc., ^{<102>}Matthew 8:29; 14:30; (15:22 (where R G **εκραυγασεν**)); 20:30f; 21:9; 27:23; ^{<481>}Mark 3:11; 11:9 (T Tr WH omit; L brackets **λεγοντες**); ^{<892>}John 19:12 (here L T Tr WH **εκραυγασαν**); ^{<467>}Acts 16:17; 19:28; ^{<688>}Revelation 18:18; **κραζω φωνη μεγαλη λεγων**, ^{<660>}Revelation 6:10; 7:10; 19:17 (here T WH brackets add **εν**); **κραξας ελεγε**, ^{<482>}Mark 9:24; **κραζειν και λεγειν**, ^{<107>}Matthew 9:27; 21:15; ^{<107>}Mark 10:47; ^{<444>}Luke 4:41 R G Tr text WH; ^{<444>}Acts 14:14; of those who utter or teach a thing publicly and solemnly, ^{<827>}Romans 9:27; **κεκραγε** and **εκραξε λεγων**, followed by direct discourse, ^{<815>}John 1:15; 7:37; **εκραξε διδασκων και λεγων**, ^{<828>}John 7:28; **εκραξεν και ειπεν**, ^{<824>}John 12:44; of those who offer earnest, importunate, prayers to God, followed by direct discourse, ^{<815>}Romans 8:15; ^{<806>}Galatians 4:6 (often so in O.T., as ^{<852>}Job 35:12; ^{<837>}Psalms 33:7 (^{<847>}Psalms 34:7); commonly with **προς κυριον, προς τον Θεον** added, ^{<702>}Judges 10:12 (Alexandrian LXX); ^{<485>}Psalms 3:5; 106:13 (^{<473>}Psalms 107:13), etc.). **τινι**, “to cry or call to”: ^{<602>}Revelation 7:2; 14:15, (cf. ^{<884>}Psalms 118:145 (^{<894>}Psalms 119:145); **ετερος προς ετερον**, ^{<218>}Isaiah 6:3). (Compare: **ανακραζω**. Synonym: see **βοαω**, at the end.)*

{2897} **κραιπαλη** (WH **κρεπαλη**, see their Appendix, p. 151), **κραιπαλης, ἡ** (from **ΚΡΑΡ** the head, and **παλλω** to toss about; so explained by Galen and Clement of Alexandria, Paedag. 2, 2, 26 and Phryn. in Bekker, Anecd., p. 45, 13 (cf. Vanicek, p. 148)), Latin *crapula* (*i.e.* the giddiness and headache caused by drinking wine to excess): ^{<2134>}Luke 21:34 (A.V. “surfeiting”; cf. Trench, sec. lxi.). (Aristophanes Acharn. 277; Alciphron 3, 24; Plutarch, mor., p. 127 f. (de sanitate 11); Lucian, Herodian, 2, 5, 1.)*

{2898} κρανιον, κρανιου, το (diminutive of the noun κρανον (*i.e.* καρα; Curtius, sec. 38)), “a skull” (Vulgate *calvaria*): ^{<1273>}Matthew 27:33; ^{<1152>}Mark 15:22; ^{<1273>}Luke 23:33; ^{<1197>}John 19:17; see Γολγοθα. (^{<1063>}Judges 9:53; ^{<1085>}2 Kings 9:35; Homer, Iliad 8, 84; Pindar, Euripides, Plato, Lucian, Herodian)*

{2899} κρασπεδον, κρασπεδου, το, in classical Greek “the extremity or prominent part. of a thing, edge, skirt, margin; the fringe of a garment”; in the N.T. for Hebrew **tyxjxj** *i.e.* “a little appendage hanging down from the edge of the mantle or cloak,” made of twisted wool; “a tassel, tuft”: ^{<102>}Matthew 9:20; 14:36; 23:5; ^{<1056>}Mark 6:56; ^{<1084>}Luke 8:44. The Jews had such appendages attached to their mantles to remind them of the law, according to ^{<1457>}Numbers 15:37f. Cf. Winer’s RWB under the word Saum; (B. D. under the phrase, Hem of Garment; Edersheim, Jesus the Messiah, 1:624; especially Ginsburg in Alex.’s Kitto under the word Fringes).*

{2900} κραταιος, κραταια, κραταιον (κρατος), the Septuagint mostly for **qzj**; “mighty”: ἡ κραταιος χειρ του Θεου, *i.e.* the power of God, ^{<1086>}1 Peter 5:6; του κυριου, Baruch 2:11; 1 Esdr. 8:46 (47), 60 (61), and often in the Septuagint (In earlier Greek only poetic (Homer, others) for the more common κρατερος; but later, used in prose also (Plutarch, others).)*

{2901} κραταιω, κραταιω: passive, present imperative 2 person plural κραταιουσθε imperfect 3 person singular εκραταιουτο; 1 aorist infinitive κραταιωθηναι; (κρατος); only Biblical and ecclesiastical, for the classic κρατυνω; the Septuagint mostly for **qzjē** in passive several times for **xmē**; “to strengthen, make strong” (Vulgate *conforto* (and in ^{<1086>}Ephesians 3:16 *conroboro*)); passive “to be made strong, to increase in strength, to grow strong”: passive with the dative of respect, πνευματι, ^{<1080>}Luke 1:80; 2:40 (here G L T Tr WH omit [pneumati]); δυναμει, ^{<1086>}Ephesians 3:16 (cf. ισχυειν τοις σωμασι, Xenophon, mem. 2, 7, 7); ανδριζεσθε, κραταιουσθε, *i.e.* show yourselves brave (A.V. “be strong”), ^{<1663>}1 Corinthians 16:13 (ανδριζεσθε και κραταιουσθω ἡ καρδια ὑμων, ^{<1312>}Psalms 30:25 (^{<1312>}Psalms 31:25); κραταιουσθε και γινεσθε εις ανδρας, ^{<1041>}1 Samuel 4:9; ανδριζου και κραταιωθωμεν, ^{<1002>}2 Samuel 10:12).*

{2902} κρατεω; imperfect 2 person plural **εκρατειτε**, ^{<4144>}Mark 14:49 Tr marginal reading WH marginal reading; future **κρατησω**; 1 aorist **εκρατησα**; perfect infinitive **κεκρατηκεναι**; passive, present **κρατουμαι**; imperfect **εκρατουμην**; perfect 3 person plural **κεκρατηνται**; (**κρατος** (which see)); the Septuagint chiefly for **qzjæ**, also for **zhæ** (to seize), etc.; from Homer down;

1. “to have power, be powerful; to be chief, be master of, to rule”: absolutely for **Ēl æ**, Esth. 1:1; 1 Esdr. 4:38; **ὁ κρατων**, Sap. 14:19; **ὁι κρατουντες**, 2 Macc. 4:50; **τινος**, to be ruler of one, ^{<4162>}Proverbs 16:32; 17:2 (for **l væ**); Sap. 3:8; never so in the N.T.

2. “to get possession of”; *i.e.*

a. “to become master of, to obtain”: **της προθεσεως**, ^{<4073>}Acts 27:13 ((Diodorus Siculus 16, 20; others) cf. Buttman, 161 (140); on the tense, Winer’s Grammar, 334 (313)).

b. “to take bold of”: **της χειρος τινος** (cf. Winer’s Grammar, sec. 30, 8 d.; Buttman, as above), ^{<4025>}Matthew 9:25; ^{<4013>}Mark 1:31; 5:41; 9:27 L T Tr WH; ^{<4054>}Luke 8:54; **τινα της χειρος**, to take one by the hand, ^{<4027>}Mark 9:27 R G, cf. Matthiae, sec. 331; **τινα**, to hold one fast in order not to be sent away, ^{<4011>}Acts 3:11, cf. Meyer at the passage; **τους ποδας τινος**, to embrace one’s knees, ^{<4039>}Matthew 28:9; tropically, **τον λογον**, to lay hold of mentally (cf. our ‘catch at’; but others refer this example to 3 b. below), ^{<4090>}Mark 9:10 (join **προς εαυτους** with **συζητουντες**).

c. “to lay hold of, take, seize”: **τινα**, to lay hands on one in order to get him into one’s power, ^{<4043>}Matthew 14:3; 18:28; 21:46; 22:6; 26:4,48,50,55,57; ^{<4021>}Mark 3:21; 6:17; 12:12; 14:1,44,46,49,51; ^{<4016>}Acts 24:6; ^{<4010>}Revelation 20:2; (^{<4006>}2 Samuel 6:6; ^{<4030>}Psalms 136:9 (^{<4070>}Psalms 137:9)); **τι**, ^{<4021>}Matthew 12:11.

3. “to hold”; *i.e.*

a. “to hold in the hand”: **τι εν τη δεξια**, ^{<4010>}Revelation 2:1 (**τη αριστερα τον αρτον**, Plutarch, mor., p. 99 d.).

b. “to hold fast,” *i.e.* tropically, “not to discard or let go; to keep carefully and faithfully”: **ὁ εχετε, εχεις**, ^{<4025>}Revelation 2:25; 3:11; **το ονομα μου**, ^{<4021>}Revelation 2:13; one’s authority, **την κεφαλην**, *i.e.* **εκεινον ὃς εστιν**

ἡ κεφαλή, Christ, <5029>Colossians 2:19; την παραδοσιν, <4003>Mark 7:3f,8; τας παραδοσεις, <3025>2 Thessalonians 2:15; την διδαχην, <4024>Revelation 2:14f; also with a genitive of the thing, of blessings in which different individuals are participants: της ὁμολογιας, <3044>Hebrews 4:14; της ελπιδος, <3068>Hebrews 6:18 (others refer this example to 2 above) (cf. <4006>2 Samuel 3:6).

c. “to continue to hold, to retain”: of death continuing to hold one, passive <4024>Acts 2:24; τας ἁμαρτίας (opposed to αφιημι), to retain sins, *i.e.* not to remit, <4023>John 20:23; “to hold in check, restrain”: followed by ἵνα μη, <4001>Revelation 7:1; by του μη (Winer’s Grammar, 325 (305); Buttmann, sec. 140, 16 [β].), <4246>Luke 24:16. On the construction of this verb with the genitive and accusative, cf. Matthiae, sec. 359f; Winer’s Grammar, sec. 30, 8 d.; Buttmann, 161 (140).*

{2903} κρατιστος, κρατιστη, κρατιστον, superlative of the adjective κρατυς (κρατος) (from (Homer) Pindar down), “mightiest, strongest, noblest, most illustrious, best, most excellent”: vocative κρατιστε used in addressing men of conspicuous rank or office, <4236>Acts 23:26; 24:3; 26:25, (Otto, Deuteronomy ep. ad Diognetum etc. Jena 1845, p. 79ff, and in his Epist. ad Diognet. Leips. edition, p. 53f, has brought together examples from later writings). Perhaps also it served simply to express friendship in <4006>Luke 1:3 (as in Theophrastus, char. 5; Dionysius Halicarnassus, de oratt. 1; Josephus, Antiquities 4, 6, 8), because in <4006>Acts 1:1 it is omitted in addressing the same person. Cf. Grimm in Jahrb. f. deutsche Theol. for 1871, p. 50f.*

{2904} κρατος, κρατεος (κρατους) (from a root meaning ‘to perfect, complete’ (Curtius, sec. 72); from Homer down), το, Hebrew ז[ו]

1. “force, strength”.

2. “power, might”: το κρατος της ισχυος αυτου, the might of his strength, <4019>Ephesians 1:19; 6:10; της δοξης αυτου, <3011>Colossians 1:11; κατα κρατος, “mightily, with great power,” ηυξανε, <4490>Acts 19:20; metonymy, “a mighty deed, a work of power”: ποιειν κρατος (cf. ποιειν δυναμεις), <4051>Luke 1:51.

3. “dominion”: in the doxologies, <3066>1 Timothy 6:16; <4041>1 Peter 4:11; 5:11; <4025>Jude 1:25; <4006>Revelation 1:6; 5:13; τινος (the genitive of object),

^{<8214>}Hebrews 2:14 (το Περσεων κρατος εχοντα, Herodotus 3, 69). (Synonym: see δυναμις, at the end.)*

{2905} κραυγαζω; imperfect 3 person plural εκραυγαζον; future κραυγασω; 1 aorist εκραυγασα; (κραυγη); “to cry out, cry aloud,” (equivalent to κραζω (see βοαω, at the end, and below)): ^{<4219>}Matthew 12:19; ^{<4223>}Acts 22:23; “to shout, foll”. by direct discourse, ^{<4915>}John 19:15 and L T Tr WH in 12:13; with λεγων added, to cry out in these words, followed by direct discourse: ^{<4840>}John 18:40; 19:6 (where T omits λεγοντες), and L T Tr WH also in 12; κραυγαζειν και λεγειν, ^{<4041>}Luke 4:41 L T Tr marginal reading; φωνη μεγαλη εκραυγασεν, followed by direct discourse, ^{<4143>}John 11:43. τινη, “to cry out to, call to, one” (see κραζω, 2 and at the end), followed by direct discourse ^{<4152>}Matthew 15:22 R G. The word is rare in Greek writings: Demosthenes, p. 1258, 26; of the shouts in the theatres, Epictetus diss. 3, 4, 4; of a raven, ibid. 3, 1, 37; Galen, others; first in a poetic fragment in Plato, rep. 10, p. 601 b.; once in the O.T. viz. 2 Esdr. 3:13. Cf. Lob. ad Phryn., p. 337.*

{2906} κραυγη, κραυγης, ἡ (cf. κραζο; on its classical use see Schmidt, Syn. i., chapter 3 sec. 4; from Euripides down). The Septuagint for hq[z] hq[x] h[w] y a e [W r T] etc.; “a crying, outcry, clamor”: ^{<4216>}Matthew 25:6; ^{<4012>}Luke 1:42 T WH Tr text; ^{<4230>}Acts 23:9; ^{<4043>}Ephesians 4:31, and R G in ^{<4048>}Revelation 14:18; of the wailing of those in distress, ^{<3877>}Hebrews 5:7; ^{<4204>}Revelation 21:4.*

{2907} κρεας, το (cf. Latin caro, cruor; Curtius, sec. 74), plural κρεα (cf. Winer’s Grammar, 65 (63); (Buttmann, 15 (13))); (from Homer down); the Septuagint very often for ρcβ; (the) “flesh” (of a sacrificed animal): ^{<4141>}Romans 14:21; ^{<4183>}1 Corinthians 8:13.*

{2909} κρειττων and (^{<4078>}1 Corinthians 7:38; ^{<4023>}Philippians 1:23; in other places the reading varies between the two forms, especially in ^{<4070>}1 Corinthians 7:9 (here T Tr WH L text κρειττων); 11:17; ^{<3849>}Hebrews 6:9 (here and in the preceding passage L T Tr WH κρεισσω; see WH’s Appendix, p. 148f; cf. Sigma) κρεισσω, κρεισσονος, neuter κρεισσονου (comparitive of κρατυς, see κρατιστος, cf. Kühner, i., p. 436; (Buttmann, 27 (24))) (from Homer down), “better”; i.e. a. “more useful, more serviceable”: ^{<4117>}1 Corinthians 11:17; 12:31 R G; ^{<3814>}Hebrews 11:40; 12:24; with πολλω μαλλον, added, ^{<4023>}Philippians 1:23 (cf.

μαλλον, 1 b.); κρεισσον (adverb) ποιειν, ^{<4078>}1 Corinthians 7:38; κρειπτον εστιν, “it is more advantageous,” followed by an infinitive, ^{<4109>}1 Corinthians 7:9; ^{<6022>}2 Peter 2:21 (cf. Buttman, 217 (188); Winer’s Grammar, sec. 41 a. 2 a). b. “more excellent”: ^{<5004>}Hebrews 1:4; 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,35; κρειπτον, followed by an infinitive, ^{<4087>}1 Peter 3:17.*

{2910} κρεμαμαι, see the following word.

{2910} κρεμαννυμι, also κρεμαννω (“scarcely classic” (Veitch, under the word)), κρεμαω κρεμω (“still later” (ibid.)), and (the Septuagint ^{<8317>}Job 26:7 and Byzantine writings) κρεμαζω (in the N.T. the present does not occur): 1 aorist εκρεμασα; 1 aorist passive εκρεμασθην; from Homer down; the Septuagint for ηλ \uparrow ; “to hang up, suspend”: τι επι τι (Rec.), περι; τι (L T Tr WH) (εις τι, Tdf. editions 2, 7), ^{<0836>}Matthew 18:6; τινα επι ξυλου, ^{<4151>}Acts 5:30; 10:39 (^{<0409>}Genesis 40:19,22; ^{<6512>}Deuteronomy 21:22; Esth. 6:4, etc.); simply κρεμασθεις, of one crucified, ^{<0239>}Luke 23:39. Middle κρεμαμαι (for κρεμαννυμαι, cf. Alexander Buttman (1873) Ausf. Spr. ii., p. 224); intransitive, “to be suspended, to hang”: followed by εκ with the genitive of the thing, ^{<4204>}Acts 28:4 (see εκ, I. 3): επι ξυλου, of one hanging on a cross, ^{<8183>}Galatians 3:13; tropically, εν τινι, ^{<0241>}Matthew 22:40, where the meaning is, all the Law and the Prophets (*i.e.* the teaching of the O.T. on morality) is summed up in these two precepts. (Compare: εκκρεμαμαι.)*

{2897} (κρεπαλη, see κραιπαλη.)

{2911} κρημος, κρημου, ὄ (from κρεμαννυμι), “a steep (place), a precipice”: ^{<0182>}Matthew 8:32; ^{<4053>}Mark 5:13; ^{<0183>}Luke 8:33. (^{<4252>}2 Chronicles 25:12; Greek writings from Homer down.)*

{2912} Κρης, ὄ, plural Κρητες, “a Cretan,” an inhabitant of the island of Crete: ^{<4421>}Acts 2:11; ^{<5012>}Titus 1:12 (cf. Farrar, St. Paul, 2:534).*

{2913} Κρησκης (cf. Buttman, 17 (15)), ὄ, Latin “Crescens,” an unknown man: ^{<5040>}2 Timothy 4:10.*

{2914} Κρητη, Κρητης, ἡ, “Crete,” the largest and most fertile island of the Mediterranean archipelago or Aegean Sea, now called Candia: ^{<4270>}Acts

27:7, 12f,21; ^{<5015>}Titus 1:5. (Dict. of Geog. or McClintock and Strong's Cyclopaedia, under the word.)*

{2915} κριθη, κριθης, ἡ (in Greek writings (from Homer down) only in plural ἄι κριθαι), the Septuagint for **hr[O]** “barley”: ^{<616>}Revelation 6:6 κριθης R G, κριθων L T Tr WH.*

{2916} κριθινος, κριθινη, κριθινον (κριθη), “of barley, made of barley”: **αρτοι** (^{<1242>}2 Kings 4:42, cf. ^{<10713>}Judges 7:13), ^{<616>}John 6:9,13. ((Hippon., others.))*

{2917} κριμα (G T WH) or κριμα (L Tr (more commonly)) (on the accent cf. Winer's Grammar, p. 50; Lipsius, Grammat. Untersuch., p. 40f (who gives the preference to κριμα, as do Alexander Buttmann (1873) 78 (64); Cobet (N.T. ad fid. etc., p. 49f); Fritzsche (Romans, vol. i., 96, 107); others; “*videtur i antiquitati Graecae, i Alexandrinae aetati placuisse,*” Tdf. Proleg. to the Septuagint edition 4, p. xxx.; on the accent in extant manuscripts see Tdf. Proleg., p. 101; cf. especially Lobeck, Paralip., p. 418)), **κριματος, το** (from κρινω, which see; as κλιμα from κλινω) (Aeschylus down), the Septuagint very often for **φρονησι**

1. “a decree”: plural, **του Θεου**, ^{<613>}Romans 11:33 (others here (with A.V.) “judgments”; cf. Weiss in Meyer at the passage) (^{<1817>}Psalms 118:75 (^{<1975>}Psalms 119:75)).
2. “judgment”; *i.e.* condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others: **κριματι τινι κρινειν**, ^{<102>}Matthew 7:2. In a forensic sense, the sentence of a judge: with a genitive of the punishment to which one is sentenced, **θανατου**, ^{<121>}Luke 24:20; especially the sentence of God as judge: **το κριμα ... εις κατακριμα**, the judgment (in which God declared sin to be punishable with death) issued in condemnation, *i.e.* was condemnation to all who sinned and therefore paid the penalty of death ^{<616>}Romans 5:16; especially where the justice of God in punishing is to be shown, κριμα denotes “condemnatory sentence, penal judgment, sentence,” ^{<612>}2 Peter 2:3; ^{<104>}Jude 1:4; with the genitive of the one who pronounces judgment, **του Θεου**, ^{<612>}Romans 2:2f; **λαμβανεσθαι κριμα**, ^{<1213>}Matthew 23:13(14) Rec.; ^{<1124>}Mark 12:40; ^{<1247>}Luke 20:47; ^{<612>}Romans 13:2; ^{<5100>}James 3:1; the one on whom God passes judgment is said **εχειν κριμα**, ^{<5162>}1 Timothy 5:12; (**βασταζειν το κριμα**, to bear the force of the condemnatory

judgment in suffering punishment (see βασταζω, 2), ^{<850>}Galatians 5:10; κριμα εσθιειν εαυτω, so to eat as to incur the judgment or punishment of God, ^{<612>}1 Corinthians 11:29; εις κριμα συνερχεσθαι, to incur the condemnation of God, 34; ειναι εν τω αυτω κριματι, to lie under the same condemnation, pay the same penalty, ^{<230>}Luke 23:40; with the genitive of the one on whom condemnation is passed, ^{<888>}Romans 3:8; ^{<586>}1 Timothy 3:6; ^{<670>}Revelation 17:1. “the judgment which is formed or passed”: by God, through what Christ accomplished on earth, εις κριμα εγω εις τον κοσμον τουτον ηλθον, where by way of explanation is added ινα κ.τ.λ., to this end, that etc. ^{<888>}John 9:39; το κριμα αρχεται, the execution of judgment as displayed in the infliction of punishment, ^{<847>}1 Peter 4:17; “the last or final judgment” is called του κριματος του μελλοντος, ^{<405>}Acts 24:25; κριματος αιωνιου, eternally in force, ^{<882>}Hebrews 6:2; “the vindication of one’s right,” κρινειν το κριμα τινος εκ τινος, to vindicate one’s right by taking vengeance or inflicting punishment on another, ^{<681>}Revelation 18:20 ((R. V. “God hath judged your judgment on her”), see εκ, I. 7); equivalent to “the power and business of judging”: κριμα διδοναι τινι, ^{<610>}Revelation 20:4.

3. “a matter to be judicially decided, a lawsuit, a case in court”: κριματα εχειν μετα τινος, ^{<617>}1 Corinthians 6:7.*

{2918} κρινον, κρινου, το, “a lily”: ^{<108>}Matthew 6:28; ^{<127>}Luke 12:27. (From Herodotus down.)*

{2919} κρινω; future κρινω; 1 aorist εκρινα; perfect κεκρικα; 3 person singular pluperfect, without augment (Winer’s Grammar, sec. 12, 9; (Buttmann, 33 (29))), κεκρικει (^{<406>}Acts 20:16 G L T Tr WH); passive, present κρινομαι; imperfect εκρινομην; perfect κεκριμαι; 1 aorist εκριθην (cf. Buttmann, 52 (45)); 1 future κριθησομαι; the Septuagint for φραε and also for ^{WD} and byri; Latin *cerno*, *i.e.*

1. “to separate, put asunder; to pick out, select, choose” (Homer, Herodotus, Aeschylus, Sophocles, Xenophon, Plato, others; μετα νεανισκων αριστων κεκριμενων (chosen, picked), 2 Macc. 13:15; κεκριμενοι αρχοντες, Josephus, Antiquities 11, 3, 10); hence,

2. “to approve, esteem”: ημεραν παρ’ ημεραν, one day above another, *i.e.* “to prefer” (see παρα, III. 2 b.), ^{<545>}Romans 14:5 (so τι προ τινος,

Plato, Phil., p. 57 e.; **τον Απολλω προ Μαρσουου**, rep. 3, p. 399{e}.); **πασαν ἡμεραν**, to esteem every day, *i.e.* hold it sacred, *ibid.*

3. “to be of opinion, deem, think”: **ορθως εκρινας**, thou hast decided (judged) correctly, ^{<407B>}Luke 7:43; followed by an infinitive ^{<4459>}Acts 15:19; followed by a direct question, ^{<6113>}1 Corinthians 11:13; **τουτο, ὅτι** etc. “to be of opinion” etc. ^{<4154>}2 Corinthians 5:14; followed by the accusative with an infinitive ^{<4465>}Acts 16:15; **τινα** or **τι** followed by a predicate accusative, **κρινειν τινα αξιον τινος**, to judge one (to be) worthy of a thing, ^{<4136>}Acts 13:46; **απιστον κρινεται**, ^{<4408>}Acts 26:8.

4. “to determine, resolve, decree”: **τι**, ^{<4075>}1 Corinthians 7:37 (**κριναι τι και προθεσθαι**, Polybius 3, 6, 7; **το κριθεν**, which one has determined on, one’s resolve, 5, 52, 6; 9, 13, 7; **τοις κριθεισι εμμενειν δει**, Epictetus diss. 2, 15, 7ff); **δογματα**, passive (“the decrees that had been ordained” (cf. A.V.)), ^{<4464>}Acts 16:4; **τουτο κρινατε**, followed by an infinitive preceded by the article **το**, ^{<5443>}Romans 14:13; also with **εμουτω** added, “for myself” *i.e.* for my own benefit (lest I should prepare grief for myself by being compelled to grieve you), ^{<4701>}2 Corinthians 2:1; followed by an infinitive, ^{<4106>}Acts 20:16; 25:25; ^{<4102>}1 Corinthians 2:2 G L T Tr WH ((see below)); 5:3; ^{<4102>}Titus 3:12 (1 Macc. 11:33; 3 Macc. 1:6; 6:30; Judith 11:13; Sap. 8:9; Diodorus 17, 95; Josephus, Antiquities 7, 1, 5; 12, 10, 4; 13, 6, 1); with **του** prefixed, ^{<4102>}1 Corinthians 2:2 Rec. ((see above)); followed by the accusative with an infinitive ^{<4025>}Acts 21:25 (2 Macc. 11:36); with **του** prefixed, ^{<4070>}Acts 27:1 (cf. Buttman, sec. 140, 16 [δ.]); (**κρινεται τινι**, it is one’s pleasure, “it seems good to one,” 1 Esdr. 6:20f (21f); 8:90 (92)).

5. “to judge”;

a. “to pronounce an opinion concerning right and wrong”;

[α]. in a forensic sense ((differing from **δικαζειν**, the official term, in giving prominence to the intellectual process, the sifting and weighing of evidence)), of a human judge: **τινα**, to give a decision respecting one, ^{<4175>}John 7:51; **κατα τον νομον**, ^{<6181>}John 18:31; ^{<4213>}Acts 23:3; 24:6 Rec.; the substance of the decision is added in an infinitive, ^{<4483>}Acts 3:13; passive “to be judged, *i.e.* summoned to trial that one’s case may be examined and judgment passed upon it,” ^{<4250>}Acts 25:10; 26:6; ^{<6104>}Romans 3:4 (from ^{<4175>}Psalm 50:6 (^{<4508>}Psalm 51:4)); **περι** with the genitive of the thing, ^{<4026>}Acts 23:6; 24:21; (^{<4250>}Acts 25:20); with addition of **επι** and the genitive

of the judge, “before one,” ^{<429>}Acts 25:9. Where the context requires, used of a condemnatory judgment, equivalent to “to condemn”: simply, ^{<4137>}Acts 13:27.

[β]. of the judgment of God or of Jesus the Messiah, deciding between the righteousness and the unrighteousness of men: absolutely, ^{<430>}John 5:30; 8:50; **δικαιως**, ^{<1023>}1 Peter 2:23; **εν δικαιοσυνη**, ^{<691>}Revelation 19:11; **τινα**, ^{<433>}1 Corinthians 5:13; passive ^{<502>}James 2:12; **ζωντας και νεκρους**, ^{<501>}2 Timothy 4:1; ^{<1045>}1 Peter 4:5; **νεκρους**, passive, ^{<6118>}Revelation 11:18 (Buttmann, 260 (224)); **την οικουμενην**, the inhabitants of the world, ^{<4473>}Acts 17:31 (cf. Winer’s Grammar, 389 (364)); **τον κοσμον**, ^{<436>}Romans 3:6; **τα κρυπτα των ανθρωπων**, ^{<4216>}Romans 2:16; **κρινειν το κριμα τινος εκ τινος** (see **κριμα**, 2 under the end), ^{<6621>}Revelation 18:20, cf. 6:10; **κρινειν κατα το εκαστου εργον**, ^{<1017>}1 Peter 1:17; **τους νεκρους εκ των γεγραμμενων εν τοις βιβλαιοις κατα τα εργα αυτων**, passive, ^{<4012>}Revelation 20:12f; with the accusative of the substance of the judgment, “thou didst pronounce this judgment,” **ταυτα εκρινας**, ^{<6445>}Revelation 16:5; “contextually,” used specifically of the act of “condemning and decreeing (or inflicting) penalty on” one: **τινα**, ^{<438>}John 3:18; 5:22; 12:47f; ^{<4407>}Acts 7:7; ^{<4022>}Romans 2:12; ^{<4131>}1 Corinthians 11:31f; ^{<5022>}2 Thessalonians 2:12; ^{<5830>}Hebrews 10:30; 13:4; ^{<1046>}1 Peter 4:6 (cf. Winer’s Grammar, 630 (585)); ^{<5849>}James 5:9 (where Rec. **κατακριμα**); ^{<6118>}Revelation 18:8; 19:2 (Sap. 12:10, 22); **τον κοσμον**, opposed to **σωζειν**, ^{<437>}John 3:17; 12:47; of the devil it is said **ο αρχων του κοσμου τουτου κεκριται**, because the victorious cause of Christ has rendered the supreme wickedness of Satan evident to all, and put an end to his power to dominate and destroy, ^{<3161>}John 16:11.

[γ]. of Christians as hereafter to sit with Christ at the judgment: **τον κοσμον**, ^{<442>}1 Corinthians 6:2; **αγγελους**, ^{<418>}1 Corinthians 6:3 (cf. **αγγελος**, 2 under the end; yet see Meyer edition Heinrici ad the passages cited).

b. “to pronounce judgment; to subject to censure”; of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others: universally, and without case, ^{<436>}John 8:16, 26; **κατα τι**, ^{<435>}John 8:15; **κατ’ οψιν**, ^{<4024>}John 7:24; **εν κριματι τινι κρινειν**, ^{<1012>}Matthew 7:2; **τινα**, passive (with the nominative of person), ^{<437>}Romans 3:7; **εκ του στοματος σου κρινω σε**, out of thine own mouth (*i.e.* from what thou hast just said) will I take the judgment that

must be passed on thee, <262> Luke 19:22; **τι**, <605> 1 Corinthians 10:15; passive, <602> 1 Corinthians 10:29; **το δικαιον**, <257> Luke 12:57; followed by **ει**, “whether,” <409> Acts 4:19; with the accusative of the substance of the judgment: **τι** *i.e.* **κρισιν τινα**, <605> 1 Corinthians 4:5; **κρισιν κρινειν** (Plato, rep. 2, p. 360 d.) **δικαιαν** (cf. Buttmann, sec. 131, 5), <672> John 7:24 (**αληθινην και δικαιαν**, Tobit 3:2; **κρισεις αδικους**, Susanna 53); of the disciplinary judgment to which Christians subject the conduct of their fellows, passing censure upon them as the facts require, <652> 1 Corinthians 5:12; of those who judge severely (unfairly), finding fault with this or that in others, <608> Matthew 7:1; <257> Luke 6:37; <608> Romans 2:1; **τινα**, <601> Romans 2:1,3; 14:3f,10,13; followed by **εν** with the dative of the thing, <126> Colossians 2:16; <542> Romans 14:22; hence equivalent to “to condemn”: <627> Romans 2:27; <5011> James 4:11f.

6. Hebraistically equivalent to “to rule, govern; to preside over with the power of giving judicial decisions,” because it was the prerogative of kings and rulers to pass judgment: <628> Matthew 19:28; <270> Luke 22:30 (**τον λαον**, <155> 2 Kings 15:5; 1 Macc. 9:73; Josephus, Antiquities 5, 3, 3; **οι κρινοντες την γην**, <620> Psalm 2:10; Sap. i. 1; cf. Gesenius, Thesaurus, iii., p. 1463f).

7. Passive and middle “to contend together,” of warriors and combatants (Homer, Diodorus, others); “to dispute” (Herodotus 3, 120; Aristophanes nub. 66); in a forensic sense, “to go to law, have a suit at law”: with the dative of the person with whom (Winer’s Grammar, sec. 31, 1 g.), <154> Matthew 5:40 (<1808> Job 9:3; 13:19; Euripides, Med. 609); followed by **μετα** with the genitive of the person with whom one goes to law, and **επι**; with the genitive of the judge, 1 Corinthians 6: (1), 6. (Compare: **ανακρινω**, **αποκρινω**, **ανταποκρινω** (**ανταποκρινομαι**), **διακρινω**, **ενκρινω**, **επικρινω**, **κατακρινω**, **συνκρινω**, **υποκρινω** (**υποκρινομαι**), **συνυποκρινω** (**συνυποκρινομαι**).)*

{2920} **κρισις**, **κρισεως**, **η**, the Septuagint for **γDi byri**(a suit), but chiefly for **φρνη** in Greek writings ((from Aeschylus and Herodotus down))

1. “a separating, sundering, separation; a trial, contest”.
2. “selection”.

3. “judgment”; *i.e.* “opinion or decision given concerning anything,” especially concerning justice and injustice, right and wrong;

a. universally: ^{<4816>}John 8:16; ^{<5124>}1 Timothy 5:24 (on which see **επακολουθεω**); ^{<6009>}Jude 1:9; ^{<6021>}2 Peter 2:11; **κρισιν κρινειν** (see **κρινω**, 5 b.), ^{<4724>}John 7:24.

b. in a forensic judgment sense, of the of God or of Jesus the Messiah: universally, ^{<5923>}James 2:13; ^{<5005>}2 Thessalonians 1:5; ^{<5807>}Hebrews 10:27; plur, ^{<6607>}Revelation 16:7; 19:2; of “the last judgment”: ^{<5807>}Hebrews 9:27; **ἡμερα κρισεως** (^{<4005>}Matthew 10:15; 11:22,24; 12:36; ^{<4031>}Mark 6:11 R L in brackets; ^{<6010>}2 Peter 2:9; 3:7) or **της κρισεως** (^{<6017>}1 John 4:17), the day appointed for the judgment, see **ἡμερα**, 3; **εις κρισιν μεγαλης ἡμερας**, ^{<6005>}Jude 1:6; **ἡ ὥρα της κρισεως αυτου**, *i.e.* **του Θεου**, ^{<6417>}Revelation 14:7; **εν τη κρισει**, at the time of the judgment, when the judgment shall take place, ^{<1024>}Matthew 12:41f; ^{<4204>}Luke 10:14; 11:31f; **κρισιν ποιειν κατα παντων**, to execute judgment against (*i.e.* to the destruction of) all, ^{<6015>}Jude 1:15. Specifically, “sentence of condemnation, damnatory judgment, condemnation and punishment”: ^{<5807>}Hebrews 10:27; ^{<6004>}2 Peter 2:4; with the genitive of the person condemned and punished, ^{<6810>}Revelation 18:10; **ἡ κρισις αυτου ηρθη**, the punishment appointed him was taken away, *i.e.* was ended, ^{<4433>}Acts 8:33 from ^{<2538>}Isaiah 53:8, the Septuagint; **πιπτειν εις κρισιν** (Rst **εις ὑποκρισιν**), to become liable to condemnation, ^{<5912>}James 5:12; **αιωνιος κρισις**, eternal damnation, ^{<4029>}Mark 3:29 (Rec.); **ἡ κρισις της γηννης**, the judgment condemning one to Gehenna, the penalty of Gehenna, *i.e.* to be suffered in hell, ^{<4233>}Matthew 23:33. In John’s usage **κρισις** denotes

[α]. that judgment which Christ occasioned, in that wicked men rejected the salvation he offered, and so of their own accord brought upon themselves misery and punishment: **αυτη εστιν ἡ κρισις, οτι** etc. judgment takes place by the entrance of the light into the world and the batted which men have for this light, ^{<4819>}John 3:19; **κρισιν ποιειν**, to execute judgment, ^{<4827>}John 5:27; **ερχεσθαι εις κρισιν**, to come into the state of one condemned, ^{<4824>}John 5:24; **κρισις του κοσμου τουτου**, the condemnatory sentence passed upon this world, in that it is convicted of wickedness and its power broken, ^{<4823>}John 12:31; **περι κρισεως**, of judgment passed (see **κρινω**, 5 a. [β]. at the end), ^{<4818>}John 16:8,11.

[β]. the last judgment, the damnation of the wicked: **αναστασις κρισεως**, followed by condemnation, 5:29 (cf. Winer's Grammar, sec. 30, 2 [β]).

[γ]. both the preceding notions are combined in 5:30; **ἡ κρισις πασα**, the whole business of judging (cf. Winer's Grammar, 548 (510)), *ibid.* 22. Cf. Groos, *Der Begriff der κρισις bei Johannes* (in the *Studien und Kritiken* for 1868, pp. 244-273).

4. Like the Chaldean **anyDi** (^{<270>}Daniel 7:10,26; cf. German *Gericht*) equivalent to "the college of judges" (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem (cf. Schürer, *Neutest. Zeitgesch.* sec. 23, ii.; Edersheim, *Jesus the Messiah*, ii. 287)): ^{<407>}Matthew 5:21f (cf. ^{<568>}Deuteronomy 16:18; ^{<1496>}2 Chronicles 19:6; Josephus, *Antiquities* 4, 8, 14; b. j. 2, 20, 5).

5. Like the Hebrew **פְּרִיָּה** (cf. Gesenius, *Thesaurus*, iii., p. 1464b (also the Septuagint in ^{<189>}Genesis 18:19, 25; ^{<267>}Isaiah 5:7; 56:1; 59:8; ^{<2471>}Jeremiah 17:11; 1 Macc. 7:18; and other passages referred to in Gesenius, the passage cited)), "right, justice": ^{<123>}Matthew 23:23; ^{<214>}Luke 11:42; what shall have the force of right, **απαγγελλειν τινι**, ^{<128>}Matthew 12:18; "a just cause," ^{<120>}Matthew 12:20 (on which see **εκβαλλω**, 1 g.).*

{2921} **Κρισπος, Κρισπου, ὁ**, "Crispus," the ruler of a synagogue at Corinth, ^{<488>}Acts 18:8; baptized by Paul, ^{<414>}1 Corinthians 1:14.*

{2922} **κριτηριον, κριτηριου, το** (from **κριτηρ**, equivalent to **κριτης**);

1. properly, "the instrument or means of trying or judging anything; the rule by which one judges" (Plato, Plutarch, others).

2. "the place where judgment is given; the tribunal of a judge; a bench of judges": plural, ^{<402>}1 Corinthians 6:2; ^{<506>}James 2:6 (the Septuagint; Plato, Polybius, Plutarch, others).

3. in an exceptional usage, "the matter judged, thing to be decided, suit, case": plural ^{<404>}1 Corinthians 6:4 (this sense is denied by many; cf. *e. g.* Meyer on ^{<402>}1 Corinthians 6:2).*

{2923} **κριτης, κριτου, ὁ (κρινω)** (from Aeschylus and Herodotus down), the Septuagint chiefly for **φρσρ** "a judge";

1. universally, one who passes, or arrogates to himself, judgment on anything: with the genitive of the object, ^{<3041>}James 4:11; with the genitive of quality (see **διαλογισμος**, 1), ^{<3004>}James 2:4; in a forensic sense, of the one who tries and decides a case (cf. **δικαστης**, at the end): ^{<4025>}Matthew 5:25; ^{<2124>}Luke 12:14 L T Tr WH, 58; (xviii. 2); with the genitive of quality (cf. Buttman, sec. 132, 10; Winer's Grammar, sec. 34, 3b.), **της αδικιας**, ^{<2186>}Luke 18:6; with the genitive of the object (a thing), an arbiter, ^{<4485>}Acts 18:15; of a Roman procurator administering justice, ^{<4410>}Acts 24:10; of God passing judgment on the character and deeds of men, and rewarding accordingly, ^{<3823>}Hebrews 12:23; ^{<3042>}James 4:12; also of Christ returning to sit in judgment, ^{<4402>}Acts 10:42; ^{<3048>}2 Timothy 4:8; ^{<3009>}James 5:9; in a peculiar sense, of a person whose conduct is made the standard for judging another and convicting him of wrong: with the genitive of the object (a person), ^{<4027>}Matthew 12:27; ^{<2119>}Luke 11:19.

2. like the Hebrew **פְּרוֹ** "of the leaders or rulers of the Israelites": ^{<4431>}Acts 13:20 (^{<4026>}Judges 2:16,18f; ^{<3006>}Ruth 1:1; Sir. 10:1f,24, etc.).*

{2924} **κριτικος, κριτικη, κριτικον (κρινω)**, "relating to judging, fit for judging, skilled in judging" (Plato, Plutarch, Lucian, others): with the genitive of the object, **ενθυμησεων και εννοιων καρδιας**, tracing out and passing judgment on the thoughts of the mind, ^{<3042>}Hebrews 4:12.*

{2925} **κρουω**; 1 aorist participle **κρουσας**; "to knock": **την θυραν**, to knock at the door, ^{<2125>}Luke 13:25; ^{<4423>}Acts 12:13 (Aristophanes eccles. 317, 990; Xenophon, symp. 1, 11; Plato, Prot., p. 310 a.; 314 d.; symp. 212 c.; but **κοπτειν την θυραν** is better, according to Phryn. with whom Lobeck agrees, p. 177 (cf. Schmidt (chapter 113, 9), who makes **κοπτειν** to knock with a heavy blow, **κρουειν** to knock with the knuckles)); without **την θυραν** (cf. Winer's Grammar, 593 (552)), ^{<4007>}Matthew 7:7f; ^{<2110>}Luke 11:9,10; 12:36; ^{<4426>}Acts 12:16; ^{<4431>}Revelation 3:20 (on which see **θυρα**, c. ε.).*

{2926} **κρυπτη** (so R^{elz} G L T Tr K C) (but some prefer to write it **κρυπη** (so WH, Meyer, Bleek, etc., Chandler sec. 183; cf. Tdf. on Luke as below)), **κρυπτης, η̄**, "a crypt, covered way, vault, cellar": **εις κρυπτην**, ^{<2113>}Luke 11:33 (Athen. 5 (4), 205 a. equivalent to **κρυπτος περιπατος**, p. 206; (Josephus, b. j. 5, 7, 4 at the end; Strabo 17, 1, 37); Sueton. Calig. 58; Juvenal 5, 106; Vitruv. 6, 8 (5); others). Cf. Meyer at the passage cited; Winer's Grammar, 238 (223).*

{2927} κρυπτος, κρυπτη, κρυπτον (κρυπτω) (from Homer down), “hidden, concealed, secret”: ^{<4005>}Matthew 10:26; ^{<4002>}Mark 4:22; ^{<4087>}Luke 8:17; 12:2 (cf. Winer’s Grammar, 441 (410)); ὁ κρυπτος της καρδιας ανθρωπος, the inner part of man, the soul, ^{<4004>}1 Peter 3:4; neuter, εν τω κρυπτω, in secret, ^{<4004>}Matthew 6:4,6,18 Rec.; εν κρυπτω, privately, in secret, ^{<4004>}John 7:4,10; 18:20; ὁ εν κρυπτω Ιουδαιος, he who is a Jew inwardly, in soul and not in circumcision alone, ^{<4029>}Romans 2:29; τα κρυπτα του σκοτους (“the hidden things of darkness” *i.e.*) things covered by darkness, ^{<4005>}1 Corinthians 4:5; τα κρυπτα των ανθρωπων, the things which men conceal, ^{<4026>}Romans 2:16; τα κρυπτα της καρδιας, his secret thoughts, feelings, desires, ^{<4025>}1 Corinthians 14:25; τα κρυπτα της αισχυνης (see αισχυνη, 1), ^{<4042>}2 Corinthians 4:2; εις κρυπτον into a secret place, ^{<4013>}Luke 11:33 in some editions of Rec., but see κρυπτη.

{2928} κρυπτω: 1 aorist εκρυψα; passive, perfect 3 person singular κεκρυπται, participle κεκρυμμενος; 2 aorist εκρυβην (so also in the Septuagint, for the earlier εκρυφην, cf. Alexander Buttman (1873) Ausf. Spr. i., p. 377; Fritzsche on Matthew, p. 212; (Veitch, under the word)); (cf. καλυπτω; from Homer down); the Septuagint for ayBj h, ryTshj ἡ ραε ἡ μαε dj κῆ hSKi “to hide, conceal”; a. properly: τι, ^{<4034>}Matthew 13:44 and L T Tr WH in 25:18; passive, ^{<4023>}Hebrews 11:23; ^{<4027>}Revelation 2:17; κρυβηναι equivalent to “to be hid,” escape notice, ^{<4054>}Matthew 5:14; ^{<4025>}1 Timothy 5:25; εκρυβη (quietly withdrew (cf. Winer’s Grammar, sec. 38, 2 a.)) εκρυβη και εξηλθεν, *i.e.* departed secretly, ^{<4039>}John 8:59 (cf. Winer’s Grammar, 469 (437)); κρυπτω τι εν with the dative of place, ^{<4025>}Matthew 25:25; passive 13:44; κεκρυπται ... εν τω Θεω, is kept laid up with God in heaven, ^{<4008>}Colossians 3:3; τι εις τι, ^{<4021>}Luke 13:21 (R G L ενεκρυψεν); εαυτον εις with the accusative of place, ^{<4005>}Revelation 6:15; τινα απο προσωπου τινος to cover (and remove (cf. Winer’s Grammar, sec. 30, 6 b.; 66, 2 d.)) from the view of anyone, *i.e.* to take away, rescue, from the sight, ^{<4006>}Revelation 6:16; εκρυβη απ’ αυτων, withdrew from them, ^{<4026>}John 12:36 (in Greek authors generally κρυπτειν τινα τι; cf. αποκρυπτω, b.). b. metaphorically, “to conceal” (that it may not become known): κεκρυμμενος, clandestine, ^{<4008>}John 19:38; τι απο τινος (the genitive of person), ^{<4025>}Matthew 11:25 L T Tr WH; (^{<4034>}Luke 18:34); κεκρυμμενα things hidden *i.e.* unknown, used of God’s saving counsels, ^{<4035>}Matthew

13:35; **απ' οφθαλμων τινος**, ^{<290>}Luke 19:42 (cf. Buttmann, sec. 146, 1 at the end Compare: **αποκρυπτω**, **ενκρυπτω**, **περικρυπτω**.)*

{2929} **κρυσταλλιζω**; (**κρυσταλλος**, which see); “to be of crystalline brightness and transparency; to shine like crystal”: ^{<6211>}Revelation 21:11. (Not found elsewhere.)*

{2930} **κρυσταλλος**, **κρυσταλλου**, **ο** (from **κρυος** ice; hence properly, anything congealed (cf. Latin *crusta*) and transparent) (from Homer down), “crystal”: a kind of precious stone, ^{<6416>}Revelation 4:6; 22:1; (cf. B. D. under the word Crystal. On its gender cf. Liddell and Scott, under the word II.)*

2930A%% **κρυφαιος**, **κρυφαια**, **κρυφαιον** (**κρυφα**), “hidden, secret”: twice in ^{<4168>}Matthew 6:18 L T Tr WH. (^{<2924>}Jeremiah 23:24; Sap. 17:3; in Greek writings from Aeschylus and Pindar down.)*

{2931} **κρυφη** (L WH **κρυφη**; cf. **εικη**, at the beginning), adverb, (**κρυπτω**), “secretly, in secret”: ^{<4152>}Ephesians 5:12. (Pindar, Sophocles, Xenophon; the Septuagint.)*

{2932} **κταομαι**, **κτωμαι**; future **κτησομαι** (^{<2719>}Luke 21:19 L Tr WH); 1 aorist **εκτησαμην**; (from Homer down); the Septuagint for **ηηq**; “to acquire, get or procure a thing for oneself” (cf. Winer’s Grammar, 260 (244)); (perfect **κεκτημαι**, “to possess” (cf. Winer’s Grammar, 274 (257) note); not found in the N.T.): **τι**, ^{<4019>}Matthew 10:9; ^{<440>}Acts 8:20; **οσα κτωμαι**, all my income, ^{<2812>}Luke 18:12; with the genitive of price added (Winer’s Grammar, 206 (194)), **πολλου**, ^{<4228>}Acts 22:28; with **εκ** and the genitive of price (see **εκ**, II. 4), ^{<4018>}Acts 1:18; **το εαυτου σκευος εν αγιασμο και τιμη**, to procure for himself his own vessel (*i.e.* for the satisfaction of the sexual passion; see **σκευος**, 1) in sanctification and honor, *i.e.* “to marry a wife” (opposed to the use of a harlot; the words **εν αγιασμο και τιμη** are added to express completely the idea of marrying in contrast with the baseness of procuring a harlot as his ‘vessel’; cf. **κτασθαι γυναικα**, of marrying a wife, ^{<840>}Ruth 4:10; Sir. 36:29 (Sir. 33:26); Xenophon, symp. 2, 10), ^{<3004>}1 Thessalonians 4:4; **τας ψυχας υμων**, the true life of your souls, your true lives, *i.e.* eternal life (cf. the opposite **ζημιουσθαι την ψυχην αυτου** under **ζημιω**), ^{<2719>}Luke 21:19; cf. Meyer at the passage and Winer’s Grammar, p. 274 (257).*

{2933} κτήμα, κτηματος, το (from κταομαι, as χρημα from χραομαι), “a possession”: as in Greek writers, of property, lands, estates, etc., ^{<1022>}Matthew 19:22; ^{<1102>}Mark 10:22; ^{<1025>}Acts 2:45; 5:1.*

{2934} κτηνος, κτηνους, το (from κταομαι; hence, properly, a possession, property, especially in cattle); “a beast, especially a beast of burden”: ^{<2104>}Luke 10:34; plural, ^{<1234>}Acts 23:24; ^{<6813>}Revelation 18:13; it seems to be used for quadrupeds as opposed to fishes and birds in ^{<1519>}1 Corinthians 15:39; so for ἡμῆβη ^{<10125>}Genesis 1:25f; 2:20. (Cf. Homer hymn. 30, 10; of swine in Polybius 12, 4, 14.)*

{2935} κτητωρ, κτητορος, ὁ (κταομαι), “a possessor”: ^{<1064>}Acts 4:34. (Diodorus exopt., p. 599, 17; Clement of Alexandria; Byzantine writings.)*

{2936} κτιζω: 1 aorist εκτισα; perfect passive εκτισαμι; 1 aorist passive εκτισθην; the Septuagint chiefly for αρβ; properly, “to make habitable, to people,” a place, region, island (Homer, Herodotus, Thucydides, Diodorus, others); hence “to found,” a city, colony, state, etc. (Pindar and following; 1 Esdr. 4:53). In the Bible, “to create”: of God creating the world, man, etc., ^{<1139>}Mark 13:19; ^{<1110>}1 Corinthians 11:9; ^{<5016>}Colossians 1:16 (cf. Winer’s Grammar, 272 (255)); 3:10; ^{<1020>}Ephesians 3:9; ^{<5048>}1 Timothy 4:3; ^{<10411>}Revelation 4:11; 10:6 (^{<1042>}Deuteronomy 4:32; ^{<1121>}Ecclesiastes 12:1; often in O.T. Apocrypha, as Judith 13:18; Sap. 2:23; 11:18 (17); 3 Macc. 2:9; (Josephus, Antiquities 1, 1, 1; Philo de decal. sec. 20)); absolutely, ὁ κτισας, the creator, ^{<10125>}Romans 1:25; (^{<1034>}Matthew 19:4 Tr WH); equivalent to “to form, shape,” *i.e.* (for substance) “completely to change, to transform” (of the moral or new creation of the soul, as it is called), κτισθεντες εν Χριστω Ιησου επι εργοις αγαθοις, in intimate fellowship with Christ constituted to do good works (see επι, B. 2 a. [ζ]), ^{<1020>}Ephesians 2:10; τους δυο εις ένα καινον ενθρωπον, ibid. 15; τον κτισθεντα κατα Θεον, formed after God’s likeness (see κατα, II. 3 c. [δ]), ^{<1024>}Ephesians 4:24 (καρδιαν καθαρην κτισον εν εμοι, ^{<1012>}Psalms 50:12 (^{<1512>}Psalms 51:12)).*

{2937} κτισις, κτισεως, ἡ (κτιζω), in Greek writings “the act of founding, establishing, building,” etc.; in the N.T. (Vulgate everywhere *creatura* (yet ^{<3911>}Hebrews 9:11 *creatio*))

1. “the act of creating, creation”: του κοσμου, ^{<1012>}Romans 1:20.

2. equivalent to **κτισμα**, “creation *i.e.* thing created” (cf. Winer’s Grammar, 32); used

a. of individual things and beings, “a creature, a creation”: ^{<4025>}Romans 1:25; ^{<3043>}Hebrews 4:13; any created thing, ^{<4839>}Romans 8:39; after a rabbinical usage (by which a man converted from idolatry to Judaism was called **hnhB]hvrj** χcf. Schöttgen, *Horae Hebrew* 1:328, 704f)), **καινη κτισις** is used of a man regenerated through Christ, ^{<4065>}Galatians 6:15; ^{<4067>}2 Corinthians 5:17.

b. collectively, “the sum or aggregate of created things”: ^{<4064>}Revelation 3:14 (on which see **αρχη**, 3; (**ἡ κτισις των ανθρωπων**, Teaching of the Twelve etc. c. 16)); **ὄλη ἡ κτισις**, Sap. 19:6; **πασα ἡ κτισις**, Judith 16:14; and without the article (cf. Grimm on 3 Macc. (2:2), p. 235; (Lightfoot on Colossians as below)), **πασα κτισις**, ^{<5015>}Colossians 1:15; 3 Macc. 2:2; Judith 9:12; **σωτηρ πασης κτισεως**, Acta Thomae, p. 19 edition Thilo (sec. 10, p. 198, Tdf. edition) (see **πας**, I. 1 c.); **απ’ αρχης κτισεως**, ^{<4106>}Mark 10:6; 13:19; ^{<4004>}2 Peter 3:4; **ου ταυτης της κτισεως**, not of this order of created things, ^{<3091>}Hebrews 9:11; accusative to the demands of the context, of “some particular kind or class of created things or beings”: thus of the human race, **παση τη κτισει**, ^{<4165>}Mark 16:15; **εν παση** (Rec. adds **τη**) **κτισει τη ὑπο τον ουρανου**, among men of every race, ^{<5023>}Colossians 1:23; the aggregate of irrational creatures, both animate and inanimate (what we call “nature”), ^{<4839>}Romans 8:19-2. (Sap. 5:17 (18); 16:24); **πασα ἡ κτισις**, ^{<4832>}Romans 8:22; where cf. Reiche, Philippi, Meyer, Rükert, others (Arnold in *Bapt. Quart. for Apr.* 1867, pp. 143-153).

3. “an institution, ordinance”: ^{<4023>}1 Peter 2:13; cf. Huther at the passage ((Pindar, others.))*

{2938} **κτισμα, κτισματος, το (κτιζω)**; “thing founded; created thing”; (Vulgate *creatura*) (A.V. “creature”): ^{<5004>}1 Timothy 4:4; ^{<4063>}Revelation 5:13; 8:9 (Sap. 9:2; 13:5); contextually and metaphorically, **κτισμα Θεου**, transformed by divine power to a moral newness of soul, spoken of true Christians as created anew by regeneration (others take it here unrestrictedly), ^{<5018>}James 1:18 (see **απαρχη**, metaphorically, a.; also **κτιζω** under the end, **κτισις**, 2 a.); **τα εν αρχη κτισματα Θεου**, of the Israelites, Sir. 36:20 (15). ((Strabo, Dionysius Halicarnassus))*

{2939} κτιστης (on the accent, cf. Winer’s Grammar, sec. 6, 1 h. (cf. 94 (89); especially Chandler sections 35, 36)), κτιστου, ὁ (κτιζω), “a founder; a creator” (Aristotle, Plutarch, others): of God, ^{<4019>}1 Peter 4:19 (cf. Winer’s Grammar, 122 (116)); (Judith 9:12; Sir. 24:8; 2 Macc. 1:24, etc.).*

{2940} κυβεια (κυβια T WH; see Iota), κυβειας, ἡ (from κυβευω, and this from κυβος a cube, a die), “dice-playing” (Xenophon, Plato, Aristotle, others); tropically, ἡ κυβεια των ανθρωπων, the deception (A.V. “sleight”) of men, ^{<4014>}Ephesians 4:14, because dice-players sometimes cheated and defrauded their fellow-players.*

{2941} κυβερνησις, κυβερνησεως, ἡ (κυβερναω (Latin *gubernare*, to govern)), “a governing, government”: ^{<4128>}1 Corinthians 12:28 (others would take it tropically here, and render it “wise counsels” (R. V. marginal reading); so Hesychius: κυβερνησις. προνοητικαι επιστημαι και φρονησις; cf. Schleusner, Thesaurus in the Septuagint, under the word, and to the references below add ^{<4114>}Proverbs 11:14; ^{<4871>}Job 37:12 Symmachus); (^{<4005>}Proverbs 1:5; 24:6; Pindar, Plato, Plutarch, others).*

{2942} κυβερνητης, κυβερνητου, ὁ (κυβερναω (‘to steer’; see the preceding word)); from Homer down; “steersman, helmsman, sailing-master”; (A.V. “master, ship-master”): ^{<4271>}Acts 27:11; ^{<6887>}Revelation 18:17. (^{<4378>}Ezekiel 27:8,27f.)*

κυκλευω: 1 aorist εκκυλευσα; “to go round” (Strabo and other later writers); “to encircle, encompass, surround”: την παρεμβολην, ^{<6119>}Revelation 20:9 (where R G Tr εκκυκλωσαν); (τινα, ^{<6124>}John 10:24 Tr marginal reading WH marginal reading; (see WH’s Appendix, p. 171)).*

{2943} κυκλοθεν (κυκλος (see κυκλω)), adverb “round about, from all sides, all round”: ^{<608>}Revelation 4:8; κυκλοθεν τινος, ^{<6013>}Revelation 4:3f, and Rec. in 5:11. (Lysias, p. 110, 40 (olea sacr. 28); Qu. Smyrn. 5, 16; Nonnus, Dionysius 36, 325; the Septuagint often for bybSm, byb̄s;byb̄s; and simply byb̄s; many examples from the Apocrypha are given in Wahl, Claris Apocryphorum, etc., under the word.)*

{2944} κυκλωω, κυκλω: 1 aorist εκκυκλωσα; passive, present participle κυκλουμενος; 1 aorist participle κυκλωθεις; (κυκλος); the Septuagint chiefly for bb̄æ;

1. “to go round, lead round” (Pindar, Euripides, Polybius, others).
2. “to surround, encircle, encompass”: of persons standing round, **τινα**, ^{<3024>}John 10:24 (Tr marginal reading WH marginal reading **εκυκλευσαν** (which see)); ^{<440>}Acts 14:20; of besiegers (often so in secular authors and in the Septuagint), ^{<221>}Luke 21:20; ^{<811>}Hebrews 11:30, and R G Tr in ^{<611>}Revelation 20:9. (Compare: **περικυκλω**.)*

{2945} κυκλω (dative of the substantive **κυκλος**, a ring, circle (cf. English cycle)); from Homer down; the Septuagint times without number for **bybīs**; also for **bybSm** and **bybīs;bybīs**; “in a circle, around, round about, on air sides”: ^{<4034>}Mark 3:34; 6:6; **ὁι κυκλωαγροι**, the circumjacent country (see **αγρος**, c.), ^{<4036>}Mark 6:36 (here WH (rejected) marginal reading gives **εγγιστα**); ^{<4092>}Luke 9:12; **απο Ιερουσαλημ και κυκλω**, and in the region around, ^{<519>}Romans 15:19; **τινος**, around anything (Xenophon, Cyril 4, 5, 5; Polybius 4, 21, 9, others; ^{<035>}Genesis 35:5; ^{<0724>}Exodus 7:24, etc.); ^{<616>}Revelation 4:6; 5:11 (here R **κυκλοθεν**); 7:11.*

{2946} κυλισμα, κυλισματος, το (κυλιω, which see), “thing rolled”: with exegetical genitive **βορβορου**, rolled (wallowed) mud or mire, ^{<022>}2 Peter 2:22 (R G L Tr marginal reading). The great majority take the word to mean ‘wallowing-place’, as if it were the same as **κυλιστρα** (Vulgate in *volutabro luti*). But just as **το εξεραμα** signifies “the vomit, thing vomited,” and not the place of vomiting; so **το κυλισμα** denotes nothing else than “the thing rolled or wallowed”. But see (the following word, and) **βορβορος**.*

{2946} κυλισμος, κυλισμου, ὁ, equivalent to **κυλισις**, “a rolling, wallowing” (Hippiatr., p. 204, 4; (cf. ^{<128>}Proverbs 2:18 Theodotion)): **εις κυλισμον βορβορου**, to a rolling of itself in mud (“to wallowing in the mire”), ^{<022>}2 Peter 2:22 T Tr text WH. See the preceding word.*

{2947} κυλιω: (for **κυλινδω** more common in earlier writings), “to roll”; passive imperfect 3 person singular **εκυλιετο**; “to be rolled, to wallow”: ^{<400>}Mark 9:20. ((Aristotle, h. a. 5, 19, 18, etc.; Dionysius Halicarnassus; the Septuagint); Polybius 26, 10, 16; Aelian n. a. 7, 33; Epictetus diss. 4, 11, 29.) (Compare: **ανακυλιω, αποκυλιω, προσκυλιω**.)*

[2948] κυλλος, κυλλη, κυλλον (akin to κυκλος, κυλιω, Latin *circus*, *curvus*, etc.; Curtius, sec. 81);

1. “crooked”; of the members of the body (Hippocrates, Aristophanes av. 1379): as distinguished from χωλος, it seems to be “injured or disabled in the hands” (but doubted by many), ^{<40150>}Matthew 15:30,31 (but here Tr marginal reading brackets κυλλους and WH read it in marginal reading only).

2. “maimed, mutilated” (ους, Hippocrates, p. 805 (iii., p. 186, Kühn edition)): ^{<40183>}Matthew 18:8; ^{<40193>}Mark 9:43.*

[2949] κυμα, κυματος, το (from κυεω to swell; Curtius, sec. 79; from Homer down), “a wave” (cf. English “swell”), especially “of the sea or of a lake”: ^{<4024>}Matthew 8:24; 14:24; ^{<4045>}Mark 4:37; ^{<4274>}Acts 27:41 (RG Tr text brackets); κυματα αγρια, properly, Sap. 14:1; with θαλασσης added, of impulsive and restless men, tossed to and fro by their raging passions, ^{<6013>}Jude 1:13. (Synonym: cf. κλυδων.)*

[2950] κυμβαλον, κυμβαλου, το (from κυμβος, ό, a hollow (cf. cup, cupola, etc.; Vanicek, p. 164)), “a cymbal,” *i.e.* a hollow basin of brass, producing (when two are struck together) a musical sound (see B. D., under the word Cymbal; Stainer, Music of the Bible, chapter ix.): ^{<6101>}1 Corinthians 13:1. (^{<1303>}1 Chronicles 13:8; 15:16,19,28; ^{<1405>}Psalms 150:5. Pindar, Xenophon, Diodorus, Josephus, others.)*

[2951] κυμινον, κυμινου, το, “cumin” (or cummin), German *Kümmel*, (for ^{<3385>}Μκ&ae Isaias 28:25,27): ^{<4223>}Matthew 23:23. (Theophrastus, Dioscorides, Plutarch, others) (Tristram, Nat. Hist. etc., p. 443.)*

[2952] κυναριον, κυναριου, το (diminutive of κυων, equivalent to κυνιδιον, which Phryn. prefers; see Lob. ad Phryn., p. 180; cf. γυναικαριον), “a little dog”: ^{<40126>}Matthew 15:26f; ^{<40172>}Mark 7:27f (Xenophon, Plato, Theophrastus, Plutarch, others.)*

[2953] Κυπριος, Κυπριου, ό, “a Cyprian or Cypriote, *i.e.* a native or an inhabitant of Cyprus”: ^{<40126>}Acts 4:36; 11:20; 21:16 (2 Macc. 4:29). ((Herodotus, others.))*

[2954] Κυπρος, Κυπρου, ή, “Cyprus,” a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria: ^{<4419>}Acts 11:19; 13:4;

15:39; 21:3; 27:4 (1 Macc. 15:23; 2 Macc. 10:13). (BB. DD., under the word; Lewin, St. Paul, i. 120ff.)*

{2955} **κυπτω**: 1 aorist participle **κυψας**; (from **κυβη** the head (cf. Vanicek, p. 164; especially Curtius, index under the word)); from Homer down; the Septuagint chiefly for **δαα**, “to bow the head, bend forward, stoop down”: ^{<4007>}Mark 1:7; with **κατω** added (Aristophanes vesp. 279), ^{<886>}John 8:6,8. (Compare: **ανακυπτω**, **παρακυπτω**, **συγκυπτω**.)*

{2956} **Κυρηναιος**, **Κυρηναίου**, **ὁ** (**Κυρηνη**, which see), “a Cyrenaean” (A.V. (R. V. ^{<4069>}Acts 6:9) “Cyrenian”), “a native of Cyrene”: ^{<173>}Matthew 27:32; ^{<157>}Mark 15:21; ^{<236>}Luke 23:26; ^{<409>}Acts 6:9; 11:20; 13:1. ((Herodotus, others.))*

{2957} **Κυρηνη**, **Κυρηνης**, **ἡ**, “Cyrene,” a large and very flourishing city of Libya Cyrenaica or Pentapolis, about 11 Roman miles from the sea. Among its inhabitants were great numbers of Jews, whom Ptolemy I. had brought thither, and invested with the rights of citizens: ^{<420>}Acts 2:10. (BB. DD., under the word).*

{2958} **Κυρηνιος** (Lachmann **Κυρινος** (**Κυρεινος** Tr marginal reading WH marginal reading (see **ει**, **ι**))), **Κυρηνίου**, **ὁ**, “Quirin(-i)us” (in full, Publius Sulpicius Quirinus (correctly Quirinius; see Woolsey in Bib. Sac. for 1878, pp. 499-513)), a Roman consul A. U. C. 742; afterward (not before the year 759) governor of Syria (where perhaps he may previously have been in command, 751-752). While filling that office after Archelaus had been banished and Judaea had been reduced to a province of Syria, he made the enrolment mentioned in ^{<467>}Acts 5:37 (cf. Josephus, Antiquities 18, 1, 1). Therefore Luke in his Gospel 2:2 has made a mistake (yet see added references below) in defining the time of this enrolment. For in the last years of Herod the Great, not Quirinius but Sentius Saturninus was governor of Syria. His successor, A. U. C. 750, was Quintilius Varus; and Quirinius (who died in the year 774) succeeded Varus. Cf. Winer’s RWB, see under the words, Quirinins and Schatzung; Strauss, Die Halben u. die Ganzen (Berl. 1865), p. 70ff; Hilgenfeld in the Zeitschr. f. wissensch. Theologie for 1865, p. 480ff; Keim, i., 399f (English translation, ii. 115); Schürer, Neutest. Zeitgeschichte, p. 161f; Weizsäcker in Schenkel see p. 23ff; (Keil, Comm. üb. Mark. u. Luk., p. 213ff; McClellan, New Testament etc., i., p. 392ff; and Woolsey in B. D. American edition, under the word Cyrenius, and at length in Bib. Sac. for Apr. 1870, p. 291ff).*

{2959} Κυρια, Κυριας, ἡ, “Cyria,” a Christian woman to whom the Second Epistle of John is addressed: ^{<600>}2 John 1:1,5 (G L T K C (and WH marginal reading in ^{<600>}2 John 1:1)). This proper name is not uncommon in other writers also; cf. Lücke, Comm. üb. die Brr. des Joh. 3rd edition, p. 444. (But R Tr others κυρια, regarding the word as an appellative, “lady”; (ἄι γυναικες ευθυσ απο τεσσαρεσκαιδεκα ετων ὑπο των ανδρων κυριαι καλουνται, Epictetus enchir. 40). Cf. Westcott on 2 John as above).*

{2960} κυριακος, κυριακη, κυριακον, a Biblical and ecclesiastical word (cf. Winer’s Grammar, sec. 34, 3 and Sophocles’ Lexicon, under the word), “of or belonging to the Lord”;

1. equivalent to the genitive of the author του κυριου, thus κυριακον ειπνον, the supper instituted by the Lord, ^{<610>}1 Corinthians 11:20; λογια κυριακα, the Lord’s sayings, Papias quoted in Eus. h. e. 3, 39, 1.
2. “relating to the Lord,” ἡ κυριακη ἡμερα, the day devoted to the Lord, sacred to the memory of Christ’s resurrection, ^{<610>}Revelation 1:10 (cf. ‘κυριακη κυριου’, Teaching 14, 1 (where see Harnack); cf. B. D., under the word Lord’s Day; Lightfoot Ignatius ad Magn., p. 129; Müller on the Epistle of Barnabas 15, 9); γραφαι κυριακαι the writings concerning the Lord, *i.e.* the Gospels, Clement of Alexandria, others (Cf. Sophocles’ Lexicon, under the word.)*

{2961} κυριευω; future κυριευσω; 1 aorist subjunctive 3 person singular κυριευση; (κυριος); “to be lord of, to rule over, have dominion over”: with the genitive of the object (cf. Buttmann, 169 (147)), ^{<625>}Luke 22:25; ^{<649>}Romans 14:9; ^{<602>}2 Corinthians 1:24; absolutely, ὄι κυριευοντες, supreme rulers, kings, ^{<665>}1 Timothy 6:15; of things and forces equivalent to “to exercise influence upon, to have power over”: with the genitive of the object, ὁ θανατος, ^{<669>}Romans 6:9; ἡ ἁμαρτια, 14; ὁ νομος, ^{<670>}Romans 7:1. (Xenophon, Aristotle, Polybius, and following, the Septuagint for ἰναι(etc.)) (Compare: κατακυριευω.)*

{2962} κυριος, κυριου, ὁ (properly, an adjective κυριος, κυρια, κυριον, also of two term.; properly equivalent to ὁ εχων κυρος, having power or authority) (from Pindar down), “he to whom a person or thing belongs, about which he has the power of deciding; master, lord”; used

a. universally, “of the possessor and disposer of a thing, the owner” (the Septuagint for ἡγεῖται; ἡγεῖται [B] with the genitive of the thing, as του αμπελωνος, ^{<1118>} Matthew 20:8; 21:40; ^{<1129>} Mark 12:9; ^{<1215>} Luke 20:15; του θερισμου, ^{<1018>} Matthew 9:38; ^{<1212>} Luke 10:2; της οικιας, “the master,” ^{<1135>} Mark 13:35 (^{<17912>} Judges 19:12); του πωλου, ^{<1233>} Luke 19:33; του σαββατου, possessed of the power to determine what is suitable to the sabbath, and of releasing himself and others from its obligations, ^{<1128>} Matthew 12:8; ^{<1123>} Mark 2:28; ^{<1165>} Luke 6:5. with the genitive of a person, “one who has control of the person, the master” (A.V. “lord”); in the household: δουλου, παιδισκης, οικονομου, ^{<1012>} Matthew 10:24; ^{<1216>} Luke 12:46f; 14:21; 16:3,5; ^{<1166>} Acts 16:16, 19, etc.; absolutely, opposed to οι δουλοι, ^{<1015>} Ephesians 6:5, 9; ^{<1041>} Colossians 4:1, etc.; in the state, “the sovereign, prince, chief”: the Roman emperor ((on this use of κυριος see at length Woolsey in Bib. Sacr. for July 1861, pp. 595-608)), ^{<1226>} Acts 25:26; once angels are called κυριοι, as those to whom, in the administration of the universe, departments are intrusted by God (see αγγελος, 2): ^{<1015>} 1 Corinthians 8:5.

b. κυριος is a title of honor, expressive of respect and reverence, with which servants salute their master, ^{<1127>} Matthew 13:27; 25:20,22; ^{<1238>} Luke 13:8; 14:22, etc.; the disciples salute Jesus their teacher and master, ^{<1025>} Matthew 8:25; 16:22; ^{<1154>} Luke 9:54; 10:17,40; 11:1; 22:33,38; ^{<1112>} John 11:12; 13:6,9,13; 21:15-17,20f, etc., cf. 20:18; ^{<1234>} Luke 24:34; his followers salute Jesus as the Messiah, whose authority they acknowledge (by its repetition showing their earnestness (cf. Winer’s Grammar, sec. 65, 5 a.)), κυριε, κυριε, ^{<1121>} Matthew 7:21; and R G in ^{<1235>} Luke 13:25; employed, too, by a son in addressing his father, ^{<1213>} Matthew 21:30; by citizens toward magistrates, ^{<1263>} Matthew 27:63; by anyone who wishes to honor a man of distinction, ^{<1012>} Matthew 8:2,6,8; 15:27; ^{<1028>} Mark 7:28; ^{<1152>} Luke 5:12; 13:25; ^{<1041>} John 4:11,15,19; 5:7; 12:21; 20:15; ^{<1015>} Acts 9:5; 16:30; 22:8.

c. this title is given

[α]. to God, the ruler of the universe (so the Septuagint for ἡγεῖται; ἡγεῖται; ἡγεῖται [B] with the genitive of the thing, as του αμπελωνος, ^{<1118>} Matthew 20:8; 21:40; ^{<1129>} Mark 12:9; ^{<1215>} Luke 20:15; του θερισμου, ^{<1018>} Matthew 9:38; ^{<1212>} Luke 10:2; της οικιας, “the master,” ^{<1135>} Mark 13:35 (^{<17912>} Judges 19:12); του πωλου, ^{<1233>} Luke 19:33; του σαββατου, possessed of the power to determine what is suitable to the sabbath, and of releasing himself and others from its obligations, ^{<1128>} Matthew 12:8; ^{<1123>} Mark 2:28; ^{<1165>} Luke 6:5. with the genitive of a person, “one who has control of the person, the master” (A.V. “lord”); in the household: δουλου, παιδισκης, οικονομου, ^{<1012>} Matthew 10:24; ^{<1216>} Luke 12:46f; 14:21; 16:3,5; ^{<1166>} Acts 16:16, 19, etc.; absolutely, opposed to οι δουλοι, ^{<1015>} Ephesians 6:5, 9; ^{<1041>} Colossians 4:1, etc.; in the state, “the sovereign, prince, chief”: the Roman emperor ((on this use of κυριος see at length Woolsey in Bib. Sacr. for July 1861, pp. 595-608)), ^{<1226>} Acts 25:26; once angels are called κυριοι, as those to whom, in the administration of the universe, departments are intrusted by God (see αγγελος, 2): ^{<1015>} 1 Corinthians 8:5.

[α]. to God, the ruler of the universe (so the Septuagint for ἡγεῖται; ἡγεῖται; ἡγεῖται [B] with the genitive of the thing, as του αμπελωνος, ^{<1118>} Matthew 20:8; 21:40; ^{<1129>} Mark 12:9; ^{<1215>} Luke 20:15; του θερισμου, ^{<1018>} Matthew 9:38; ^{<1212>} Luke 10:2; της οικιας, “the master,” ^{<1135>} Mark 13:35 (^{<17912>} Judges 19:12); του πωλου, ^{<1233>} Luke 19:33; του σαββατου, possessed of the power to determine what is suitable to the sabbath, and of releasing himself and others from its obligations, ^{<1128>} Matthew 12:8; ^{<1123>} Mark 2:28; ^{<1165>} Luke 6:5. with the genitive of a person, “one who has control of the person, the master” (A.V. “lord”); in the household: δουλου, παιδισκης, οικονομου, ^{<1012>} Matthew 10:24; ^{<1216>} Luke 12:46f; 14:21; 16:3,5; ^{<1166>} Acts 16:16, 19, etc.; absolutely, opposed to οι δουλοι, ^{<1015>} Ephesians 6:5, 9; ^{<1041>} Colossians 4:1, etc.; in the state, “the sovereign, prince, chief”: the Roman emperor ((on this use of κυριος see at length Woolsey in Bib. Sacr. for July 1861, pp. 595-608)), ^{<1226>} Acts 25:26; once angels are called κυριοι, as those to whom, in the administration of the universe, departments are intrusted by God (see αγγελος, 2): ^{<1015>} 1 Corinthians 8:5.

Θεος, and once (2, 7, 12) he writes **κυριε εληεσον**” (Lightfoot on Philippians, p. 314 note{3})) — both with the article, **ὁ κυριος**: ^{<402>}Matthew 1:22 (R G); 5:33; Markv. 19; ^{<406>}Luke 1:6,9,28,46; ^{<473>}Acts 7:33; 8:24; 11:21; ^{<5016>}2 Timothy 1:16,18 (but see **ελεος**, 3); ^{<382>}Hebrews 8:2; ^{<5045>}James 4:15; 5:15; ^{<6005>}Jude 1:5 (R G), etc.; and without the article (cf. Winer’s Grammar, 124 (118); Buttman, 88f (77f)): ^{<429>}Matthew 21:9; 27:10; ^{<4130>}Mark 13:20; ^{<4017>}Luke 1:17,38,58,66; 2:9,23,26,39; ^{<474>}Acts 7:49; ^{<302>}Hebrews 7:21; 12:6; ^{<4025>}1 Peter 1:25; ^{<6019>}2 Peter 2:9; Jude (5 T Tr text WH text), 9; **κυριος του ουρανου και της γης**, ^{<4125>}Matthew 11:25; ^{<4022>}Luke 10:21; ^{<4174>}Acts 17:24; **κυριος των κυριεοντων**, ^{<5165>}1 Timothy 6:15; **κυριος ὁ Θεος**, see **Θεος**, 3, p. 288a (and below); **κυριος ὁ Θεος ὁ παντοκρατωρ**, ^{<6048>}Revelation 4:8; **κυριος σαβαωθ**, ^{<592>}Romans 9:29; **αγγελος** and **ὁ αγγελος κυριου**, ^{<4021>}Matthew 1:20; 2:13,19; 28:2; ^{<4011>}Luke 1:11; 2:9; ^{<459>}Acts 5:19; 8:26; 12:7; **πνευμα κυριου**, ^{<4048>}Luke 4:18; ^{<418>}Acts 8:39; with prepositions: **ὑπο** (R G add the article) **κυριου**, ^{<4022>}Matthew 1:22; 2:15; **παρα κυριου**, ^{<4042>}Matthew 21:42 and ^{<4121>}Mark 12:11, from ^{<3570>}Psalms 117:23 (^{<3583>}Psalms 118:23); **παρα κυριω**, ^{<6008>}2 Peter 3:8.

[β]. to the Messiah; and that

[αα]. to the Messiah regarded universally: ^{<4043>}Luke 1:43; 2:11; ^{<429>}Matthew 21:3; 22:45; ^{<4118>}Mark 11:3; 12:36; ^{<4294>}Luke 19:34; 20:44.

[ββ]. to Jesus as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears especially in ^{<4105>}Acts 10:36; ^{<5148>}Romans 14:8; ^{<4122>}1 Corinthians 7:22; 8:6; ^{<5049>}Philippians 2:9-11); ^{<4045>}Ephesians 4:5; with the article **ὁ κυριος**, ^{<4169>}Mark 16:19f; ^{<400>}Acts 9:1; ^{<5148>}Romans 14:8; ^{<4045>}1 Corinthians 4:5; 6:13f; 7:10, 12,34f; 9:5,14; 10:22; 11:26; (16:22 G L T Tr WH); ^{<5045>}Philippians 4:5; (^{<5022>}2 Timothy 4:22 T Tr WH); ^{<3103>}Hebrews 2:3 (cf. ^{<3027>}Hebrews 2:7ff); ^{<3077>}James 5:7, etc. after his resurrection Jesus is addressed by the title **ὁ κυριος μου και ὁ Θεος μου**, ^{<5018>}John 20:28. **απο του κυριου**, ^{<4123>}1 Corinthians 11:23; ^{<4786>}2 Corinthians 5:6; **προς τον κυριον** ^{<4788>}2 Corinthians 5:8; **ὁ κυριος Ιησους**, ^{<4022>}Acts 1:21; 4:33; 16:31; 20:35; ^{<4123>}1 Corinthians 11:23; (^{<4163>}1 Corinthians 16:23 T Tr WH); ^{<4014>}2 Corinthians 1:14; (^{<5022>}2 Timothy 4:22 Lachmann); ^{<621>}Revelation 22:20; **ὁ κυριος Ιησους Χριστος**, ^{<4162>}1 Corinthians 16:22 (R; 23 R G L); ^{<4733>}2

Corinthians 13:13 (14) (WH brackets **Χριστος**); ^{<4002>}Ephesians 1:2; ^{<5042>}2 Timothy 4:22 (R G), etc.; **κυριος ἡμων**, ^{<5014>}1 Timothy 1:14; ^{<5008>}2 Timothy 1:8; ^{<5074>}Hebrews 7:14; ^{<6085>}2 Peter 3:15; ^{<6115>}Revelation 11:15, etc.; with **Ἰησους** added (L T Tr WH in ^{<5081>}1 Thessalonians 3:11 and 13); ^{<8131>}Hebrews 13:20; ^{<6221>}Revelation 22:21 (L T Tr (yet without **ἡμων**)); so with **Χριστος**, ^{<5168>}Romans 16:18 (G L T Tr WH); and **Ἰησους Χριστος**, ^{<5008>}1 Thessalonians 1:3 (cf. Buttmann, 155 (136)); ^{<5081>}1 Thessalonians 3:11 (R G), 13 (Rec.); 5:23; ^{<5002>}2 Thessalonians 2:1, 14, 16; 3:6 (**ἡμων**); ^{<4002>}1 Corinthians 1:2; ^{<4008>}2 Corinthians 1:3; ^{<8168>}Galatians 6:18 (WH brackets **ἡμων**); ^{<4008>}Ephesians 1:3; 6:24; ^{<5124>}Romans 16:24 (R G); ^{<5018>}1 Timothy 6:3, 14; ^{<5025>}Philemon 1:25 (T WH omit **ἡμων**); ^{<1023>}Philippians 4:23 (G L T Tr WH omit **ἡμων**), etc.; **Ἰησους Χριστος ὁ κυριος ἡμων**, ^{<5004>}Romans 1:4; and **Χριστος Ἰησους ὁ κυριος (ἡμων)**, ^{<5006>}Colossians 2:6; ^{<4081>}Ephesians 3:11; ^{<5002>}1 Timothy 1:2; ^{<5002>}2 Timothy 1:2; **ὁ κυριος και ὁ σωτηρ**, ^{<6082>}2 Peter 3:2 (cf. Buttmann, 155 (136)); with **Ἰησους Χριστος** added, ^{<6082>}2 Peter 3:18; without the article, simply **κυριος**: ^{<4072>}1 Corinthians 7:22, 25; 10:21; 16:10; ^{<4087>}2 Corinthians 3:17; 12:1; ^{<5024>}2 Timothy 2:24; ^{<5051>}James 5:11; ^{<6080>}2 Peter 3:10; **κυριος κυριων**, *i.e.* Supreme Lord (cf. Winer's Grammar, sec. 36, 2; (Buttmann, sec. 123, 12)); ^{<6096>}Revelation 19:16 (cf. in [α]. above; of God, ^{<5007>}Deuteronomy 10:17); with prepositions: **απο κυριου**, ^{<5024>}Colossians 3:24; **κατα κυριον**, ^{<4017>}2 Corinthians 11:17; **προς κυριον**, ^{<4086>}2 Corinthians 3:16; **συν κυριω**, ^{<5047>}1 Thessalonians 4:17; **υπο κυριον**, ^{<5023>}2 Thessalonians 2:13; on the phrase **εν κυριω**, frequent in Paul, and except in his writings found only in ^{<6043>}Revelation 14:13, see **εν**, I. 6 b., p. 211b. The appellation **ὁ κυριος**, applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: ^{<4073>}Luke 7:13; 10:1; 11:39; 12:42; 13:15; 17:5f; 22:31 (R G L Tr brackets); ^{<4001>}John 4:1 (here T Tr marginal reading **Ἰησους**); ^{<8163>}John 6:23; 11:2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: ^{<4234>}Luke 24:34; ^{<8301>}John 20:2, 18, 20, 25; 21:7, 12.

d. There are some who hold that Paul (except in his quotations from the O.T. viz. ^{<5008>}Romans 4:8; 9:28f; 11:34; ^{<4031>}1 Corinthians 1:31; 2:16; 3:20; 10:26; ^{<4067>}2 Corinthians 6:17f; 10:17; ^{<5029>}2 Timothy 2:19) uses the title **κυριος** everywhere not of God, but of Christ. But, to omit instances

where the interpretation is doubtful, as ^{<4725>}1 Corinthians 7:25; ^{<4702>}2 Corinthians 8:21; ^{<5106>}1 Thessalonians 4:6; ^{<5106>}2 Thessalonians 3:16 (ὁ κυριος της ειρηνης, cf. ὁ Θεος της ειρηνης, ^{<5123>}1 Thessalonians 5:23; but most of the blessings of Christianity are derived alike from God and from Christ), it is better at least in the words ἕκαστω ὡς ὁ κυριος εδωκεν, ^{<4705>}1 Corinthians 3:5, to understand God as referred to on account of what follows, especially on account of the words κατα την χαριν του Θεου την δοθεισαν μοι in ^{<4700>}1 Corinthians 3:10. On the other hand, κρινομενοι ὑπο του κυριου in ^{<4713>}1 Corinthians 11:32 must certainly, I think, be taken of Christ, on account of ^{<4702>}1 Corinthians 10:22, cf. ^{<4701>}1 Corinthians 10:21. Cf. Gabler, Kleinere theol. Schriften, Bd. i., p. 186ff; Winer, Deuteronomy sensu vocum κυριος et ὁ κυριος in actis et epistolis apostolorum. Erlang. 1828; Wesselus Scheffer, diss. theol. exhibens disquisitionem de vocis κυριος absolute positae in N.T. usu. Lugd. 1846 (a monograph I have not seen); (Stuart in the Bib. Repos. for Oct. 1831, pp. 733-776; cf. Weiss, Biblical Theol. d. N.T. sec. 76; Cremer, Biblical-theol. Lex. under the word; Abbot in the Journal of the Society for Biblical Literature and Exegesis for June and December, 1881, p. 126ff, June and December, 1883, p. 101f On the use of a capital initial, see WH. Introductory sec. 414). The word does not occur in the (Epistle to Titus (critical editions), the) First Epistle of John (nor in the Second or the Third; for in ^{<5103>}2 John 1:3 κυριου is dropped by the critical editors. Synonym: see δεσποτης, at the end).

{2963} κυριοτης, κυριοτητος, ἡ (ὁ κυριος), “dominion, power, lordship”; in the N.T. “one who possesses dominion” (see εἰξουσια, 4 c. [β].; cf. German *Herrschaft* (or Milton’s “dominations”); in Tacitus, ann. 13, 1 dominationes is equivalent to dominantes), so used of angels (κυριοι, ^{<4705>}1 Corinthians 8:5; see κυριος, a. at the end): ^{<4701>}Ephesians 1:21; ^{<4700>}2 Peter 2:10; ^{<4708>}Jude 1:8; plural ^{<51016>}Colossians 1:16. (Ecclesiastical (e.g. ‘Teaching’ c. 4) and Byzantine writings.)*

{2964} κυρω, κυρω: 1 aorist infinitive κυρωσαι; perfect passive participle κεκυρωμενος; (κυρος the head, that which is supreme, power, influence, authority); from Aeschylus and Herodotus down; “to make valid; to confirm publicly or solemnly, to ratify”: διαθηκην, passive ^{<4705>}Galatians 3:15; αγαπην εις τινα, to make a public decision that love be shown to a transgressor by granting him pardon, ^{<4708>}2 Corinthians 2:8. (Compare: προκυρω.)*

{2965} κυων, κυνος; in secular authors of the common gender, in the N.T. masculine; Hebrew בל ק; “a dog”; properly: <0161> Luke 16:21; <0122> 2 Peter 2:22; metaphorically (in various (but always reproachful) senses; often so even in Homer) “a man of impure mind, an impudent man” (cf. Lightfoot on <0105> Philippians 1:5.): <0106> Matthew 7:6; <0102> Philippians 3:2; <0215> Revelation 22:15, in which last passage others less probably understand sodomites (like μυβλ Kiin <0538> Deuteronomy 23:18 (19)) (cf. B. D., under the word Dog).*

{2966} κωλον, κωλου, το; in Greek writings from Aeschylus down “a member of the body,” particularly the more external and prominent members, especially the feet; in the Septuagint (<0350> Leviticus 26:30; <0449> Numbers 14:29,32f; <0176> 1 Samuel 17:46; <0364> Isaiah 66:24) for rgp, and μyrgp] “a dead body, carcase,” inasmuch as the members of a corpse are loose and fall apart: so the plural in <0817> Hebrews 3:17 from <0449> Numbers 14:29,32 (A.V. “carcases”).*

{2967} κωλυω; imperfect 1 person plural εκωλυομεν (<0188> Mark 9:38 T Tr text WH); 1 aorist εκωλυσα; passive, present κωλυομαι; 1 aorist εκωλυθην; (from κολος, lopped, clipped; properly, “to cut off, cut short,” hence) “to hinder, prevent, forbid”; (from Pindar down); the Septuagint for al K; twice (viz. <0255> 1 Samuel 25:26; <0133> 2 Samuel 13:13) for [næε τινα followed by an infinitive (Winer’s Grammar, sec. 65, 2 [^b].; cf. Buttmann, sec. 148,13), <0194> Matthew 19:14; <0231> Luke 23:2; <0446> Acts 16:6; 24:23; <0161> 1 Thessalonians 2:16; <0123> Hebrews 7:23; τι κωλυει με βαπτισθηναι; what doth binder me from being (to be) baptized? <0436> Acts 8:36; the infinitive is omitted, as being evident from what has gone before, <0188> Mark 9:38f; 10:14; <0199> Luke 9:49; 11:52; 18:16; <0417> Acts 11:17; <0113> Romans 1:13; <0110> 3 John 1:10; αυτον is lacking, because it has preceded, <0188> Luke 9:50; the accusative is lacking, because easily supplied from the context, <0413> 1 Timothy 4:3; as often in Greek writings, construction with τινα τινος, to keep one from a thing, <0278> Acts 27:43; with the accusative of the thing, την παραφρονιαν, “to restrain, check,” <0126> 2 Peter 2:16; το λαλειν γλωσαις, <0149> 1 Corinthians 14:39; τι, followed by του μη, can anyone hinder the water (which offers itself), that these should not be baptized? <0107> Acts 10:47; in imitation of the Hebrew al K; followed by ^miof the person and the sec. of the thing, “to withhold a thing from anyone, i.e. to

deny or refuse one a thing”: ^{<0769>}Luke 6:29 (Buttmann, sec. 132, 5) (το μνημειον απο σου, ^{<0216>}Genesis 23:6). (Compare: διακωλυω.)*

{2968} κωμη, κομης, ἡ (akin to κειμαι, κοιμαω, properly, the common sleeping-place to which laborers in the fields return; Curtius, sec. 45 (related is English “home”)) (from Hesiod, Herodotus down), “a village”: ^{<0985>}Matthew 9:35; 10:11; ^{<1110>}Mark 11:2; ^{<0517>}Luke 5:17; 9:52 (here Tdf. πολιν), and often in the Synoptative Gospels; ^{<3101>}John 11:1, 30; with the name of the city near which the villages lie and to whose municipality they belong: καισαρειας, ^{<1087>}Mark 8:27 (often so in the Septuagint for τωδβ] with the name of a city; cf. Gesenius, Thesaurus, i., p. 220{a} (B. D., under the word Daughter, 7); also for γρϳ] and τωθχ] with the name of a city); by metonymy, “the inhabitants of villages,” ^{<4085>}Acts 8:25; used also of a small town, as Bethsaida, ^{<1023>}Mark 8:23,26, cf. 22; ^{<3045>}John 1:45; of Bethlehem, ^{<3702>}John 7:42; for ργ[i] ^{<1609>}Joshua 10:39; 15:9 (Complutensian LXX); ^{<2921>}Isaiah 42:11. (B.D., under the word Villages.)

{2969} κωμοπολις, κωμοπολεως, ἡ, “a village approximating in size and number of inhabitants to a city, a village-city, a town” (German *Marktflecken*): ^{<1038>}Mark 1:38. (Strabo; (^{<1688>}Joshua 18:28 Aquila Theodotion (Field)); often in the Byzantine writings of the middle ages.)*

{2970} κωμος, κωμου, ὁ (from κειμαι; accordingly equivalent to German *Gelag*; cf. Curtius, sec. 45); from (Homer h. Merc., Theognis) Herodotus down; “a revel, carousal,” *i.e.* in the Greek writings properly, a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence, used generally, of “feasts and drinking-parties that are protracted till late at night and indulge in revelry”; plural (revellings): ^{<5133>}Romans 13:13; ^{<8521>}Galatians 5:21; ^{<0908>}1 Peter 4:3. (Sap. 14:23; 2 Macc. 6:4.) (Trench, sec. lxi.)*

{2971} κωνωψ, κωνωπος, ὁ, “a gnat” ((Aeschylus), Herodotus, Hippocrates, others); of the wine-gnat or midge that is bred in (fermenting and) evaporating wine (Aristotle, h. an. 5, 19 (p. 552{b}, 5; cf. Bochart, Hierozoicon, iii. 444; Buxtorf, Lex. talm. etc. 921 (474{a} Fischer edition)); ^{<1734>}Matthew 23:24.*

{2972} Κως, genitive Κω, ἡ, “Cos” (A.V. “Coos”) (now Stanco or Stanchio (which has arisen from a slurred pronunciation of ες ταν Κω (modern Greek) like Stambul from ες ταν πολιν. (Hackett))), a small island of the Aegean Sea, over against the cities of Cnidus and Halicarnassus, celebrated for its fertility and especially for its abundance of wine and grain: ^{<4200>}Acts 21:1, where for the Rec. Κων Griesbach (followed by subsequent editors) has restored Κω, as in 1 Macc. 15:23; see Matthiae, sec. 70 note 3; Winer’s Grammar, sec. 8, 2 a.; (Buttmann, 21 (19); WH’s Appendix, p. 157). Cf. Kuester, Deuteronomy Co insula, Halicarnassus 1833; (“but the best description is in Ross, Reisen nach Kos as above with (Halle, 1852)”) (Howson); cf. Lewin, St. Paul, 2:96).*

{2973} Κωσαμ, ὁ (from μσαϕ to divine (but cf. B. D.)), “Cosam”. one of Christ’s ancestors: ^{<4138>}Luke 3:28.*

{2974} κωφος, κωφη, κωφον (κοπτω to beat, pound), “blunted, dull”; properly, βελος, Homer, Iliad 11, 390; hence

a. “blunted (or lamed) in tongue; dumb”: ^{<4082>}Matthew 9:32f; 12:22; 15:30f; ^{<4022>}Luke 1:22; 11:14 (Herodotus and following; the Septuagint for μLai ^{<3128>}Habakkuk 2:18).

b. “blunted, dull, in hearing; deaf”: ^{<4105>}Matthew 11:5; ^{<4072>}Mark 7:32,37; 9:25; ^{<4172>}Luke 7:22 (Homer h. Merc. 92; Aeschylus, Xenophon, Plato, and following; the Septuagint for vrϑε ^{<4041>}Exodus 4:11; ^{<2348>}Isaiah 43:8; ^{<4374>}Psalms 37:14 (^{<4384>}Psalms 38:14), etc.).*